BIBLE READINGS FOR THE HOME CIRCLE

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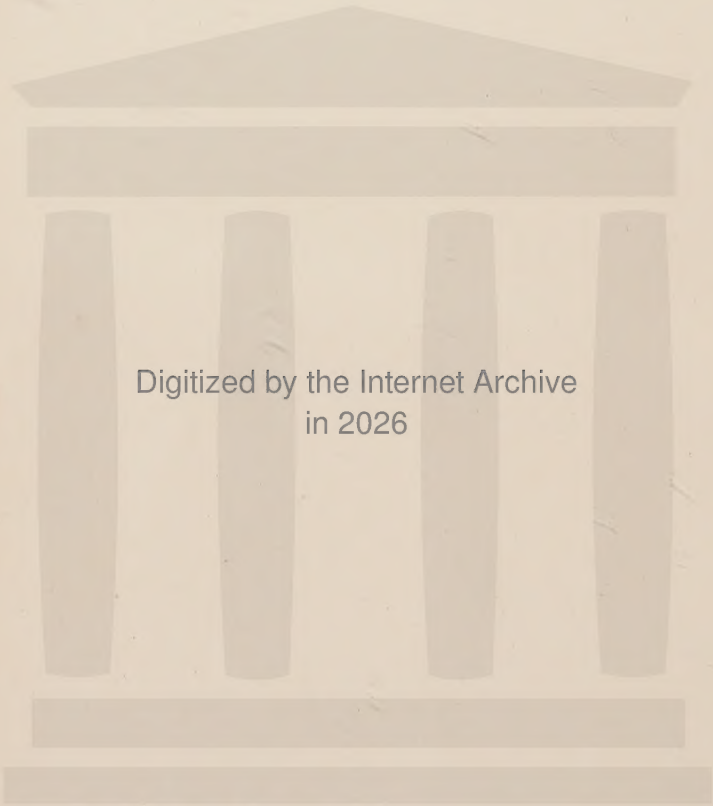
Westover,

S. Dak.



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Bible Readings for the Home Circle

WORDS OF COMFORT

[2]

"Come unto Me, all ye that labor and are heavy-laden, and I will give you rest." Matt. 11:28.

Bible Readings
FOR THE
Home Circle

A Topical Study of the Bible, Systematically Arranged for Home and Private Study

Containing
Two Hundred Readings, in Which Are Answered Nearly Four Thousand Questions on Important Religious Subjects, Contributed by a Large Number of Bible Students

NEW, REVISED, AND
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CONTENTS

PAGE

The Bible; Its Origin, History, and Place in the World 13
The Value of Bible Study 20

PART I

THE BIBLE; HOW TO STUDY AND UNDERSTAND IT

The Scriptures 25
The Study of the Scriptures 28
Power in the Word 33
The Life-Giving Word 37
Christ in All the Bible 40

PART II

SIN; ITS ORIGIN, RESULTS, AND REMEDY

Creation and the Creator 47
The Origin of Evil 50
The Fall and Redemption of Man 53
Creation and Redemption 57
The Character and Attributes of God 61
The Love of God 63
The Deity of Christ 67
Prophecies Relating to Christ 70
Christ the Way of Life 75
Salvation Only Through Christ 79

PART III

THE WAY TO CHRIST

Faith 83
Hope 86
Repentance 89
Confession and Forgiveness 92
Conversion, or the New Birth 96
Baptism 100
Reconciled to God 104
Acceptance With God 106
Justification by Faith 110
Righteousness and Life 115
Consecration 118
Bible Election 121
Bible Sanctification 124

Importance of Sound Doctrine 127
Present Truth 131
The Obedience of Faith 136

PART IV

LIFE, PARABLES, AND MIRACLES OF CHRIST

Birth, Childhood, and Early Life of Christ . . 143
Christ's Ministry 148
Christ the Great Teacher 151
Parables of Christ 154
Miracles of Christ 157
Sufferings of Christ 163
The Resurrection of Christ 169
A Sinless Life 173
Our Pattern 175
Our Helper and Friend 177

PART V

THE HOLY SPIRIT

The Holy Spirit and His Work 181
Fruit of the Spirit 184
Gifts of the Spirit 187
The Gift of Prophecy 189
The Outpouring of the Spirit 195

PART VI

THE SURE WORD OF PROPHECY

Prophecy; Why Given 201
Nebuchadnezzar's Dream 204
The Gospel of the Kingdom 209
Four Great Monarchies 213
The Kingdom and Work of Antichrist 218
The Vicar of Christ 224
A Great Prophetic Period 230
The Atonement in Type and Antitype 238
The Judgment 245
The Judgment-Hour Message 251
The Fall of Modern Babylon 254
The Closing Gospel Message 259
Satan's Warfare Against the Church 264
A Great Persecuting Power 268
The United States in Prophecy 271
The Seven Churches 280
The Seven Seals 284

The Seven Trumpets 289
The Eastern Question 296
The Seven Last Plagues 301
The Mystery of God Finished 306

PART VII

COMING EVENTS AND SIGNS OF THE TIMES

Our Lord's Great Prophecy 311
Signs of the Times 319
Increase of Knowledge 326
Conflict Between Capital and Labor 329
Christ's Second Coming 332
Manner of Christ's Coming 337
Object of Christ's Coming 340
The Resurrection of the Just 343
The World's Conversion 347
The Gathering of Israel 352
The Millennium 355
Length of the Day of the Lord 360
Elijah the Prophet 362

PART VIII

THE LAW OF GOD

The Law of God 369
Perpetuity of the Law 374
Why the Law Was Given at Sinai 379
Penalty for Transgression 383
The Law of God in the Patriarchal Age 386
The Law of God in the New Testament 389
The Moral and Ceremonial Laws 393
The Two Covenants 397
What Was Abolished by Christ 405
The Law and the Gospel 409

PART IX

THE SABBATH

Institution of the Sabbath 415
God's Memorial 418
Reasons for Sabbath-Keeping 421
Manner of Observing the Sabbath 425
Christ and the Sabbath 430
The Sabbath in the New Testament 435
The Change of the Sabbath 439
The Seal of God and the Mark of Apostasy . . 446

The Lord's Day 451
Walking as He Walked 454
The Sabbath in History 457
Sabbath Reform 463

PART X

CHRISTIAN LIBERTY

The Author of Liberty 471
The Powers That Be 475
Individual Accountability 482
Union of Church and State 484
Sabbath Legislation 488
Who Persecute and Why 491

PART XI

LIFE ONLY IN CHRIST

Origin, History, and Destiny of Satan 499
What Is Man? 505
Life Only in Christ 509
The Intermediate State 511
The Two Resurrections 514
Fate of the Transgressor 519
The Ministration of Good Angels 523
The Dark Ministries of Bad Angels 530
Spiritualism 533

PART XII

CHRISTIAN GROWTH AND EXPERIENCE

Growth in Grace 541
The Christian Armor 543
Walking in the Light 547
Saving Faith 551
Trials and Their Object 554
Overcoming 557
The Ministry of Sorrow 560
Comfort in Affliction 562
Trusting in Jesus 567
Patience 569
Contentment 571
Cheerfulness 573
Christian Courtesy 576
Confessing Faults and Forgiving One Another . 577
The Duty of Encouragement 580
Unity of Believers 582

Meekness and Humility 585
Sobriety 589
Wisdom 591
Diligence 594
Perfection of Character 597
Sowing and Reaping 599

PART XIII

PRAYER AND PUBLIC WORSHIP

Importance of Prayer 603
Meditation and Prayer 607
Watching Unto Prayer 609
Answers to Prayer 611
Public Worship 614
Reverence for the House of God 617
Christian Communion 621
Praise and Thanksgiving 623
The Value of Song 625

PART XIV

CHRISTIAN SERVICE

The Gift of Giving 629
Preaching the Gospel 631
The Shepherd and His Work 635
Missionary Work 638
The Poor, and Our Duty Toward Them 641
Christian Help Work 644
Visiting the Sick 647
Healing the Sick 648
Prison Work 652
Order and Organization 654
Support of the Ministry 657
Free-Will Offerings 661
Hospitality 663
Who Is the Greatest? 664

PART XV

ADMONITIONS AND WARNINGS

Pride 669
Selfishness 671
Covetousness 672
Debts 678
Respect of Persons 681
Backsliding 684

Unbelief 687
Judging 690
Gossiping and Backbiting 693
Envy, Jealousy, and Hatred 697
Hypocrisy 698
Danger in Rejecting Light 700
The Just Recompense 701

PART XVI

THE HOME

The Marriage Institution 705
A Happy Home, and How to Make It 709
Religion in the Home 712
Honor Due to Parents 715
Child Training 719
The Mother 723
One Hundred Bible Stories, and Where to Find Them 725
Promises for the Children 729
Evils of City Life 731
Purity 734

PART XVII

HEALTH AND TEMPERANCE

Good Health 739
Christian Temperance 741
Evils of Intemperance 745
The World's Curse 748
Scripture Admonitions 752
True Temperance Reform 755

PART XVIII

THE KINGDOM RESTORED

The Kingdom of Glory 759
The Saints' Inheritance 760
Promises to the Overcomer 763
The Subjects of the Kingdom 765
Eternal Life 770
The Home of the Saved 772
The New Jerusalem 778
The Conflict Ended 782
Pleasures Forevermore 785
The Game of Life 787
Index 791

FULL-PAGE ILLUSTRATIONS

	PAGE
Words of Comfort	2
The Sermon on the Mount	24
Jesus at the Home of Martha and Mary	31
The Centurion	35
Made Known in the Breaking of Bread	42
Driven From Eden	46
Cain and Abel — The First Murder	52
Bearing the Cross	65
Christ Before Pilate	72
The Serpent in the Wilderness	78
The Prodigal Son	82
John the Baptist Preaching Repentance	91
The Conversion of Saul	99
The Prodigal's Return	108
Healing the Lame Man	116
Ruth and Naomi	139
Our Saviour	142
The Visit of the Shepherds	145
Miraculous Draft of Fishes	159
The Crucifixion	166
The Resurrection	171
Outpouring of the Spirit at Pentecost	180
The Anointing of Christ	191
Handwriting on the Wall	200
The Four Beasts of Daniel 7	214
Rebuilding of Jerusalem	234
The Scapegoat	242
Lot Fleeing From Sodom	248
The Wise Men of the East	250
Noah Preaching	261
Signing the Declaration of Independence	272
Siege of Jerusalem, A. D. 70	310
The Dark Day of May 19, 1780	316
The Falling Stars, Nov. 13, 1833	323
The Ascension	338
The Deluge	346
Translation of Elijah	363
The Great Sacrifice	376
The Tower of Babel	384
Moses Breaking the Tables of the Law	401
In the Corn-Field on the Sabbath Day	414

Gathering the Manna 428
Healing Impotent Man on the Sabbath 433
Christ and the Tribute-Money 470
Daniel Praying in Babylon 478
The Fiery Furnace 492
The Open Grave at Hanover, Germany 498
The Raising of Lazarus 516
Daniel in the Lions' Den 526
Jacob Going Down Into Egypt 540
Paul at Ephesus 546
Jacob Wrestling With the Angel 559
Christ the Consoler 564
Christ in the Garden 586
The Groves Were God's First Temples 602
Jesus Teaching the Woman of Samaria 606
Jesus Cleansing the Temple 618
The Good Samaritan 628
The Good Shepherd 634
Lazarus at the Rich Man's Gate 642
The Great Physician 650
The Widow's Mites 660
The Dream of Pilate's Wife 668
Nathan's Parable 670
Balaam and the Angel 674
The Pharisee and the Publican 683
Joseph Sold Into Egypt 696
The Marriage at Cana 704
Jesus With the Doctors in the Temple 716
Christ and His Mother 722
Christ Blessing Little Children 728
Life in the Country 738
The Two Robbers 744
The Guardian Angel 754
The Transfiguration 758
Moses on Mt. Nebo Viewing the Promised Land . 761
Coming in Glory 767
The Land of Peace 776
The Descent of the New Jerusalem 779
The Way of Life 784

THE WORD OF GOD

"Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:105.

THE BIBLE

Its Origin, History, and Place in the World

THE Bible contains proof in itself of its divine origin. No other book can answer the questionings of the mind or satisfy the longings of the heart as does the Bible. It is adapted to every age and condition of life, and is full of that knowledge which enlightens the mind and sanctifies the soul.

In the Bible we have a revelation of the living God. Received by faith, it has power to transform the life. During all its history a divine watch-care has been over it, and preserved it for the world.

How, When, and Why Written

After the flood, as men became numerous, and darkness was again settling over the world, holy men wrote as they were moved by the Spirit of God. Thus God spoke to His people, and through them to the world, that a knowledge of God and of His will might not perish from the earth.

For centuries this work went on, until Christ, the promised Seed, came. With Him, and the blessed message of light and salvation proclaimed by Him and by His apostles, the Scripture record closed, and the Word of God was complete.

Original Writings and Translations

The Old Testament Scriptures were first written in Hebrew, upon scrolls, or rolls of parchment, linen, or papyrus. These were later translated into Greek, the oldest translation being known as the Septuagint, or "Version of the Seventy," made at Alexandria, for the Alexandrian Library, by a company of seventy learned Jews, under the patronage of Ptolemy Philadel-

phus, about 285 B. C. The original order for this translation is said to have been given by Alexander the Great, who previously, upon visiting Jerusalem in 332 B. C., had learned from the prophecy of Daniel that Grecia was to overthrow the Persian kingdom. See Josephus's "Antiquities of the Jews," book 11, chap. 8, par. 5. This was the version in common use in the time of Christ.

The New Testament was all originally written in Greek,

GUTENBERG PRINTING THE BIBLE

except Matthew, which was first written in Hebrew, and later translated into Greek.

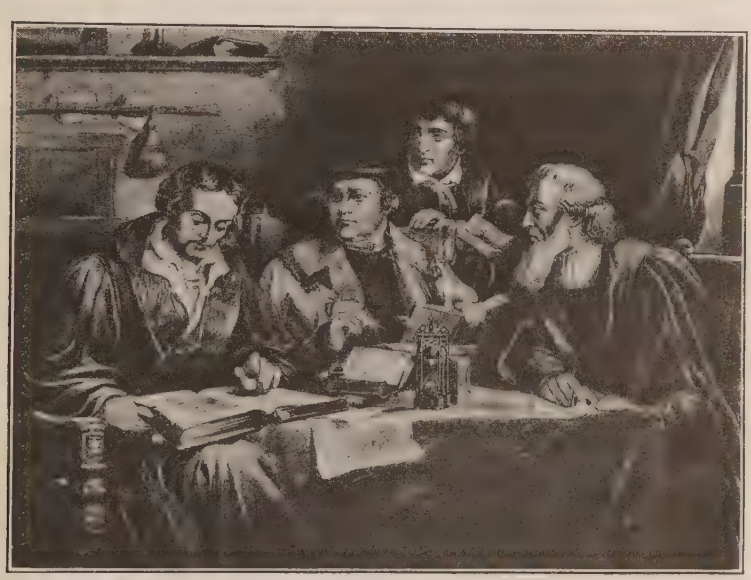
At an early date, Latin translations, both of the Septuagint and of the Greek New Testament, were made by different individuals, and the more carefully prepared Latin Vulgate of Jerome, the Bible complete, was made A. D. 383-405.

Printing and the Bible

Printing, however, being yet unknown, copies of the Bible could be produced only by the slow, laborious, and expensive process of handwriting. This necessarily greatly limited its circulation. Worse still, its illuminating and saving truths were largely hidden for centuries by the errors, superstitions, and apostasy of the dark ages. During this time the common people knew little of its contents.

But with the invention of the art of printing about the middle of the fifteenth century, and with the dawn of the great Reformation in the century following, the Bible entered upon a new era, preparatory to the final proclamation of the gospel throughout the world.

Not a little significant is the fact that the first book printed from movable type was the Bible in Latin, which came from the press of John Gutenberg, at Mentz, Germany, in 1456, a copy



LUTHER TRANSLATING THE BIBLE

of which, in 1911, was sold in New York City for fifty thousand dollars, the highest price ever paid for a single book.

The Bible in Native Tongues

Thus far, however, the Bible had been published only in ancient tongues, now little understood by the common people. Without the Word of God in their hands, the good seed sown among them was easily destroyed. "O," said the advocates of its pure teachings, "if the people only had the Word of God in their own language, this would not happen! Without this it will be impossible to establish the laity in the truth."

And why should they not have it in their own tongue? they reasoned. Moses wrote in the language of the people of his time; the prophets spoke in the tongue familiar to the men whom

they addressed; and the New Testament was written in the language then current throughout the Roman world.

The translation of the Bible into English by John Wyclif, in 1380, was the chief event in the beginning of the Reformation. It also prepared the way for the revival of Christianity in England, and the multiplying there of the Word by the millions, for all the world, that has followed.

To make such a translation at that time, says Neander, "required a bold spirit which no danger could appal." For making it Wyclif was attacked from various quarters, because, it was claimed, "he was introducing among the multitude a book reserved exclusively for the use of the priests." In the general denunciation it was declared that "thus was the gospel by him laid more open to the laity, and to women who could read, than it had formerly been to the most learned of the clergy; and in this way the gospel pearl is cast abroad, and trodden underfoot of swine." In the preface to his translation, Wyclif exhorted all the people to read the Scriptures.

A sense of awe and a thrill of joy filled the heart of the great German Reformer, when, at the age of twenty, while examining the volumes in the library of the university of Erfurt, he held in his hands, for the first time in his life, a complete copy of the Bible. "O God," he murmured, "could I but have one of these books, I would ask no other treasure." A little later he found in a convent a chained Bible. To this he had constant recourse.

But all these Bibles here, as elsewhere, save in England, were in an ancient tongue, and could be read only by the educated. Why, thought Luther, should the living Word be confined to dead languages? Like Wyclif, therefore, he resolved to give his countrymen the Bible in their own tongue. This he did, the New Testament in 1522, and the Bible complete, the crowning work of his life, in 1534.

Impressed with the idea that the people should read the Scriptures in their mother tongue, William Tyndale, likewise, in 1525, gave to the English his translation of the New Testament, and later, of portions of the Old Testament Scriptures. His ardent desire that they should know the Bible was well expressed in the statement that if God spared his life he would cause the boy that drives the plow to know more of the Scriptures than was commonly known by the divines of his day.

The first complete printed English Bible was that of Miles Coverdale, printed at Zurich, Switzerland, in 1535. Matthew's Bible, Taverner's Bible, and The Great Bible prepared at the suggestion of Thomas Cromwell, Earl of Essex, appeared soon after. Thus the light of truth began to shine forth once more; but not without opposition.

Burning of Bibles

As Jehoiakim, king of Judah, and the princes under King Zedekiah showed their contempt for God by burning the writings of Jeremiah, and confining the prophet in a dungeon (Jer. 36: 20-23; 38: 1-6), so now men sought to stem the rising tide of reform by burning the Bible and its translators.

Bible burning was inaugurated in England by the destruction of copies of the Antwerp edition of Tyndale's New Testament, at St. Paul's Cross, London, in 1527, followed by the burn-

BURNING OF BIBLES AT ST. PAUL'S CROSS, LONDON

ing of a second edition in 1530. A little later there were wholesale burnings of the writings and translations of Wyclif, Tyndale, Basil, Barnes, Coverdale, and others.

Forty-three years after the death of Wyclif, or in A. D. 1428, by order of the Council of Constance his bones were dug up and burned. Oct. 6, 1536, by order of Charles V of Germany, Tyndale was strangled and burned at the stake at Vilvorde, near Brussels. "If Luther will not retract," wrote Henry VIII of England, "let himself and his writings be committed to the flames."

Such, under the spiritual tyranny that ruled in those times, was the fate of many who stood for God and His Word.

The Word Not Bound

But the Word of God could not be forever bound. In attempting to prevent its circulation men soon discovered that they were undertaking a work beyond their strength.

The Bible had taken deep root in the hearts of the people. What kings and prelates had sought to suppress and destroy, kings and prelates now began to foster and supply.

THE CHAINED BIBLE

In his "Stories From English History," pages 196, 197, Henry P. Warren says: "Henry, by Cromwell's advice, ordered a translation of the Bible to be made in English, and a copy to be placed in every church. There had been English translations before, but they had not been in the hands of the people generally, and had only been read secretly and in fear. . . . Cromwell then appointed Cranmer and the bishops to revise the Bible, and publish it without note or comment; and in the year 1539 a copy of the English Bible was chained to the reading-desk of every parish church. From that time the Bible has never ceased to be printed and sold freely."

Says Charles C. Coffin, in his "Story of Liberty," page 44: "The people listen to the reading with wonder and delight. They begin to think; and when men begin to think, they take a step toward freedom. They see that the Bible gives them rights which hitherto have been denied them,— the right to read, to acquire knowledge. Schools are started. Men and women who till now have not known a letter of the alphabet, learn to read; children teach their parents. It is the beginning of a new life, a new order of things in the community — the beginning of liberty."

The Bible to All the World

Finally great Bible societies were organized in England, America, and many of the countries of Europe, for the purpose of giving the Bible to the world,— to every nation, kindred,

tongue, and people in its own language. Since its organization in 1804, the British and Foreign Bible Society, up to 1912, had published the Scriptures, or portions of them in 440 languages and dialects, with a total of 53,274,516 entire Bibles, 84,059,610 New Testaments, and 89,816,644 portions of the Bible, or a grand total of 227,150,770 copies.

The total issue of the American Bible Society in the first ninety-six years following its organization, or from 1816 to 1912,

BRITISH AND FOREIGN BIBLE SOCIETY HOUSE, LONDON

amounts to 96,219,105 copies. It now publishes the Bible in over one hundred languages.

These, while the largest of their kind, are but two of the twenty-seven Bible societies now disseminating the Scriptures.

Thus is the world being provided with the Word of God, preparatory to the giving of the closing gospel message to all mankind, the ending of the reign of sin, and the advent of the Lord in glory. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

THE FORBIDDEN BOOK "God's Holy Word was prized when 'twas unsafe to read it."

THE VALUE OF BIBLE STUDY

The Bible is God's great text-book for man. It is His lamp to our feet and light to our path in this world of sin. The value of Bible study cannot therefore be overestimated.

Considered from a literary standpoint alone, the Bible stands preeminent. Its terse, chaste style; its beautiful and impressive imagery; its interesting stories and well-told narratives; its deep wisdom and its sound logic; its dignified language and its elevated themes, all make it worthy of universal reading and careful study.

As an educating power, the Bible has no equal. Nothing so broadens the vision, strengthens the mind, elevates the thoughts, and ennobles the affections as does the study of the sublime and stupendous truths of revelation. A knowledge of its principles is an essential preparation to every calling. To the extent that it is studied and its teachings are received, it gives strength of character, noble ambition, keenness of perception, and sound judgment. Of all the books ever written, none contains lessons so instructive, precepts so pure, or promises so great as the Bible.

There is nothing that so convinces the mind of the inspiration of the Bible as does the reading of the Bible itself, and especially those portions known as the prophecies. After the resurrection of Christ, when everything else seemed to have failed to convince the disciples that He had risen from the dead,

He appealed to the inspired Word, and "expounded unto them in all the Scriptures the things concerning Himself" (Luke 24: 25-27), and they believed. On another occasion He said, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 16: 31.

As a guide, the Bible is without a rival. It gives a calm peace in believing, and a firm hope of the future. It solves the great problem of life and destiny, and inspires to a life of purity, patience, and well-doing. It fills the heart with love for God and a desire to do good to others, and thus prepares for usefulness here and for a home in heaven. It teaches the value of the soul, by revealing the price that has been paid to redeem it. It makes known the only antidote for sin, and presents the only perfect code of morals ever given. It tells of the future and the preparation necessary to meet it. It makes us bold for the right, and sustains the soul in adversity and affliction. It lights up the dark valley of death, and points to a life unending. It leads to God, and to Christ, whom to know is life eternal. In short, it is the one book to live by and die by.

As the king of Israel was instructed to write him a copy of the law, and to read therein "all the days of his life," that he might "fear the Lord," keep His word, and thus prolong his days and the days of his children (Deut. 17: 18-20), so ought men now to study the Bible, and from it learn that fear which is the beginning of wisdom, and that knowledge which is unto salvation. As an aid and incentive to this, "Bible Readings for the Home Circle" has been prepared and published.

Bible Readings; Their Value and Use

Briefly stated, a Bible reading consists of questions asked concerning some subject, and answers to them from the Bible. In other words, Bible readings mean a topical study of the Bible by means of questions and answers.

In either receiving or imparting knowledge, there is nothing like the interrogation-point. Nothing so readily quickens thought or awakens interest as a question. Children would learn little if they asked no questions, and he would indeed be a poor teacher who asked and answered none.

Knowing the value of this means of awakening thought, arousing interest, and imparting information, God, in His wisdom, inspired those who wrote the Bible to ask many questions, that He might set us to thinking and studying about the great themes with which it deals. See Job 38: 4, 7; 14: 14; Ps. 8: 4; Mal. 3: 1, 2, 8; Ex. 32: 26; 1 Chron. 29: 5.

But God not only asks questions; He answers them. The

following may be cited as a few short Bible readings, taken, both questions and answers, directly from the Bible itself: —

"What man is he that desireth life, and loveth many days, that he may see good?

"Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it." Ps. 34: 12-14.

"Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

"They that tarry long at the wine; they that go to seek mixed wine." Prov. 23: 29, 30.

"Who shall ascend into the hill of the Lord? or who shall stand in His holy place?

"He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation." Ps. 24: 3-5. See also Psalm 15 and Isa. 33: 14-17.

The Bible itself, therefore, sets the example of giving instruction and of imparting most valuable information by means of asking questions and answering them.

The readings in this book as originally prepared were contributed by a large number of Bible workers, whose experience in giving Bible readings had taught them the most effective methods of presenting the different subjects treated. Over one million two hundred and fifty thousand copies of the book as thus prepared have been sold.

The work has recently been thoroughly revised and rewritten, much enlarged, entirely reillustrated, with the readings classified and carefully arranged according to topics, by a large committee of able critics and Bible students. So extensive has been the revision, and so much and valuable the new matter added, that the present work is practically a new book, although retaining the same name and the same general plan as the former work. Thus prepared, it is once more sent forth on its mission of light and blessing.

As a help in enabling the reader quickly to discover the words which most directly answer the question asked, they are generally printed in italic, unless the entire scripture quoted is required for the purpose.

"Bible Readings" will be found an excellent aid to private, family, and public study of the Word of God.

PART I

The Bible; How to Study and Understand It

	PAGE
The Scriptures	25
The Study of the Scriptures	28
Power in the Word	33
The Life-Giving Word	37
Christ in All the Bible	40

THE SERMON ON THE MOUNT

"He opened His mouth, and taught them, saying, BLESSED." Matt. 5: 2, 3.

BARUCH WRITING THE PROPHECIES OF JEREMIAH

"All scripture is given by inspiration of God." 2 Tim. 3:16.

THE SCRIPTURES

1. By what name are the sacred writings of the Bible commonly known?

"Jesus saith unto them, Did ye never read in *the Scriptures,* The stone which the builders rejected, the same is become the head of the corner?" Matt. 21:42.

2. What other title is given this revelation of God to man?

"And He answered and said unto them, My mother and My brethren are these which hear *the word of God,* and do it." Luke 8:21.

3. How were the Scriptures given?

"All scripture is given *by inspiration of God.*" 2 Tim. 3:16.

4. By whom were the men directed who thus spoke for God?

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved *by the Holy Ghost.*" 2 Peter 1:21.

5. What specific instance is mentioned by Peter?

"Men and brethren, this scripture must needs have been fulfilled, *which the Holy Ghost by the mouth of David spake before concerning Judas,* which was guide to them that took Jesus." Acts 1:16.

6. How does David express this same truth?

"*The Spirit of the Lord spake by me,* and His word was in my tongue." 2 Sam. 23: 2.

7. Who, therefore, did the speaking through these men?

"*God,* who at sundry times and in divers manners spake in time past unto the fathers by the prophets." Heb. 1: 1.

8. For what purpose were the Scriptures written?

"For whatsoever things were written aforetime were written *for our learning,* that we through patience and comfort of the Scriptures might have hope." Rom. 15: 4.

9. For what is all scripture profitable?

"All scripture is given by inspiration of God, and is profitable *for doctrine, for reproof, for correction, for instruction in righteousness.*" 2 Tim. 3: 16.

10. What was God's design in thus giving the Scriptures?

"That the man of God may be *perfect, throughly furnished unto all good works.*" Verse 17.

11. What estimate did Job place upon the words of God?

"Neither have I gone back from the commandment of His lips; *I have esteemed the words of His mouth more than my necessary food.*" Job 23: 12.

12. Upon what evidence did Jesus base His Messiahship?

"And beginning at *Moses* and all the *prophets,* He expounded unto them *in all the scriptures* the things concerning Himself." Luke 24: 27.

13. What three general divisions did Jesus recognize as including all the writings of the Old Testament?

"And He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in *the law of Moses,* and in *the prophets,* and in *the Psalms,* concerning Me." Verse 44.

14. What does God's character preclude Him from doing?

"In hope of eternal life, which God, *that cannot lie,* promised before the world began." Titus 1: 2.

15. What is God called in the Scriptures?

"He is the Rock, His work is perfect: for all His ways are judgment: *a God of truth* and without iniquity, just and right is He." Deut. 32: 4.

16. What, therefore, must be the character of His word?

"Sanctify them through Thy truth: *Thy word is truth.*" John 17:17.

17. What test should therefore be applied to every professed teacher of truth?

"*To the law and to the testimony:* if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

18. What does God design that His word shall be to us in this world of darkness, sin, and death?

"Thy word is *a lamp* unto my feet, and *a light* unto my path." Ps. 119:105.

19. To what extent has God magnified His word?

"Thou hast magnified Thy word *above all Thy name.*" Ps. 138:2.

NOTE.— God did this by backing His promises with an oath based upon Himself. Heb. 6:13, 14. By this He pledged and placed at stake His name, or character, for the fulfilment of His word.

20. In what is the true poetry of life to be found?

"*Thy statutes* have been *my songs* in the house of my pilgrimage." Ps. 119:54.

21. How long will the word of God endure?

"The grass withereth, the flower fadeth: but *the word of our God shall stand forever.*" Isa. 40:8. "Heaven and earth shall pass away, but *My words shall not pass away.*" Matt. 24:35.

O Word of God incarnate,
O Wisdom from on high,
O Truth unchanged, unchanging,
O Light of our dark sky!
We praise Thee for the radiance
That from the hallowed page,
A lamp to guide our footsteps,
Shines on from age to age.

The church from her dear Master
Received the gift divine,
And still that light she lifteth
O'er all the earth to shine.
It is the golden casket
Where gems of truth are stored;
It is the heaven-drawn picture
Of Christ the living Word.

WILLIAM HOW.

SEARCHING THE SCRIPTURES

"Study to show thyself approved unto God." 2 Tim. 2: 15.

THE STUDY OF THE SCRIPTURES

1. What did Christ say to the Jews concerning the study of the Scriptures?

"*Search the Scriptures;* for in them ye think ye have eternal life: and they are they which testify of Me." John 5: 39.

2. For what were the Bereans commended?

"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and *searched the Scriptures daily, whether those things were so.*" Acts 17: 11.

Note.— "If God's Word were studied as it should be," says a modern Bible student, "men would have a breadth of mind, a nobility of character, and a stability of purpose that are rarely seen in these times. But there is little benefit derived from a hasty reading of the Scriptures. One may read the whole Bible through, and yet fail to see its beauty or comprehend its deep and hidden meaning. One passage studied until its significance is clear to the mind and its relation to the plan of salvation is evident, is of more value than the perusal of many chapters with no definite purpose in view, and no positive instruction gained."

3. By what comparison is it indicated that some portions of God's Word are more difficult to understand than others?

"For when for the time ye ought to be teachers, ye have need that one teach you again which be *the first principles of*

the oracles of God; and are become such as have need of *milk*, and not of *strong meat.*" Heb. 5: 12.

4. In what way is this comparison further explained?

"For every one that useth milk is unskilful in the word of righteousness: for he is a *babe*. But strong meat belongeth to them that are of *full age*, even those who by reason of use have their senses exercised to discern both good and evil." Verses 13, 14.

5. What writings are specifically mentioned as containing some things difficult to understand?

"And account that the long-suffering of our Lord is salvation; even as our beloved brother *Paul* also according to the wisdom given unto him hath written unto you; as also in all *his epistles*, speaking in them of these things; *in which are some things hard to be understood*, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." 2 Peter 3: 15, 16.

NOTE.— Some scriptures are too plain to be misunderstood, while the meaning of others cannot so readily be discerned. To obtain a comprehensive knowledge of any Bible truth, scripture must be compared with scripture, and there should be "careful research and prayerful reflection." But all such study will be richly rewarded.

6. Who alone comprehends the things of God?

"For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but *the Spirit of God.*" 1 Cor. 2: 11.

7. How thoroughly does the Spirit search out the hidden treasures of truth?

"But God hath revealed them unto us by His Spirit: for *the Spirit searcheth all things, yea, the deep things of God.*" Verse 10.

8. What is one purpose for which the Holy Spirit was sent?

"But the Comforter, which is the Holy Ghost, whom the Father will send in My name, *He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.*" John 14: 26.

9. Why cannot the natural man receive the things of the Spirit?

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, *because they are spiritually discerned.*" 1 Cor. 2: 14.

10. For what spiritual enlightenment should every one pray?

"*Open Thou mine eyes*, that I may behold wondrous things out of Thy law." Ps. 119: 18.

11. For what spiritual gift did the apostle Paul pray?

"That the God of our Lord Jesus Christ, the Father of glory, may give unto you *the spirit of wisdom and revelation in the knowledge of Him.*" Eph. 1: 17.

12. Upon what conditions is an understanding of divine things promised?

"Yea, *if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures;* then shalt thou understand the fear of the Lord, and find the knowledge of God." Prov. 2: 3-5.

13. What great blessing did Christ confer upon His disciples after His resurrection?

"*Then opened He their understanding*, that they might understand the Scriptures." Luke 24: 45.

14. What beings of a higher order than man desire to study the truths revealed in the gospel of Christ?

"Which things *the angels* desire to look into." 1 Peter 1: 12.

15. What is promised him who wills to do God's will?

"If any man will [willeth to, R. V.] do His will, *he shall know of the doctrine*, whether it be of God, or whether I speak of Myself." John 7: 17.

16. How did Christ reprove those who, though familiar with the letter of the Scriptures, failed to understand them?

"Jesus answered and said unto them, *Ye do err, not knowing the Scriptures, nor the power of God.*" Matt. 22: 29.

17. What are the Scriptures able to do for one who believes them?

"And that from a child thou hast known the Holy Scriptures, *which are able to make thee wise unto salvation through faith which is in Christ Jesus.*" 2 Tim. 3: 15.

18. When asked by the rich young man the conditions of eternal life, to what did Jesus direct his attention?

"He said unto him, *What is written in the law? how readest thou?*" Luke 10: 26.

JESUS AT THE HOME OF MARTHA AND MARY

"Mary hath chosen that good part, which shall not be taken away from her." Luke 10: 42.

19. Whom did Jesus pronounce blessed?

"But He said, Yea rather, *blessed are they that hear the word of God, and keep it.*" Luke 11: 28.

20. What did Christ say concerning the book of Daniel?

"When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place, (*whoso readeth, let him understand*)." Matt. 24: 15.

21. What other book of the Bible is especially commended for our study?

"Blessed is he that readeth, and they that hear *the words of this prophecy* [*the book of Revelation*], and keep those things which are written therein: for the time is at hand." Rev. 1: 3.

"How Readest Thou?"

It is one thing to read the Bible through,
Another thing to read to learn and do.
Some read it with design to learn to read,
But to the subject pay but little heed.
Some read it as their duty once a week,
But no instruction from the Bible seek;
While others read it with but little care,
With no regard to how they read, nor where.
Some read to bring themselves into repute,
By showing others how they can dispute;
While others read because their neighbors do,
To see how long 'twill take to read it through.
Some read it for the wonders that are there,—
How David killed a lion and a bear;
While others read it with uncommon care,
Hoping to find some contradictions there.
Some read as if it did not speak to them,
But to the people at Jerusalem.
One reads with father's specs upon his head,
And sees the thing just as his father said.
Some read to prove a preadopted creed,
Hence understand but little that they read;
For every passage in the book they bend
To make it suit that all-important end.
Some people read, as I have often thought,
To teach the book instead of being taught;
And some there are who read it out of spite.
I fear there are but few who read it right.
But read it prayerfully, and you will see,
Although men contradict, God's words agree;
For what the early Bible prophets wrote,
We find that Christ and His apostles quote.
So trust no creed that trembles to recall
What has been penned by one and verified by all.

CHRIST THE WORD "He spake, and it was." Ps. 33:9.

POWER IN THE WORD

1. THROUGH what agency did God create the heavens?

"*By the word of the Lord* were the heavens made; and all the host of them *by the breath of His mouth.*" "For *He spake,* and it was done; *He commanded,* and it stood fast." Ps. 33:6, 9.

2. By what does Christ uphold all things?

"Upholding all things *by the word of His power.*" Heb. 1:3.

3. Of what are some willingly ignorant?

"For this they willingly are ignorant of, that *by the word of God the heavens were of old,* and the earth standing out of the water and in the water: *whereby the world that then was, being overflowed with water, perished.*" 2 Peter 3:5, 6.

4. By what are the present heavens and earth reserved for a similar fate?

"But the heavens and the earth, which are now, *by the same word* are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." Verse 7.

5. In what other scripture is it shown that creative power is exercised through the word of God?

"Let them praise the name of the Lord: *for He commanded, and they were created.*" Ps. 148:5.

6. What change is wrought in one who is in Christ?

"Therefore if any man be in Christ, *he is a new creature* [there is *a new creation,* R. V., margin]: old things are passed away; behold, *all things are become new.*" 2 Cor. 5:17.

7. What is this new creation also called?

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be *born again*, he cannot see the kingdom of God." John 3:3.

8. Through what agency is this new creation, or new birth, accomplished?

"Being born again, not of corruptible seed, but of incorruptible, *by the word of God*, which liveth and abideth forever." 1 Peter 1:23.

9. What is the first creative commandment recorded in the Bible? and what was the result of it?

"And God said, *Let there be light:* and *there was light.*" Gen. 1:3.

10. What connection is there between the creation of light in the beginning, and the light of the gospel?

"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give *the light of the knowledge of the glory of God in the face of Jesus Christ.*" 2 Cor. 4:6.

11. Why were the people astonished at Christ's teaching?

"And they were astonished at His doctrine: *for His word was with power.*" Luke 4:32.

12. What testified to the power of the word of Christ?

"And they were all amazed, and spake among themselves, saying, What a word is this! for *with authority and power He commandeth the unclean spirits, and they come out.*" Verse 36.

13. What did Christ say is the seed of the kingdom of God?

"The seed is *the word of God.*" Luke 8:11.

14. Where should the word of Christ dwell?

"Let the word of Christ *dwell in you* richly in all wisdom." Col. 3:16.

15. What did Christ say of the unbelieving Jews respecting the word of God?

"*Ye have not His word abiding in you:* for whom He hath sent, Him ye believe not." John 5:38.

16. How does the word of God work in the believer?

"For this cause also thank we God without ceasing, be-

THE CENTURION

"Speak the word only, and my servant shall be healed." Matt. 8: 8.

cause, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, *which effectually worketh also in you that believe.*" 1 Thess. 2: 13.

17. What nature is imparted through the promises of God?

"Whereby are given unto us exceeding great and precious promises: *that by these ye might be partakers of the divine nature,* having escaped the corruption that is in the world through lust." 2 Peter 1: 4.

18. By what are believers made clean?

"Now ye are clean *through the word which I have spoken unto you.*" John 15: 3.

19. How may a young man cleanse his way?

"Wherewithal shall a young man cleanse his way? *by taking heed thereto according to Thy word.*" Ps. 119: 9.

20. How did God heal His people anciently?

"*He sent His word, and healed them,* and delivered them from their destructions." Ps. 107: 20.

21. How did the centurion show his faith in the power of Christ's word to heal?

"The centurion answered and said, Lord, I am not worthy that Thou shouldest come under my roof: but *speak the word only, and my servant shall be healed.*" Matt. 8: 8.

22. What power has the word when hidden in the heart?

"Thy word have I hid in mine heart, *that I might not sin against Thee.*" Ps. 119: 11. See also Ps. 17: 4.

23. Why did God humble Israel, and suffer them to hunger?

"And He humbled thee, and suffered thee to hunger, and fed thee with manna, . . . *that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.*" Deut. 8: 3.

24. What is required beyond a mere hearing of the word?

"But be ye *doers of the word,* and not hearers only, deceiving your own selves." James 1: 22.

25. What is the result of doing God's will?

"And the world passeth away, and the lust thereof: but *he that doeth the will of God abideth forever.*" 1 John 2: 17.

THE RAISING OF JAIRUS'S DAUGHTER

"His commandment is life everlasting." John 12: 50.

THE LIFE-GIVING WORD

1. WHAT is the nature of the word of God?

"For the word of God is *quick*, and *powerful*, and *sharper than any two-edged sword*, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is *a discerner of the thoughts and intents of the heart.*" Heb. 4: 12.

2. How are the oracles of God described?

"This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received *the lively oracles* to give unto us." Acts 7: 38.

3. What did Christ declare His words to be?

"It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are *spirit*, and they are *life.*" John 6: 63.

4. What was Peter's testimony concerning Christ's words?

"Then Simon Peter answered Him, Lord, to whom shall we go? *Thou hast the words of eternal life.*" Verse 68.

5. What did Christ declare His Father's commandment to be?

"And I know that His commandment is *life everlasting.*" John 12: 50.

6. What lesson was intended by feeding the children of Israel with the manna?

"And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; *that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.*" Deut. 8:3.

7. What interpretation did Jesus give to this lesson?

"Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but My Father giveth you the true bread from heaven. *For the bread of God is He which cometh down from heaven, and giveth life unto the world.*" John 6:32, 33.

8. In further explanation of the meaning of this lesson, what did Jesus declare Himself to be?

"And Jesus said unto them, *I am the bread of life:* he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst." Verse 35.

9. What benefit is derived from eating this bread of life?

"As the living Father hath sent Me, and I live by the Father: *so he that eateth Me, even he shall live by Me.* This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: *he that eateth of this bread shall live forever.*" Verses 57, 58.

10. What instance is recorded of one who fed upon the true manna?

"*Thy words were found, and I did eat them;* and Thy word was unto me the joy and rejoicing of mine heart: for I am called by Thy name, O Lord God of hosts." Jer. 15:16.

11. What name is applied to Jesus as the revelation of the thought of God in the flesh?

"In the beginning was *the Word,* and the Word was with God, and the Word was God." John 1:1. "And He was clothed with a vesture dipped in blood: and His name is called *The Word of God.*" Rev. 19:13.

12. What was in the Word?

"In Him was *life;* and the life was the light of men." John 1:4.

13. What is Jesus therefore also called?

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of *the Word of life.*" 1 John 1: 1.

14. Why did the Jews fail to find life in the Scriptures?

"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me. And *ye will not come to Me, that ye might have life.*" John 5: 39, 40.

15. What constitutes a part of Christian experience?

"And have *tasted the good word of God,* and the powers of the world to come." Heb. 6: 5. See answer to question 10.

16. In assigning him his life-work, what instruction did Jesus give to Peter?

"Jesus saith unto him, *Feed My sheep.*" John 21: 17.

17. What apostolic injunction indicates the way in which this instruction is to be obeyed?

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; *Preach the word;* be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." 2 Tim. 4: 1, 2.

18. How are we instructed to pray for both physical and spiritual nourishment?

"Give us this day our daily bread." Matt. 6: 11.

NOTE.— When "the Word became flesh, and dwelt among us," the thought of God was revealed in human flesh. When holy men of God "spake as they were moved by the Holy Ghost," the thought of God was revealed in human language. The union of the divine and the human in the manifestation of God's thought in the flesh is declared to be "the mystery of godliness;" and there is the same mystery in the union of the divine thought and human language. The two revelations of God, in human flesh and in human speech, are both called the *Word of God,* and both are the *Word of life.* He who fails to find Christ thus in the Scriptures will not be able to feed upon the Word as the life-giving Word.

LIKE wandering sheep o'er mountains cold,
Since all have gone astray;
To life and peace within the fold,
How may I find the way?

To Christ the Way, the Truth, the Life,
I come, no more to roam;
He'll guide me to my Father's house,
To my eternal home.

ON THE WAY TO EMMAUS

"He expounded unto them in all the scriptures the things concerning Himself." Luke 24: 27.

CHRIST IN ALL THE BIBLE

1. Of whom did Christ say the Scriptures testify?

"Search the Scriptures; for in them ye think ye have eternal life: and *they are they which testify of Me.*" John 5: 39.

Note.—"Search the Old Testament Scriptures: for they are they that testify of Christ. To find Him in them is the true and legitimate end of their study. To be able to interpret them as He interpreted them is the best result of all Biblical learning."— *Dean Alford.*

2. Of whom did Moses and the prophets write?

"Philip findeth Nathanael, and saith unto him, We have found Him, of whom Moses in the law, and the prophets, did write, *Jesus of Nazareth,* the son of Joseph." John 1: 45.

Note.— In her translation of the Old Testament Scriptures, Helen Spurrell expressed the following wish for all who should read her translation: "May very many exclaim, as the translator has often done when studying numerous passages in the original, *I have found the Messiah!*"

3. From whose words did Christ say the disciples ought to have learned of His death and resurrection?

"O fools, and slow of heart to believe all that *the prophets* have spoken: ought not Christ to have suffered these things, and to enter into His glory?" Luke 24: 25, 26.

4. How did Christ make it clear to them that the Scriptures testify of Him?

"And beginning at Moses and all the prophets, *He expounded unto them in all the scriptures the things concerning Himself.*" Verse 27.

5. What did He say a little later to the eleven?

"These are the words which I spake unto you, while I was yet with you, that *all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning Me.*" Verse 44.

6. Where in the Bible do we find the first promise of a Redeemer?

"And the Lord God said unto the serpent, . . . I will put enmity between thee and the woman, and between thy seed and *her seed;* it shall bruise thy head, and thou shalt bruise His heel." Gen. 3:14, 15.

7. In what words was this promise renewed to Abraham?

"*In thy seed* shall all the nations of the earth be blessed." Gen. 22:18. See also Gen. 26:4; 28:14.

8. To whom did this promised seed refer?

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, *which is Christ.*" Gal. 3:16.

9. Whom did God promise to send with Israel to guide them into the promised land?

"Behold, I send *an Angel* before thee, to keep thee in the way, and to bring thee into the place which I have prepared." Ex. 23:20.

10. Who was the Rock that went with them?

"And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed [went with, margin] them: and *that Rock was Christ.*" 1 Cor. 10:4.

11. In what prophecy are Christ's life, suffering, and death touchingly foretold?

In the fifty-third chapter of Isaiah.

12. Where is the price of Christ's betrayal foretold?

"So they weighed for My price *thirty pieces of silver.*" Zech. 11:12. See Matt. 26:15.

13. Where in the Psalms are Christ's dying words recorded?

"My God, My God, why hast thou forsaken Me?" Ps. 22:1. See Matt. 27:46. "Into Thine hand I commit My spirit." Ps. 31:5. See Luke 23:46.

14. How is Christ's resurrection foretold in the Psalms?

MADE KNOWN IN THE BREAKING OF BREAD

"Did not our heart burn within us, while He talked with us by the way, and while He opened to us the scriptures?" Luke 24:32.

"I will declare the decree: the Lord hath said unto Me, Thou art My Son; *this day have I begotten Thee.*" Ps. 2: 7. See Acts 13: 33.

15. Where again in the Psalms is His resurrection foretold?

"For *Thou wilt not leave My soul in hell;* neither wilt Thou suffer Thine Holy One to see *corruption.*" Ps. 16: 10. See Acts 2: 25-31.

16. In what words does Daniel foretell Christ's receiving His kingdom?

"I saw in the night-visions, and, behold, one like *the Son of man* came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And *there was given Him dominion, and glory, and a kingdom,* that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." Dan. 7: 13, 14. See also Luke 1: 32, 33; 19: 11, 12; Rev. 11: 15.

17. How is Christ's second coming described in the Psalms?

"Let the floods clap their hands: let the hills be joyful together before the Lord; *for He cometh to judge the earth:* with righteousness shall He judge the world, and the people with equity." Ps. 98: 8, 9. "*Our God shall come, and shall not keep silence:* a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people. Gather My saints together unto Me; those that have made a covenant with Me by sacrifice." Ps. 50: 3-5.

18. What is Christ to one renewed after God's image?

"Christ is *all,* and *in all.*" Col. 3: 11.

A GLORY in the Word we find
When grace restores our sight;
But sin has darkened all the mind,
And veiled the heavenly light.

When God's own Spirit clears our view,
How bright the doctrines shine!
Their holy fruits and sweetness show
Their Author is divine.

How blest we are, with open face
To view Thy glory, Lord,
And all Thy image here to trace,
Reflected in Thy Word!

CAMPBELL'S COLLECTION.

TITLES OF CHRIST

In the Old Testament

Seed of the woman. Gen. 3:15.
Mine Angel. Ex. 23:23.
A Star out of Jacob. Num. 24:17.
A Prophet. Deut. 18:15, 18.
Captain of the host of the Lord. Joshua 5:14.
A Friend that sticketh closer than a brother. Prov. 18:24.
My Beloved. Song of Solomon 2:10.
Chiefest among ten thousand. Song of Solomon 5:10.
(One) altogether lovely. Song of Solomon 5:16.
The Mighty God. Isa. 9:6.
The Everlasting Father. Isa. 9:6.
The Prince of Peace. Isa. 9:6.
The Lord Our Righteousness. Jer. 23:5, 6.
The Son of God. Dan. 3:25.
The Son of Man. Dan. 7:13.
Michael, . . . the Great Prince. Dan. 12:1.
The Branch. Zech. 6:12, 13.
The Messenger of the covenant. Mal. 3:1.
The Sun of Righteousness. Mal. 4:2.

In the New Testament

The Word. John 1:1.
The Lamb of God. John 1:29.
The Bread of life. John 6:35.
The Light of the world. John 8:12.
The Door of the Sheep. John 10:7.
The Good Shepherd. Verse 11.
The Resurrection and the Life. John 11:25.
The Way, the Truth, and the Life. John 14:6.
The True Vine. John 15:1.
That Rock. 1 Cor. 10:4.
The last Adam. 1 Cor. 15:45.
The Chief Corner-stone. Eph. 2:20.
The Man Christ Jesus. 1 Tim. 2:5.
A Great High Priest. Heb. 4:14.
The Author and Finisher of our faith. Heb. 12:2.
The Chief Shepherd. 1 Peter 5:4.
An Advocate. 1 John 2:1.
Michael, the Archangel. Jude 9.
The Lion of the tribe of Judah. Rev. 5:5.
The Morning Star. Rev. 22:16.
King of kings, and Lord of lords. Rev. 19:16.

NOTE.—Christ is referred to in the Bible under something like three hundred different titles and figures, of which the above are only examples. Why this is so is because He is all that these names and figures represent.

PART II

Sin; Its Origin, Results, and Remedy

	PAGE
Creation and the Creator	47
The Origin of Evil	50
The Fall and Redemption of Man	53
Creation and Redemption	57
The Character and Attributes of God	61
The Love of God	63
The Deity of Christ	67
Prophecies Relating to Christ	70
Christ the Way of Life	75
Salvation Only Through Christ	79

DRIVEN FROM EDEN

"Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken." Gen. 3: 23.

CREATION "Behold, it was very good." Gen. 1:31.

CREATION AND THE CREATOR

1. By whom were the heavens and the earth created?

"In the beginning *God* created the heaven and the earth." Gen. 1:1.

2. Through whom did God create all things?

"For *by Him* [the Son] were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: *all things were created by Him,* and for Him." Col. 1:16. "All things were made *by Him* [*through Him,* R. V., margin]: and without Him was not anything made that was made." John 1:3. See also Heb. 1:1, 2.

3. What do the heavens declare?

"The heavens declare *the glory of God;* and the firmament showeth His handiwork." Ps. 19:1.

4. What was God's object in making the earth?

"For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, *He formed it to be inhabited.*" Isa. 45:18.

5. In whose image was man created?

"So God created man *in His own image,* in the image of God created He him; male and female created He them." Gen. 1:27.

6. What home did God make for man in the beginning?

"And the Lord God planted *a garden* eastward in Eden; and there He put the man whom He had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food. . . . And the Lord God took the man, and put him into *the garden of Eden* to dress it and to keep it." Gen. 2: 8-15.

7. What may be perceived through the things that are made?

"For *the invisible things of Him* from the creation of the world are clearly seen, being understood by the things that are made, even *His eternal power and Godhead;* so that they are without excuse." Rom. 1: 20.

8. Whose workmanship is the Christian?

"For we are *His workmanship,* created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2: 10.

9. What assurance is given concerning the unfailing power of the Creator?

"Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, *fainteth not, neither is weary?* there is no searching of His understanding." Isa. 40: 28.

10. What encouraging statement follows concerning the supply of power to the faint?

"*He giveth power to the faint;* and to them that have no might *He increaseth strength.*" Verse 29.

11. To whom are those who suffer exhorted to commit their souls?

"Wherefore let them also that suffer according to the will of God commit their souls in well-doing *unto a faithful Creator.*" 1 Peter 4: 19, R. V.

12. What gave special force to the oath of an angel?

"And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and sware by Him that liveth forever and ever, *who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein.* that there should be time no longer." Rev. 10: 5, 6.

13. What contrast is drawn in the Scriptures between the Creator and false gods?

"Thus shall ye say unto them, *The gods that have not made the heavens and the earth,* even they shall perish from the earth, and from under these heavens. . . . The portion of Jacob is not like them: for *He is the former of all things;* and Israel is the rod of His inheritance: The Lord of hosts is His name." Jer. 10: 11-16.

14. To whom is our worship justly due?

"O come, let us worship and bow down: let us kneel before *the Lord our Maker.*" Ps. 95: 6.

15. In view of the curse upon this creation, what has God promised?

"For, behold, *I create new heavens and a new earth:* and the former shall not be remembered, nor come into mind." Isa. 65: 17. See Rev. 21: 1.

16. What is the true basis of the brotherhood of man?

"*Have we not all one Father? hath not one God created us?* why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?" Mal. 2: 10.

O Thou eternal One! whose presence bright
All space doth occupy, all motion guide;
Unchanged through time's all devastating flight!
Thou only God — there is no God beside!
Being above all beings! Mighty One,
Whom none can comprehend and none explore;
Who fill'st existence with Thyself alone,
Embracing all, supporting, ruling o'er;
Being whom we call God, and know no more!

Thou from primeval nothingness didst call
First chaos, then existence; Lord, on Thee
Eternity hath its foundation; all
Sprung forth from Thee,— of light, joy, harmony,
Sole origin,— all life, all beauty Thine;
Thy word created all, and doth create;
Thy splendor fills all space with rays divine;
Thou art and wert and shalt be! Glorious! Great!
Light-giving, life-sustaining Potentate!

Derzhavin.

THE FALL OF SATAN

"I beheld Satan as lightning fall from heaven." Luke 10: 18.

THE ORIGIN OF EVIL

1. With whom did sin originate?

"He that committeth sin is of the devil; for *the devil sinneth from the beginning.*" 1 John 3: 8.

Note.— Without the Bible, the question of the origin of evil would remain unexplained.

2. From what time has the devil been a murderer?

"Ye are of your father the devil, and the lusts of your father ye will do. *He was a murderer from the beginning,* and abode not in the truth, because there is no truth in him." John 8: 44.

3. What is the devil's relationship to lying?

"When he speaketh a lie, he speaketh of his own: for *he is a liar, and the father of it.*" Same verse.

4. Was Satan created sinful?

"Thou wast *perfect* in thy ways from the day that thou wast created, *till iniquity was found in thee.*" Eze. 28: 15.

Note.— This, and the statement in John 8: 44, that he "*abode* not in the truth," show that Satan was once *perfect,* and *in the truth.* Peter speaks of "the angels that *sinned*" (2 Peter 2: 4); and Jude refers to "the angels which *kept not their first estate*" (Jude 6); both of which show that these angels were once in a state of sinlessness and innocence.

5. What further statement of Christ seems to lay the responsibility for the origin of sin upon Satan and his angels?

"Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, *prepared for the devil and his angels.*" Matt. 25:41.

6. What led to Satan's sin, rebellion, and downfall?

"*Thine heart was lifted up because of thy beauty,* thou hast corrupted thy wisdom by reason of thy *brightness.*" Eze. 28:17. "Thou hast said in thine heart, *I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: . . . I will be like the Most High.*" Isa. 14:13, 14.

NOTE.— In a word, pride and self-exaltation led to Satan's downfall, and for these there is no justification or adequate excuse. "Pride goeth before destruction, and a haughty spirit before a fall." Prov. 16:18. Hence, while we may know of the origin, cause, character, and results of evil, no good or sufficient reason or excuse can be given for it. To excuse it is to justify it; and the moment it is justified it ceases to be sin. All sin is a manifestation of selfishness in some form, and its results are the opposite of those prompted by love. The experiment of sin will result finally in its utter abandonment and banishment forever, by all created intelligences, throughout the entire universe of God. Only those who foolishly and persistently cling to sin will be destroyed with it. The wicked will then "be as though they had not been" (Obadiah 16), and the righteous shall "shine as the brightness of the firmament," and "as the stars forever and ever." Dan. 12:3. "Affliction shall not rise up the second time." Nahum 1:9. See reading on "Origin, History, and Destiny of Satan," page 499.

7. In contrast with the pride and self-exaltation exhibited by Satan, what spirit did Christ manifest?

"Who, being in the form of God, thought it not robbery to be equal with God: but *made Himself of no reputation,* and took upon Him the form of a *servant,* and was made in the likeness of *men:* and being found in fashion as a man, *He humbled Himself,* and became obedient unto *death,* even *the death of the cross.*" Phil. 2:6-8.

8. After man had sinned, how did God show His love, and His willingness to forgive?

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

NOTE.— Inasmuch as God, who is love, who delights in mercy, and who changes not, offered pardon and granted a period of probation to man when he sinned, it is but reasonable to conclude that a like course was pursued toward the heavenly intelligences who first sinned, and that only those who persisted in sin, and took their stand in open revolt and rebellion against God and the government of heaven, were finally cast out of heaven. Rev. 12:7-9.

CAIN AND ABEL — THE FIRST MURDER

"Cain, who was of that wicked one, and slew his brother." 1 John 3: 12.

SIN AND ITS REMEDY

"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

THE FALL AND REDEMPTION OF MAN

1. WHAT is sin declared to be?

"Whosoever committeth sin transgresseth also the law: for *sin is the transgression of the law.*" 1 John 3:4.

2. What precedes the manifestation of sin?

"Then when *lust* hath conceived, it bringeth forth sin." James 1:15.

3. What is the final result or fruit of sin?

"And sin, when it is finished, bringeth forth *death.*" Same verse. "The wages of sin is *death.*" Rom. 6:23.

4. Upon how many of the human race did death pass as the result of Adam's transgression?

"By one man sin entered into the world, and death by sin; and so *death passed upon all men,* for that all have sinned." Rom. 5:12. "In Adam *all die.*" 1 Cor. 15:22.

5. How was the earth itself affected by Adam's sin?

"*Cursed is the ground* for thy sake; in sorrow shalt thou eat of it all the days of thy life; *thorns also and thistles shall it bring forth to thee.*" Gen. 3:17, 18.

6. What additional curse came as the result of the first murder?

"And the Lord said unto Cain, . . . And *now art thou cursed from the earth*, which hath opened her mouth to receive thy brother's blood from thy hand; *when thou tillest the ground, it shall not henceforth yield unto thee her strength.*" Gen. 4: 9-12.

7. What terrible judgment came in consequence of continued sin and transgression against God?

"And the Lord said, I will destroy man whom I have created from the face of the earth. . . . The end of all flesh is come before Me; for the earth is filled with violence." "And Noah was six hundred years old when *the flood of waters* was upon the earth. . . . The same day were *all the fountains of the great deep broken up, and the windows of heaven were opened.*" Gen. 6: 7-13; 7: 6-11.

8. After the flood, what came in consequence of further apostasy from God?

"And the Lord came down to see the city and the tower, which the children of men builded. And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let Us go down, and there *confound their language, that they may not understand one another's speech.* So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city." Gen. 11: 5-8.

9. Into what condition has sin brought the entire creation?

"For we know that the whole creation *groaneth* and *travaileth in pain together* until now." Rom. 8: 22.

10. What explains God's apparent delay in dealing with sin?

"The Lord is not slack concerning His promise, as some men count slackness; but is *long-suffering to us ward*, not willing that any should perish, but that all should come to repentance." 2 Peter 3: 9.

11. What is God's attitude toward the sinner?

"For *I have no pleasure in the death of him that dieth*, saith the Lord God: wherefore turn yourselves, and live ye." Eze. 18: 32.

12. Can man free himself from the dominion of sin?

"Can the Ethiopian change his skin, or the leopard his

spots? *then may ye also do good, that are accustomed to do evil.*" Jer. 13:23.

13. What place has the will in determining whether man shall have life?

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And *whosoever will, let him take the water of life freely.*" Rev. 22:17.

14. To what extent has Christ suffered for sinners?

"He was *wounded* for our transgressions, He was *bruised* for our iniquities: the *chastisement* of our peace was upon Him; and with His *stripes* we are healed." Isa. 53:5.

15. For what purpose was Christ manifested?

"And we know that *He was manifested to take away our sins;* and in Him is no sin. . . . He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, *that He might destroy the works of the devil.*" 1 John 3:5-8.

16. What was one direct purpose of the incarnation of Christ?

"Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; *that through death He might destroy him that had the power of death, that is, the devil.*" Heb. 2:14.

17. What triumphant chorus will mark the end of the reign of sin?

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, *Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever.*" Rev. 5:13.

18. When and by what means will the effects of sin be removed?

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and *the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up.*" 2 Peter 3:10.

19. How will the curse of the confusion of tongues be brought to an end?

"For *then will I turn to the people a pure language,* that they

may all call upon the name of the Lord, to serve Him with one consent." Zeph. 3:9.

20. How thoroughly will the effects of sin be removed?

"And God shall *wipe away all tears* from their eyes; and there shall be *no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.*" Rev. 21:4. "*And there shall be no more curse:* but the throne of God and of the Lamb shall be in it [the holy city]; and His servants shall serve Him." Rev. 22:3.

21. Will sin and its evil results ever appear again?

"What do ye imagine against the Lord? He will make an utter end: *affliction shall not rise up the second time.*" Nahum 1:9. "There shall be *no more death.*" "And there shall be *no more curse.*" Rev. 21:4; 22:3.

NOTE.— That sin exists none can deny. Why it was permitted has perplexed many minds. But He who can bring light out of darkness (2 Cor. 4:6), make the wrath of man to praise Him (Ps. 76:10), and turn a curse into a blessing (Deut. 23:5), can bring good out of evil, and turn mistakes and downfalls into stepping-stones to higher ground. Heaven will be happier for the sorrows of earth. "Sorrows remembered sweeten present joy," says Robert Pollock, in "The Course of Time," page 29. In the final outcome it will be seen that all things have worked together for good to them that love God. Rom. 8:28. Cowper, despondent and about to drown himself, was carried the wrong way by his driver, and went home to write the inspiring hymn below.

GOD moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea
And rides upon the storm.

Deep in unfathomable mines
Of never-failing skill,
He treasures up His bright designs,
And works His sovereign will.

Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break
In blessings o'er your head.

Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence
He hides a smiling face.

Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain.

WILLIAM COWPER.

CREATIVE POWER

"For we are His workmanship, created in Christ Jesus unto good works." Eph. 2: 10.

CREATION AND REDEMPTION

1. WHAT is revealed concerning God in the first verse of the Bible?

"In the beginning *God created the heaven and the earth.*" Gen. 1: 1.

2. What contrast is repeatedly drawn in the Scriptures between the true God and false gods?

"Thus shall ye say unto them, *The gods that have not made the heavens and the earth,* even they shall perish from the earth, and from under these heavens. . . . The portion of Jacob is not like them: for *He is the former of all things;* and Israel is the rod of His inheritance: The Lord of hosts is His name." Jer. 10: 11-16. See Jer. 14: 22; Acts 17: 22-29; Rev. 14: 6-10.

3. Through whom did God work in creating all things?

"In the beginning was *the Word,* and the Word was with God, and the Word was God. The same was in the beginning with God. *All things were made by Him;* and without Him was not anything made that was made." John 1: 1-3.

4. Through whom is redemption wrought?

"But God commendeth His love toward us, in that, while we were yet sinners, *Christ died for us.* Much more then, being now justified by His blood, we shall be saved from wrath through Him." Rom. 5: 8, 9.

5. In what scripture do we learn that Christ, the active agent in creation, is also the head of the church?

"*For by Him were all things created,* that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: *all things were created by Him,* and for Him: and He is before all things, and *by Him all things consist.* And *He is the head of the body, the church:* who is the beginning, the first-born from the dead; that in all things He might have the preeminence." Col. 1: 16-18.

6. What scripture shows that the Creator is also the Redeemer?

"But now thus saith *the Lord that created thee,* O Jacob, and He that formed thee, O Israel, Fear not: for *I have redeemed thee,* I have called thee by thy name; thou art Mine." Isa. 43: 1.

7. Who is declared to be the source of power to the weak?

"Hast thou not known? hast thou not heard, that the everlasting God, the Lord, *the Creator* of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding. *He giveth power to the faint;* and to them that have no might He increaseth strength." Isa. 40: 28, 29.

8. What prayer of David shows that he regarded redemption as a creative work?

"*Create in me a clean heart,* O God; and renew a right spirit within me." Ps. 51: 10.

9. Who keeps the heavenly bodies in their places?

"To whom then will ye liken Me, or shall I be equal? saith *the Holy One.* Lift up your eyes on high, and behold who hath created these things, *that bringeth out their host by number:* He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth." Isa. 40: 25, 26.

10. What can the same Holy One do for the believer?

"Now unto Him that is able to *keep you from falling,* and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." Jude 24, 25.

11. What is the measure of the power which is available for the help of the believer?

"That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him: the eyes of your understanding being

enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to us ward who believe, *according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places.*" Eph. 1: 17-20.

12. How great was the deliverance of Israel from Egyptian bondage?

"Ask now of the days that are past, which were before thee, *since the day that God created man upon the earth,* and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? . . . *Hath God assayed to go and take Him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors,* according to all that the Lord your God did for you in Egypt before your eyes?" Deut. 4: 32-34.

NOTE.— The great deliverance of Israel from bondage and oppression in Egypt is but a type of the power of God displayed in the deliverance of man from the bondage and slavery of sin. In both is seen a manifestation of creative power.

13. What scripture plainly states that it is creative power which transforms the believer?

"For we are His workmanship, *created in Christ Jesus unto good works,* which God hath before ordained that we should walk in them." Eph. 2: 10.

14. Of what great work is the Sabbath both a memorial and a sign?

"*Remember the Sabbath day,* to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: *for in six days the Lord made heaven and earth, the sea, and all that in them is,* and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20: 8-11. "It is a *sign* between Me and the children of Israel forever: *for in six days the Lord made heaven and earth,* and on the seventh day He rested, and was refreshed." Ex. 31: 17.

15. Inasmuch as creation and redemption are both wrought by the same creative power, of what besides the original creation was the Sabbath given to be a sign?

"Moreover also I gave them My Sabbaths, to be a sign between Me and them, *that they might know that I am the Lord that sanctify them.*" Eze. 20: 12.

16. Through whose agency is the material universe sustained?

"And He [Christ] is before all things, and in Him all things *hold together.*" Col. 1: 17, R. V., margin.

17. What statement shows that all things, both material and spiritual, are sustained by the same personal agency?

"But to us there is . . . one Lord Jesus Christ, *by whom are all things,* and we by Him." 1 Cor. 8: 6.

18. Why is God worthy to receive glory and honor?

"Thou art worthy, O Lord, to receive glory and honor and power: *for Thou hast created all things,* and for Thy pleasure they are and were created." Rev. 4: 11.

NOTE.— That comparatively modern view of creation known as evolution, which rests upon human research rather than upon divine revelation, and which substitutes an impersonal force for a personal Creator, overthrows the very foundation of the gospel. Redemption is simply the new creation, and the Creator is the Redeemer. The Head of the original creation is the Head of the new creation. The original creation was wrought through Christ by the power of the word; the new creation, or redemption, is wrought in exactly the same way. The evolutionary theory of creation inevitably involves an evolutionary theory of the gospel, and sets aside the truth concerning sin, the atoning sacrifice of Christ, and the necessity of becoming new creatures through faith in the saving power of Christ.

O WORSHIP the King, all-glorious above,
And gratefully sing His wonderful love;
Our Shield and Defender, the Ancient of days,
Pavilioned in splendor, and girded with praise!

O tell of His might, and sing of His grace,
Whose robe is the light; whose canopy, space;
His chariots of wrath the deep thunder-clouds form,
And dark is His path on the wings of the storm!

Thy bountiful care, what tongue can recite?
It breathes in the air, it shines in the light;
It streams from the hills, it descends to the plain,
And sweetly distils in the dew and the rain.

Frail children of dust, and feeble as frail;
In Thee do we trust, nor find Thee to fail;
Thy mercies, how tender! how firm to the end!
Our Maker, Defender, Redeemer, and Friend!

ROBERT GRANT.

THE BOW OF PROMISE

"This is the token of the covenant." Gen. 9: 17.

THE CHARACTER AND ATTRIBUTES OF GOD

1. In what one word is the character of God expressed?

"He that loveth not knoweth not God; for God is *love*." 1 John 4: 8.

2. What are some of the attributes of God?

"The Lord is *righteous* in all His ways, and *holy* in all His works." Ps. 145: 17.

3. Does Christ possess these same attributes?

"By His knowledge shall *My righteous servant* [Christ] justify many." Isa. 53: 11. "Neither wilt Thou suffer *Thine Holy One* to see corruption." Acts 2: 27.

4. When proclaiming His name to Moses, how did the Lord define His character?

"And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, *merciful* and *gracious, long-suffering*, and *abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin*, and that will by no means clear the guilty." Ex. 34: 5-7.

5. What is said of the tender compassion of God?

"But Thou, O Lord, art a God *full of compassion,* and gracious, long-suffering, and plenteous in mercy and truth." Ps. 86: 15.

6. What is said of God's faithfulness in keeping His promises?

"Know therefore that the Lord thy God, He is God, *the faithful God,* which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations." Deut. 7: 9.

7. What is said of the strength and wisdom of God?

"Behold, God is *mighty,* and despiseth not any: He is *mighty in strength and wisdom.*" Job 36: 5.

8. What treasures are hid in Christ?

"In whom are hid all the treasures of *wisdom* and *knowledge.*" Col. 2: 3.

9. In what language is the justice of God described?

"He is the Rock, His work is perfect; for *all His ways are judgment:* a God of truth and without iniquity, *just and right is He.*" Deut. 32: 4.

10. In what words is His impartiality proclaimed?

"For the Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, *which regardeth not persons,* nor taketh reward." Deut. 10: 17. "Then Peter opened his mouth, and said, Of a truth I perceive that *God is no respecter of persons:* but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." Acts 10: 34, 35.

11. To how many is the Lord good?

"The Lord is *good to all:* and His tender mercies are over all His works." Ps. 145: 9.

12. Why did Christ tell us to love our enemies?

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; *that ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.*" Matt. 5: 44, 45.

13. How perfect does Christ tell His followers to be?

"Be ye therefore perfect, *even as your Father which is in heaven is perfect.*" Verse 48.

THE BURIAL OF CHRIST

"God so loved the world, that He gave His only begotten Son." John 3: 16.

THE LOVE OF GOD

1. WHAT is God declared to be?

"God is love." 1 John 4: 16.

2. How great is God's love for the world?

"*For God so loved the world, that He gave His only begotten Son,* that whosoever believeth in Him should not perish, but have everlasting life." John 3: 16.

3. In what act especially has God's love been manifested?

"In this was manifested the love of God toward us, because that *God sent His only begotten Son into the world, that we might live through Him.*" 1 John 4: 9.

4. In what does God delight?

"Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger forever, because *He delighteth in mercy.*" Micah 7: 18.

5. How are His mercies continually manifested?

"It is of the Lord's mercies that we are not consumed, because His compassions fail not. *They are new every morning:* great is Thy faithfulness." Lam. 3: 22, 23.

6. Upon how many does God bestow His blessings?

"He maketh His sun to rise on the evil and on the good, and

sendeth rain on the just and on the unjust." Matt. 5: 45.

7. What did Jesus say of the one who loves Him?

"*He that loveth Me shall be loved of My Father, and I will love him,* and will manifest Myself unto him." John 14: 21.

8. Into what relationship to God does His love bring us?

"Behold, what manner of love the Father hath bestowed upon us, that we should be called *the sons of God.*" 1 John 3: 1.

9. How may we know that we are the sons of God?

"For *as many as are led by the Spirit of God,* they are the sons of God. . . . *The Spirit itself beareth witness with our spirit,* that we are the children of God." Rom. 8: 14-16.

10. How is the love of God supplied to the believer?

"And hope maketh not ashamed; because the love of God is shed abroad in our hearts *by the Holy Ghost* which is given unto us." Rom. 5: 5.

11. In view of God's great love to us, what ought we to do?

"Beloved, if God so loved us, *we ought also to love one another.*" 1 John 4: 11.

12. With what measure of love should we serve others?

"Hereby perceive we the love of God, because He laid down His life for us: and *we ought to lay down our lives for the brethren.*" 1 John 3: 16.

13. What exhortation is based upon Christ's love for us?

"And *walk in love,* as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savor." Eph. 5: 2.

14. Upon what ground does God's work for sinners rest?

"But God, who is rich in mercy, *for His great love wherewith He loved us,* even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Eph. 2: 4-6. See Titus 3: 5, 6.

15. In what other way is God's love sometimes shown?

"For whom the Lord loveth He *chasteneth,* and *scourgeth* every son whom He receiveth." Heb. 12: 6.

16. In view of God's great love, what may we confidently expect?

"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely *give us all things?*" Rom. 8: 32.

BEARING THE CROSS

"Yea, I have loved thee with an everlasting love." Jer. 31:3.

17. What is God's love able to do for His children?

"Nevertheless the Lord thy God would not harken unto Balaam; but the Lord thy God *turned the curse into a blessing* unto thee, because the Lord thy God loved thee." Deut. 23: 5.

18. When men appreciate God's love, what will they do?

"How excellent is Thy loving-kindness, O God! therefore the children of men *put their trust under the shadow of Thy wings.*" Ps. 36: 7.

19. How enduring is God's love for us?

"The Lord hath appeared of old unto me, saying, Yea, *I have loved thee with an everlasting love:* therefore with loving-kindness have I drawn thee." Jer. 31: 3.

20. Can anything separate the true child of God from the love of God?

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8: 38, 39.

21. Unto whom will the saints forever ascribe praise?

"*Unto Him that loved us, and washed us from our sins* in His own blood, . . . to Him be glory and dominion forever and ever." Rev. 1: 5, 6.

THERE'S a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in His justice,
Which is more than liberty.

There is welcome for the sinner,
And more graces for the good;
There is mercy with the Saviour;
There is healing in His blood.

For the love of God is broader
Than the measure of man's mind,
And the heart of the Eternal
Is most wonderfully kind.

If our love were but more simple,
We should take Him at His word;
And our lives would be all sunshine
In the sweetness of our Lord.

FREDERICK W. FABER.

RAISING THE WIDOW'S SON

"In Him dwelleth all the fulness of the Godhead bodily." Col. 2: 9.

THE DEITY OF CHRIST

1. How has the Father shown that His Son is one person of the Godhead?

"But *unto the Son He saith,* Thy throne, *O God,* is forever and ever: a scepter of righteousness is the scepter of Thy kingdom." Heb. 1: 8.

2. In what other scripture is the same truth taught?

"In the beginning was the Word, and the Word was with God, and *the Word was God.*" John 1: 1.

3. In what way did Christ refer to the eternity of His being?

"And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee *before the world was.*" John 17: 5. "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been of old, *from everlasting.*" Micah 5: 2. See margin; and Matt. 2: 6; John 8: 58; Ex. 3: 13, 14.

4. How was Christ begotten in the flesh?

"And the angel answered and said unto her, *The Holy Ghost* shall come upon thee, and *the power of the Highest* shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." Luke 1: 35.

5. What scripture states that the Son of God was God manifested in the flesh?

"In the beginning was the Word, and the Word was with God, and *the Word was God.*" "And *the Word was made flesh,* and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth." John 1: 1, 14.

6. What does Christ say is His relation to the Father?

"I and My Father are *one.*" John 10: 30.

7. How was He manifested on earth as a Saviour?

"For unto you is *born* this day in the city of David a Saviour, which is Christ the Lord." Luke 2: 11.

8. Why was it necessary that He should be born thus, and partake of human nature?

"Wherefore in all things it behooved Him to be made like unto His brethren, *that He might be a merciful and faithful high priest in things pertaining to God,* to make reconciliation for the sins of the people." Heb. 2: 17.

9. How was He recognized by the Father while on earth?

"And lo a voice from heaven, saying, *This is My beloved Son,* in whom I am well pleased." Matt. 3: 17.

10. What shows that Christ sustains the same relation to the angels as does the Father?

"For the Son of man shall come in the glory of His Father *with His angels;* and then He shall reward every man according to his works." Matt. 16: 27. See Matt. 24: 31.

11. How did Christ assert an equal proprietorship with His Father in the kingdom?

"The Son of man shall send forth His angels, and they shall gather out of *His kingdom* all things that offend, and them which do iniquity." Matt. 13: 41.

12. To whom do the elect equally belong?

"And shall not God avenge *His own elect,* which cry day and night unto Him, though He bear long with them?" Luke 18: 7. "And He [the Son of man] shall send His angels with a great sound of a trumpet, and they shall gather together *His elect* from the four winds, from one end of heaven to the other." Matt. 24: 31.

13. Who are equally joined in bestowing the final rewards?

"But without faith it is impossible to please Him [God, the Father]: for he that cometh to God must believe that He is, and that *He is a rewarder of them that diligently seek Him.*" Heb. 11: 6. "For the Son of man shall come in the glory of His Father with His angels; and *then He shall reward every man according to his works.*" Matt. 16: 27.

NOTE. — In the texts (Matt. 16:27; 13:41; 24:31) in which Christ refers to the angels as "His angels" and to the kingdom as "His kingdom" and to the elect as "His elect," He refers to Himself as "the Son of man." It thus appears that while He was on earth as a man, He recognized His essential deity and His equality with His Father in heaven.

14. What fulness dwells in Christ?

"For in Him dwelleth *all the fulness of the Godhead bodily.*" Col. 2: 9.

15. What does God (Jehovah) declare Himself to be?

"Thus saith the Lord the King of Israel, and His Redeemer the Lord of hosts; I am the *first*, and I am the *last;* and beside Me there is no God." Isa. 44: 6.

16. In what scripture does Christ adopt the same expression?

"And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the *first* and the *last.*" Rev. 22: 12, 13.

17. Having such a wonderful Saviour, what are we exhorted to do?

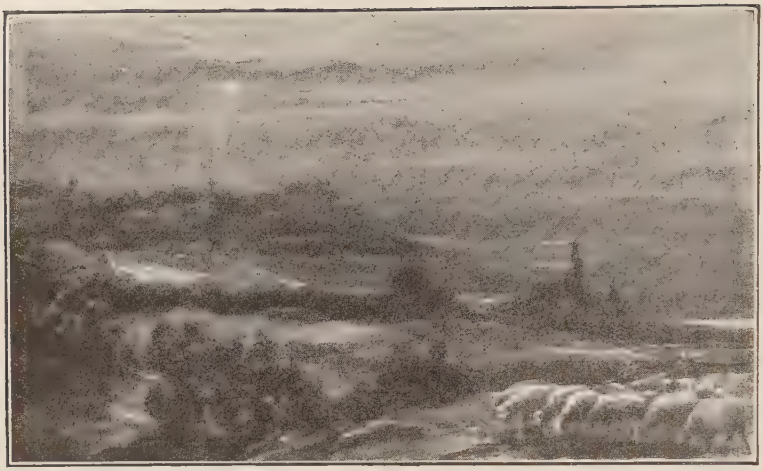
"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, *let us hold fast our profession.* For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. 4: 14, 15.

BEFORE the heavens were spread abroad,
From everlasting was the Word;
With God He was, the Word was God,
And must divinely be adored.

Ere sin was born, or Satan fell,
He led the host of morning stars;
His generation who can tell,
Or count the number of His years?

But lo! He leaves those heavenly forms;
The Word descends and dwells in clay,
That He may converse hold with worms,
Dressed in such feeble flesh as they.

ISAAC WATTS.



THE STAR OF BETHLEHEM

"There shall come a Star out of Jacob." Num. 24: 17.

PROPHECIES RELATING TO CHRIST

1. WHOM did Moses say the Lord would raise up?

"The Lord thy God will raise up unto thee *a Prophet* from the midst of thee, of thy brethren, like unto me, unto Him ye shall harken." Deut. 18: 15. See also verse 18.

2. What use of this prophecy by the apostle Peter shows that it referred to Christ?

"For Moses truly said unto the fathers, *A prophet* shall the Lord your God raise up unto you of your brethren, like unto me. . . . Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of *these days*." Acts 3: 22-24.

3. In what language did Isaiah foretell Christ's birth?

"Behold, *a virgin shall conceive, and bear a son*, and shall call His name Immanuel." Isa. 7: 14.

4. In what event was this prophecy fulfilled?

"Now *all this was done* [the birth of Jesus of the Virgin Mary], that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name Emmanuel, which being interpreted is, God with us." Matt. 1: 22, 23.

5. Where was the Messiah to be born?

"But thou, *Bethlehem Ephratah,* though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel." Micah 5: 2.

6. When was Jesus born?

"Jesus was born in Bethlehem of Judea *in the days of Herod the king.*" Matt. 2: 1.

7. Under what striking emblem was He prophesied of by Balaam?

"There shall come *a Star* out of Jacob, and a Scepter shall rise out of Israel." Num. 24: 17.

8. In what scripture does Christ apply the same emblem to Himself?

"I am the root and the offspring of David, and *the bright and morning star.*" Rev. 22: 16. See also 2 Peter 1: 19; Rev. 2: 28.

9. What prophecy was fulfilled in the slaughter of the children of Bethlehem?

"Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and *slew all the children that were in Bethlehem,* and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled *that which was spoken by Jeremy the prophet,* saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not." Matt. 2: 16-18.

10. How was Christ's first advent to be heralded?

"*The voice of him that crieth in the wilderness,* Prepare ye the way of the Lord, make straight in the desert a highway for our God." Isa. 40: 3.

11. By whom was this fulfilled?

"And this is the record of *John,* when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? . . . he said, *I am the voice of one crying in the wilderness,* Make straight the way of the Lord, as said the prophet Esaias." John 1: 19-23.

12. How was Christ to be received by His own people?

"He is *despised* and *rejected* of men; a man of sorrows, and

CHRIST BEFORE PILATE

"He was oppressed, and He was afflicted, yet He opened not His mouth." Isa. 53: 7.

acquainted with grief: and we hid as it were our faces from Him; He was *despised,* and *we esteemed Him not.*" Isa. 53: 3.

13. How is the fulfilment of this prophecy recorded?

"He was in the world, and the world was made by Him, and the world knew Him not. *He came unto His own, and His own received Him not.*" John 1: 10, 11.

14. What was predicted of Christ's preaching?

"The Spirit of the Lord God is upon Me; because *the Lord hath anointed Me to preach good tidings unto the meek;* He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isa. 61: 1.

15. What application did Jesus make of this prophecy?

"And He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto Him the book of the prophet Esaias. And when He had opened the book, He found the place where it was written, The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. . . . And He began to say unto them, *This day is this scripture fulfilled in your ears.*" Luke 4: 16-21. See Luke 7: 19-22.

16. How, according to prophecy, was Christ to conduct Himself when on trial?

"He was oppressed, and He was afflicted, *yet He opened not His mouth:* He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, *so He openeth not His mouth.*" Isa. 53: 7.

17. When accused by His enemies before Pilate, how did Christ treat these accusations?

"Then said Pilate unto Him, Hearest Thou not how many things they witness against Thee? And *He answered him to never a word;* insomuch that the governor marveled greatly." Matt. 27: 13, 14.

18. What prophecy foretold of the disposal of Christ's garments at the crucifixion?

"They *part My garments* among them, and *cast lots* upon My vesture." Ps. 22: 18.

19. What record answers to this prophecy?

"And they crucified Him, and *parted His garments, casting lots:* that it might be fulfilled which was spoken by the prophet, They parted My garments among them, and upon My vesture did they cast lots." Matt. 27: 35.

20. What was foretold of His treatment while on the cross?

"They gave Me also *gall* for My meat; and in My thirst they gave Me *vinegar* to drink." Ps. 69: 21.

21. What was offered Christ at His crucifixion?

"They gave Him *vinegar* to drink mingled with *gall:* and when He had tasted thereof, He would not drink." Matt. 27: 34. See also John 19: 28-30, and page 167 of this work.

22. With whom did the prophet Isaiah say Christ would make His grave?

"And He made His grave with the *wicked,* and with the *rich* in His death." Isa. 53: 9.

23. With whom was Christ crucified?

"Then were there *two thieves* crucified with Him, one on the right hand, and another on the left." Matt. 27: 38.

24. Who took charge of Christ's body after it was taken down from the cross?

"*A rich man of Arimathæa, named Joseph,* . . . went to Pilate, and begged the body of Jesus. . . . He wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock." Verses 57-60.

25. What experience in the life of a noted prophet indicated the length of Christ's stay in the grave?

"But He answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: for *as Jonas was three days and three nights in the whale's belly;* so shall the Son of man be three days and three nights in the heart of the earth." Matt. 12: 39, 40.

26. What prophecy foretold Christ's triumph over death?

"For *Thou wilt not leave My soul in hell;* neither wilt Thou suffer Thine Holy One to see corruption." Ps. 16: 10. See Acts 2: 24-27.

AT JACOB'S WELL

"Whosoever drinketh of the water that I shall give him shall never thirst." John 4: 14.

CHRIST THE WAY OF LIFE

1. WHAT does Jesus declare Himself to be?

"Jesus saith unto him, *I am the way, the truth, and the life:* no man cometh unto the Father, but by Me." John 14: 6.

2. In what condition are all men?

"But the Scripture hath concluded all *under sin.*" Gal. 3: 22. "For *all have sinned,* and come short of the glory of God." Rom. 3: 23.

3. What are the wages of sin?

"The wages of sin is *death.*" Rom. 6: 23.

4. How many are affected by Adam's transgression?

"Wherefore, as by one man sin entered into the world, and death by sin; and so *death passed upon all men.*" Rom. 5: 12.

5. What is the gift of God?

"The gift of God is *eternal life.*" Rom. 6: 23.

6. How many may receive this gift?

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And *whosoever will,* let him take the water of life freely." Rev. 22: 17.

7. In whom is the gift?

"This is the record, that God hath given to us eternal life, and *this life is in His Son.*" 1 John 5: 11.

8. In receiving the Son, what do we have in Him?

"He that hath the Son hath *life*." Verse 12.

9. What loss do those sustain who do not accept Him?

"And he that hath not the Son of God *hath not life*." Same verse.

10. In what other way is this same truth stated?

"*He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life;* but the wrath of God abideth on him." John 3:36.

11. After one truly receives Christ, whose life will be manifested in him?

"I am crucified with Christ: nevertheless I live; yet not I, but *Christ liveth in me:* and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2:20.

12. In what condition are all before they are quickened with Christ?

"God, who is rich in mercy, for His great love wherewith He loved us, even when we were *dead in sins,* hath quickened us together with Christ." Eph. 2:4, 5.

13. What is this change from death to life called?

"Being *born again,* not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Peter 1:23.

14. When man first transgressed, what was done to prevent him from living forever in sin?

"And now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever. . . . So *He drove out the man;* and He placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life." Gen. 3:22-24.

15. What is declared to be one purpose of Christ's death?

"Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; *that through death He might destroy him that had the power of death, that is, the devil.*" Heb. 2:14.

16. Through whom will Abraham receive the promise of the future inheritance?

"The Lord appeared unto Abram, and said, Unto *thy seed* will I give this land." Gen. 12: 7.

17. How many were embraced in God's promises to Abraham?

"And in thy seed shall *all the kindreds of the earth* be blessed." Acts 3: 25.

18. To whom does the "seed" in these promises refer?

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is *Christ.*" Gal. 3: 16.

19. What would make the death of Christ in vain?

"*If righteousness come by the law*, then Christ is dead in vain." Gal. 2: 21.

20. Why have all been reckoned under sin?

"But the Scripture hath concluded all under sin, *that the promise by faith of Jesus Christ might be given to them that believe.*" Gal. 3: 22.

21. How then do all become children of God?

"For ye are all the children of God *by faith in Christ Jesus.*" Verse 26.

22. With whom are the children of God joint heirs?

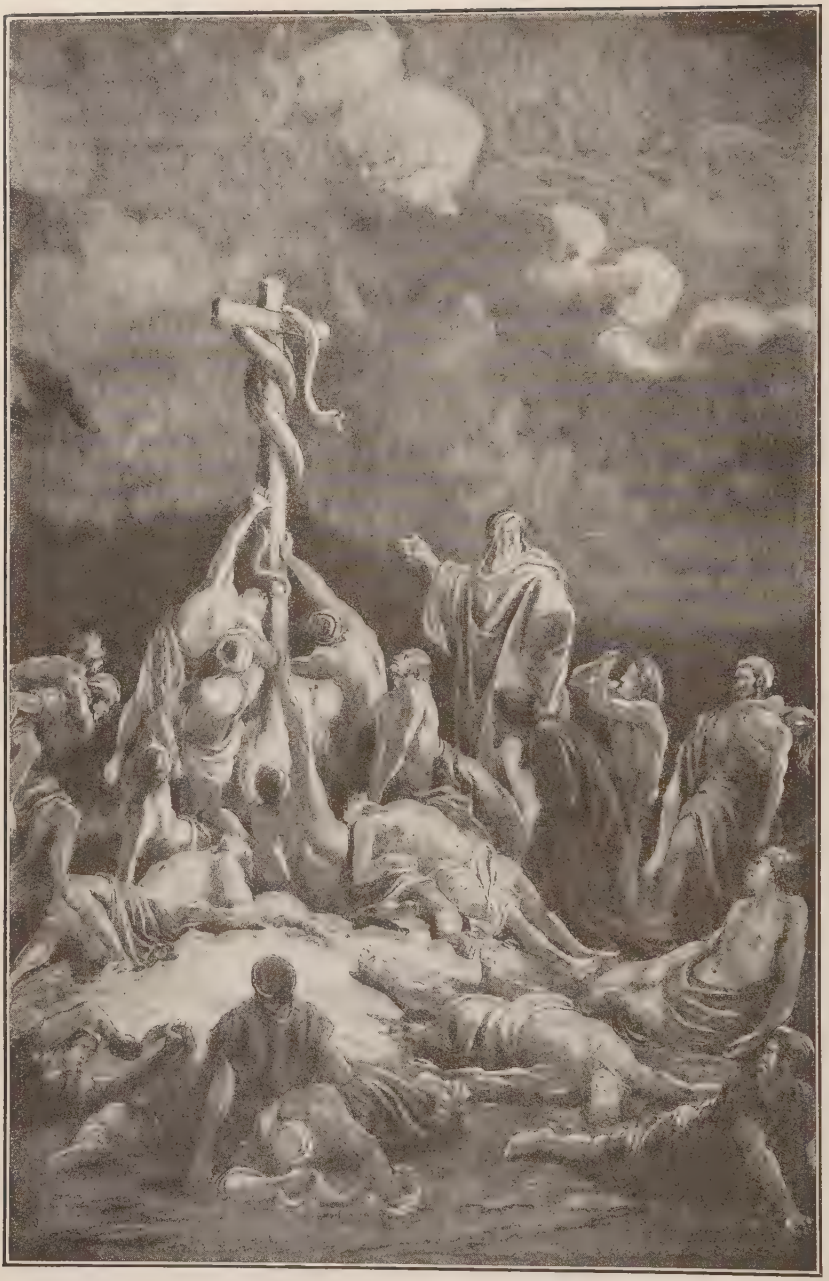
"If children, then heirs; heirs of God, and *joint heirs with Christ.*" Rom. 8: 17.

Thou art the Way; to Thee alone,
From sin and death we flee;
And he who would the Father seek,
Must seek Him, Lord, by Thee.

Thou art the Truth; Thy word alone,
True wisdom can impart;
Thou only canst inform the mind
And purify the heart.

Thou art the Life; the rending tomb
Proclaims Thy conquering arm;
And those who put their trust in Thee,
Nor death nor hell shall harm.

Thou art the Way, the Truth, the Life;
Grant us that way to know,
That truth to keep, that life to win,
Whose joys eternal flow.



THE SERPENT IN THE WILDERNESS

"When he beheld the serpent of brass, he lived." Num. 21: 9.

ON THE CROSS

"He is able to save to the uttermost." Heb. 7: 25.

SALVATION ONLY THROUGH CHRIST

1. For what purpose did Christ come into the world?

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world *to save sinners*." 1 Tim. 1: 15.

2. Why was He to be named "Jesus"?

"Thou shalt call His name Jesus: *for He shall save His people from their sins*." Matt. 1: 21.

3. Is there salvation through any other?

"Neither is there salvation in any other: for there is none other name under heaven given among men, *whereby we must be saved*." Acts 4: 12.

4. Through whom are we reconciled to God?

"All things are of God, who hath reconciled us to Himself *by Jesus Christ*, and hath given to us the ministry of reconciliation; to wit, that *God was in Christ, reconciling the world unto Himself*, not imputing their trespasses unto them." 2 Cor. 5: 18, 19.

5. What has Christ been made for us, and for what purpose?

"For He hath made Him to be *sin* for us, who knew no sin; *that we might be made the righteousness of God in Him*." Verse 21.

6. How dependent are we upon Christ for salvation?

"I am the vine, ye are the branches: . . . *without Me ye can do nothing.*" John 15: 5.

7. What three essentials for a Saviour are found in Christ?

Deity. "But unto the Son He saith, Thy throne, *O God,* is forever and ever." Heb. 1: 8.

Humanity. "When the fulness of the time was come, God sent forth His Son, *made of a woman,* made under the law." Gal. 4: 4.

Sinlessness. "*Who did no sin,* neither was guile found in His mouth." 1 Peter 2: 22.

8. How did Christ show from the Scriptures that the promised Saviour of the world must be both human and divine?

"While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is He? They say unto Him, *The son of David.* He saith unto them, *How then doth David in spirit call Him Lord,* saying, The Lord said unto my Lord, Sit Thou on My right hand, till I make Thine enemies Thy footstool? *If David then call him Lord, how is He his son?*" Matt. 22: 41-45.

NOTE.— Another has aptly put this important truth concerning the union of the human and divine in Christ thus: "Divinity needed humanity that humanity might afford a channel of communication between God and man. Man needs a power out of and above himself to restore him to the likeness of God. There must be a power working from within, a new life from above, before men can be changed from sin to holiness. That power is Christ."

9. What two facts testify to the union of divinity and humanity in Christ?

"Concerning His Son Jesus Christ our Lord, which was *made of the seed of David according to the flesh;* and *declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.*" Rom. 1: 3, 4

10. How complete was Christ's victory over death?

"I am the first and the last: *I am He that liveth, and was dead; and, behold, I am alive forevermore,* Amen; and have the keys of *hell* and of *death.*" Rev. 1: 17, 18. See Acts 2: 24.

11. How complete is the salvation obtained in Christ?

"Wherefore, *He is able also to save them to the uttermost* that come unto God by Him, seeing He ever liveth to make intercession for them." Heb. 7: 25.

12. What should we say for such a Saviour?

"Thanks be unto God for His unspeakable gift." 2 Cor. 9: 15.

PART III

The Way to Christ

	PAGE
Faith	83
Hope	86
Repentance	89
Confession and Forgiveness	92
Conversion, or the New Birth	96
Baptism	100
Reconciled to God	104
Acceptance With God	106
Justification by Faith	110
Righteousness and Life	115
Consecration	118
Bible Election	121
Bible Sanctification	124
Importance of Sound Doctrine	127
Present Truth	131
The Obedience of Faith	136

THE PRODIGAL SON

"When he came to himself, he said, . . . I will arise and go to my father." Luke 15: 17, 18.

JOSHUA COMMANDING THE SUN TO STAND STILL

"All things are possible to him that believeth." Mark 9: 13.

FAITH

1. WHAT is faith declared to be?

"Faith is *the substance of things hoped for, the evidence of things not seen.*" Heb. 11: 1.

2. How necessary is faith?

"Without faith it is impossible to please Him." Verse 6.

3. Is mere assent to divine truth sufficient?

"Thou believest that there is one God; thou doest well: *the devils also believe, and tremble.*" James 2: 19.

4. What is required besides a belief in the existence of God?

"For he that cometh to God must believe that He is, and *that He is a rewarder of them that diligently seek Him.*" Heb. 11: 6, last part.

5. From whom does faith come?

"For by grace are ye saved through faith; and that not of yourselves: *it is the gift of God.*" Eph. 2: 8.

6. Why did God raise Christ from the dead?

"Who by Him do believe in God, that raised Him up from the dead, and gave Him glory; *that your faith and hope might be in God.*" 1 Peter 1: 21.

7. What is Christ's relation to this faith?

"Looking unto Jesus the *author* and *finisher* of our faith." Heb. 12: 2.

8. What is the basis of faith?

"So then faith cometh by hearing, and hearing by *the word of God.*" Rom. 10: 17.

9. What relation does faith bear to knowledge?

"*Through faith we understand* that the worlds were framed by the word of God." Heb. 11: 3.

10. By what principle is genuine faith actuated?

"In Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by *love.*" Gal. 5: 6.

11. Of what is faith a fruit?

"But *the fruit of the Spirit* is love, joy, peace, long-suffering, gentleness, goodness, *faith.*" Verse 22.

12. What in the early church showed living faith

"Remembering without ceasing your *work of faith,* and labor of love." 1 Thess. 1: 3.

13. What is necessary in order that the preaching of the gospel may be profitable?

"For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being *mixed with faith* in them that heard it." Heb. 4: 2.

14. What is the character of any act or service not performed in faith?

"Whatsoever is not of faith is *sin.*" Rom. 14: 23.

15. How does Abraham's experience show that obedience and faith are inseparable?

"*By faith Abraham,* when he was called to go out into a place which he should after receive for an inheritance, *obeyed;* and he went out, not knowing whither he went." Heb. 11: 8.

16. With what, therefore, is the faith of Jesus joined?

"Here is the patience of the saints: here are they that keep *the commandments of God,* and *the faith of Jesus.*" Rev. 14: 12.

17. In what other statement is the same truth emphasized?

"But wilt thou know, O vain man, that *faith without works is dead?*" James 2: 20.

18. How is faith brought to perfection?

"Seest thou how faith wrought with his works, and *by works was faith made perfect?*" Verse 22.

19. What is the result of faith's being put to the test?

"The trying of your faith *worketh patience.*" James 1:3.

20. What relationship to God is established by faith?

"For ye are all the *children of God by faith* in Christ Jesus." Gal. 3:26.

21. How do the children of God walk?

"For *we walk by faith,* not by sight." 2 Cor. 5:7.

22. Upon what condition may one expect answers to prayer?

"But *let him ask in faith,* nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." James 1:6.

23. To what parts of the ancient armor is faith compared?

"Above all, taking the *shield* of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." Eph. 6:16. "Putting on the *breastplate* of faith and love." 1 Thess. 5:8.

24. What chapter in the Bible is devoted to faith?

The eleventh chapter of Hebrews. In verses 33-38 are summarized the victories of the heroes of faith.

25. What gives victory in our conflicts with the world?

"This is the victory that overcometh the world, *even our faith.*" 1 John 5:4.

26. What is the ultimate purpose of faith?

"Receiving the end of your faith, even *the salvation of your souls.*" 1 Peter 1:8, 9.

'Tis by the faith of joys to come
We walk through deserts dark as night;
Till we arrive at heaven, our home,
Truth is our guide, and faith our light.

The want of sight she well supplies;
She makes the pearly gates appear;
Far into distant worlds she pries,
And brings eternal glories near.

Though lions roar, and tempests blow,
And rocks and dangers fill the way,
With joy we tread the desert through,
While faith inspires a heavenly ray.

ISAAC WATTS.

RETURN OF THE DOVE

"Blessed be God . . . which . . . hath begotten us again unto a lively hope." 1 Peter 1:3.

HOPE

1. WHAT is the relation between faith and hope?

"Now faith is the *substance* of things *hoped for*, the evidence of things not seen." Heb. 11:1.

2. Why were the Scriptures written?

"For whatsoever things were written aforetime were written for our learning, *that we through patience and comfort of the Scriptures might have hope.*" Rom. 15:4.

3. Why should God's wonderful works be rehearsed to the children?

"We will not hide them from their children, showing to the generation to come the praises of the Lord, and His strength, and His wonderful works that He hath done. . . . *That they might set their hope in God*, and not forget the works of God, but keep His commandments." Ps. 78:4-7.

4. In what condition are those who are without Christ?

"Wherefore remember, that ye being in time past Gentiles in the flesh, . . . that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers

from the covenants of promise, *having no hope,* and without God in the world." Eph. 2: 11, 12.

5. What does hope become to the Christian?

"Which hope we have as *an anchor of the soul,* both sure and steadfast, and which entereth into that within the veil." Heb. 6: 19.

6. Who have hope in their death?

"The wicked is driven away in his wickedness: but *the righteous hath hope in his death.*" Prov. 14: 32.

7. In bereavement, from what hopeless sorrow are Christians delivered?

"But I would not have you to be ignorant, brethren, concerning them which are asleep, *that ye sorrow not, even as others which have no hope.*" 1 Thess. 4: 13.

8. Unto what has the resurrection of Christ begotten us?

"Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath *begotten us again unto a lively hope* by the resurrection of Jesus Christ from the dead." 1 Peter 1: 3.

9. What is the Christian's hope called?

"Looking for *that blessed hope,* and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2: 13.

10. At what time did Paul expect to realize his hope?

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me *at that day:* and not to me only, but unto all them also that love *His appearing.*" 2 Tim. 4: 8.

11. What will this hope lead one to do?

"And every man that hath this hope in him *purifieth himself,* even as He is pure." 1 John 3: 3.

12. What does the prophet Jeremiah say is a good thing for a man to do?

"It is good *that a man should both hope and quietly wait for the salvation of the Lord.*" Lam. 3: 26.

13. What is said of the hope of the hypocrite?

"So are the paths of all that forget God; and *the hypocrite's hope shall perish:* whose hope shall be cut off, and whose trust shall be a spider's web." Job 8: 13, 14.

14. What is the condition of one whose hope is in God?

"*Happy* is he that hath the God of Jacob for his help, whose hope is in the Lord his God." Ps. 146: 5. "*Blessed* is the man that trusteth in the Lord, and whose hope the Lord is." Jer. 17: 7.

15. In what may the child of God abound?

"Now the God of hope fill you with all joy and peace in believing, that ye may *abound in hope,* through the power of the Holy Ghost." Rom. 15: 13.

16. In what do Christians rejoice?

"By whom also we have access by faith into this grace wherein we stand, and *rejoice in hope of the glory of God.*" Rom. 5: 2.

17. What will prevent us from being put to shame?

"And *hope maketh not ashamed;* because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Verse 5.

18. In the time of trouble, who will be the hope of God's people?

"The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake: but *the Lord will be the hope of His people,* and the strength of the children of Israel." Joel 3: 16.

19. What inspiring words are spoken to such as hope in God?

"*Be of good courage,* and He shall strengthen your heart, all ye that hope in the Lord." Ps. 31: 24.

20. How long should our hope endure?

"And we desire that every one of you do show the same diligence to the full assurance of *hope unto the end.*" Heb. 6: 11.

How cheering is the Christian's hope
While toiling here below!
It buoys us up while passing through
This wilderness of woe.

It points us to a land of rest
Where saints with Christ will reign;
Where we shall meet the loved of earth,
And never part again,—

A land where sin can never come,
Temptations ne'er annoy;
Where happiness will ever dwell,
And that without alloy.

MICAIAH URGING ISRAEL TO REPENTANCE "The goodness of God leadeth thee to repentance." Rom. 2:4

REPENTANCE

1. WHO are called to repentance?

"I came not to call the righteous, but *sinners* to repentance." Luke 5:32.

2. What accompanies repentance?

"And that repentance and *remission of sins* should be preached in His name among all nations." Luke 24:47.

3. By what means is sin made known?

"*By the law* is the knowledge of sin." Rom. 3:20.

4. How many are sinners?

"We have before proved *both Jews and Gentiles*, that *they are all under sin*." Verse 9.

5. What do transgressors bring upon themselves?

"Let no man deceive you with vain words: for because of these things cometh *the wrath of God* upon the children of disobedience." Eph. 5:6.

6. Who awakens the soul to a sense of its sinful condition?

"When *He* [*the Comforter*] is come, *He will reprove* [*convince*, margin] *the world of sin*." John 16:8.

7. What are fitting inquiries for those convicted of sin?

"Men and brethren, *what shall we do?*" "Sirs, *what must I do to be saved?*" Acts 2: 37; 16: 30.

8. What replies does Inspiration return to these inquiries?

"*Repent, and be baptized every one of you* in the name of Jesus Christ for the remission of sins." "*Believe on the Lord Jesus Christ,* and thou shalt be saved." Acts 2: 38; 16: 31.

9. What will the truly repentant sinner be constrained to do?

"I will *declare mine iniquity;* I will be *sorry* for my sin." Ps. 38: 18.

10. What is the result of godly sorrow?

"For godly sorrow *worketh repentance to salvation.*" 2 Cor. 7: 10.

11. What does the sorrow of the world do?

"The sorrow of the world *worketh death.*" Same verse.

12. How does godly sorrow for sin manifest itself?

"For behold this selfsame thing, that ye sorrowed after a godly sort, what *carefulness* it wrought in you, yea, what *clearing of yourselves,* yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter." Verse 11.

13. What did John the Baptist say to the Pharisees and Sadducees when he saw them come to his baptism?

"O generation of vipers, who hath warned you to flee from the wrath to come?" Matt. 3: 7.

14. What did he tell them to do?

"Bring forth therefore fruits meet for repentance." Verse 8.

NOTE.—"There can be no repentance without reformation. Repentance is a change of mind; reformation is a corresponding change of life." —*Dr. Raleigh.*

15. When God sent the Ninevites a warning message, how did they show their repentance, and what was the result?

"And God saw their works, that *they turned from their evil way; and God repented of the evil that He had said that He would do unto them;* and He did it not." Jonah 3: 10.

16. What leads sinners to repentance?

"Or despisest thou the riches of His goodness and forbearance and long-suffering; not knowing that *the goodness of God leadeth thee to repentance?*" Rom. 2: 4.

JOHN THE BAPTIST PREACHING REPENTANCE

"Bring forth therefore fruits meet for repentance." Matt. 3: 8.

MARY MAGDALENE'S REPENTANCE

"According unto the multitude of Thy tender mercies blot out my transgressions." Ps. 51: 1.

CONFESSION AND FORGIVENESS

1. What instruction is given concerning confession of sin?

"Speak unto the children of Israel, When a man or woman shall commit any sin that men commit, to do a trespass against the Lord, and that person be guilty; *then shall they confess their sin which they have done.*" Num. 5: 6, 7.

2. How futile is it to attempt to hide sin from God?

"But if ye will not do so, behold, ye have sinned against the Lord: and *be sure your sin will find you out.*" Num. 32: 23. "Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance." Ps. 90: 8. "All things are naked and opened unto the eyes of Him with whom we have to do." Heb. 4: 13.

3. What promise is made to those who confess their sins?

"If we confess our sins, *He is faithful and just to forgive us our sins,* and to cleanse us from all unrighteousness." 1 John 1: 9.

4. What different results attend the covering and the confessing of sins?

"He that covereth his sins *shall not prosper:* but whoso confesseth and forsaketh them *shall have mercy.*" Prov. 28: 13.

5. How definite should we be in confessing our sins?

"And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned *in that thing.*" Lev. 5: 5.

NOTE.— "True confession is always of a specific character, and acknowledges particular sins. They may be of such a nature as to be brought before God only; they may be wrongs that should be confessed to individuals who have suffered injury through them; or they may be of a public character, and should then be as publicly confessed. But all confession should be definite and to the point, acknowledging the very sins of which you are guilty."—*"Steps to Christ," page 43.*

6. How fully did Israel once acknowledge their wrong-doing?

"And all the people said unto Samuel, Pray for thy servants unto the Lord thy God, that we die not: for *we have added unto all our sins this evil, to ask us a king.*" 1 Sam. 12: 19.

7. When David confessed his sin, what did he say God did?

"I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and *Thou forgavest the iniquity of my sin.*" Ps. 32: 5.

8. Upon what did he rest his hope for forgiveness?

"Have mercy upon me, O God, according to Thy loving-kindness: *according unto the multitude of Thy tender mercies* blot out my transgressions." Ps. 51: 1.

9. What is God ready to do for all who seek for forgiveness?

"For Thou, Lord, art good, and *ready to forgive;* and plenteous in mercy unto all them that call upon Thee." Ps. 86: 5.

10. What is the measure of the greatness of God's mercy?

"For *as the heaven is high above the earth,* so great is His mercy toward them that fear Him." Ps. 103: 11.

11. How fully does the Lord pardon when one repents?

"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for *He will abundantly pardon.*" Isa. 55: 7.

12. What reason is given for God's readiness to forgive sin?

"Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger forever, *because He delighteth in mercy.*" Micah 7: 18. See Ps. 78: 38.

13. Why does God manifest such mercy and long-suffering toward men?

"The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to us ward, *not willing that any should perish,* but that all should come to repentance." 2 Peter 3: 9.

14. What prayer did Moses offer in behalf of Israel?

"*Pardon, I beseech Thee, the iniquity of this people* according unto the greatness of Thy mercy, and as Thou hast forgiven this people, from Egypt even until now." Num. 14: 19.

15. What reply did the Lord immediately make?

"And the Lord said, *I have pardoned according to thy word.*" Verse 20.

16. When the prodigal son, in the parable, repented and turned toward home, what did his father do?

"When he was yet a great way off, his father saw him, and *had compassion,* and ran, and fell on his neck, and kissed him." Luke 15: 20.

17. How did the father show his joy at his son's return?

"The father said to his servants, *Bring forth the best robe, and put it on him;* and put a ring on his hand, and shoes on his feet: and *bring hither the fatted calf, and kill it;* and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found." Verses 22-24.

18. What is felt in heaven when a sinner repents?

"Likewise, I say unto you, *there is joy in the presence of the angels of God* over one sinner that repenteth." Verse 10.

19. What did Hezekiah say God had done with his sins?

"Behold, for peace I had great bitterness: but Thou hast in love to my soul delivered it from the pit of corruption: for *Thou hast cast all my sins behind Thy back.*" Isa. 38: 17.

20. How completely does God wish to separate sin from us?

"Thou wilt cast all their sins into the depths of the sea." Micah 7: 19. "As far as the east is from the west, so far hath He removed our transgressions from us." Ps. 103: 12.

21. How did the people respond to the preaching of John?

"Then went out to him Jerusalem, and all Judea, and all the

region round about Jordan, and were baptized of him in Jordan, *confessing their sins.*" Matt. 3: 5, 6.

22. How did some of the believers at Ephesus testify to the sincerity of the confession of their sins?

"And many that believed came, and *confessed, and showed their deeds.* Many of them also which used curious arts *brought their books together, and burned them before all men:* and they counted the price of them, and found it fifty thousand pieces of silver." Acts 19: 18, 19.

23. Through whom are repentance and forgiveness granted?

"The God of our fathers raised up *Jesus,* whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Saviour, for *to give repentance* to Israel, and *forgiveness of sins.*" Acts 5: 30, 31.

24. What is the only unpardonable sin?

"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but *the blasphemy against the Holy Ghost* shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Matt. 12: 31, 32.

NOTE.— As the Holy Spirit is the agent that convicts of sin, and brings the offer of pardon through the Word, the denial of the Spirit's work is the refusal of pardon. In other words, the only unpardonable sin is the sin which refuses to be pardoned.

25. Upon what basis has Christ taught us to ask forgiveness?

"And forgive us our debts, *as we forgive our debtors.*" Matt. 6: 12.

26. What spirit must those cherish whom God forgives?

"For *if ye forgive men their trespasses,* your Heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Verses 14, 15.

27. What exhortation is based on the fact that God has forgiven us?

"And be ye kind one to another, tender-hearted, *forgiving one another,* even as God for Christ's sake hath forgiven you." Eph. 4: 32.

28. In what condition is one whose sins are forgiven?

"*Blessed* is he whose transgression is forgiven, whose sin is covered. *Blessed* is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." Ps. 32: 1, 2.

CHRIST AND NICODEMUS "Ye must be born again." John 3:7.

CONVERSION, OR THE NEW BIRTH

1. How did Jesus emphasize the necessity of conversion?

"Verily I say unto you, *Except ye be converted,* and become as little children, *ye shall not enter into the kingdom of heaven.*" Matt. 18:3.

2. In what other statement did He teach the same truth?

"Verily, verily, I say unto thee, *Except a man be born again,* he cannot see the kingdom of God." John 3:3.

3. How did he further explain the new birth?

"Jesus answered, Verily, verily, I say unto thee, *Except a man be born of water and of the Spirit,* he cannot enter into the kingdom of God." Verse 5.

4. With what comparison did He illustrate the subject?

"*The wind* bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: *so is every one that is born of the Spirit.*" Verse 8.

5. What change is wrought in conversion, or the new birth?

"Even when we were dead in sins, hath *quickened* us together with Christ, (by grace ye are saved)." Eph. 2:5.

6. What is one evidence of this change from death to life?

"We know that we have passed from death unto life, be-

cause *we love the brethren.* He that loveth not his brother abideth in death." 1 John 3: 14.

7. From what is a converted sinner saved?

"Let him know, that he which converteth the sinner from the error of his way shall save a soul from *death,* and shall hide a multitude of sins." James 5: 20. See Acts 26: 14-18.

8. To whom are sinners brought by conversion?

"Create in me a clean heart, O God; and renew a right spirit within me. . . . Then will I teach transgressors Thy ways; and sinners shall be *converted unto Thee.*" Ps. 51: 10-13.

9. In what words to Peter did Jesus indicate the kind of service a converted person should render to his brethren?

"And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and *when thou art converted, strengthen thy brethren.*" Luke 22: 31, 32.

10. What other experience is associated with conversion?

"For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be *converted,* and I should *heal them.*" Matt. 13: 15.

11. What gracious promise does God make to His people?

"*I will heal their backsliding,* I will love them freely: for Mine anger is turned away from him." Hosea 14: 4.

12. By what means is this healing accomplished?

"He [Christ] was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and *with His stripes we are healed.*" Isa. 53: 5.

13. What takes place when one is converted to Christ?

"Wherefore if any man is in Christ, *he is a new creation:* the old things are passed away; behold, they are become new." 2 Cor. 5: 17, R. V., margin. See Acts 9: 1-22; 22: 1-21; 26: 1-23.

14. What is the value of merely outward forms?

"For in Christ Jesus *neither circumcision availeth anything, nor uncircumcision,* but a new creature." Gal. 6: 15.

15. Through what was the original creation wrought?

"*By the word of the Lord* were the heavens made; and all the host of them by the breath of His mouth." Ps. 33: 6.

16. Through what instrumentality is conversion wrought?

"Being born again, not of corruptible seed, but of incorruptible, *by the word of God,* which liveth and abideth forever." 1 Peter 1: 23.

17. What change is wrought by beholding Jesus?

"But we all with open face beholding as in a glass the glory of the Lord, are *changed into the same image* from glory to glory, even as by the Spirit of the Lord." 2 Cor. 3: 18.

NOTE.— A beautiful statue once stood in the market-place of an Italian city. It was the statue of a Greek slave girl. It represented the slave as tidy and well dressed. A ragged, uncombed little street child, coming across the statue in her play one day, stopped and gazed at it in admiration. She was captivated by it. She gazed long and lovingly. Moved by a sudden impulse, she went home and washed her face and combed her hair. Another day she stopped again before the statue and admired it, and got a new idea. Next day her tattered clothes were washed and mended. Each time she looked at the statue she found something in its beauties to admire and copy, until she was a transformed child. By beholding we become changed.

18. What are the evidences that one has been born of God?

"If ye know that He is righteous, ye know that *every one that doeth righteousness is born of Him.*" "Beloved, let us love one another: for love is of God; and *every one that loveth is born of God,* and knoweth God." 1 John 2: 29; 4: 7.

19. What is true of every one who believes in Jesus?

"Whosoever believeth that Jesus is the Christ is *born of God.*" 1 John 5: 1.

20. What do those born of God not do?

"We know that *whosoever is born of God sinneth not;* but he that is begotten of God keepeth himself, and that wicked one toucheth him not." Verse 18.

21. What indwelling power keeps such from sinning?

"Whosoever is born of God doth not commit sin; for *His seed remaineth in him:* and he cannot sin, because he is born of God." 1 John 3: 9. See 1 John 5: 4; Gen. 39: 9.

22. What will be the experience of those born of the Spirit?

"There is therefore now *no condemnation* to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8: 1.

THE CONVERSION OF SAUL

"It is hard for thee to kick against the pricks." Acts 9: 5.

BAPTISM OF CHRIST

"Thus it becometh us to fulfil all righteousness." Matt. 3: 15.

BAPTISM

1. What ordinance is closely associated with believing the gospel?

"And He said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is *baptized* shall be saved; but he that believeth not shall be damned." Mark 16: 15, 16.

2. What did the apostle Peter associate with baptism in his instruction on the day of Pentecost?

"Then Peter said unto them, *Repent*, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Acts 2: 38.

3. In reply to his inquiry concerning salvation, what was the Philippian jailer told to do?

"And they said, *Believe on the Lord Jesus Christ*, and thou shalt be saved, and thy house." Acts 16: 31.

4. What followed immediately after the jailer and his family had accepted Christ as their Saviour?

"And he took them [Paul and Silas] the same hour of the night, and washed their stripes; and was *baptized*, he and all his, straightway." Verse 33.

5. In connection with Christian baptism, what is washed away?

"And now why tarriest thou? arise, and be baptized, and *wash away thy sins*, calling on the name of the Lord." Acts 22: 16. See Titus 3: 5; 1 Peter 3: 21.

6. By what means are sins washed away?

"Unto Him that loved us, and washed us from our sins *in His own blood*." Rev. 1: 5.

7. Into whose name are believers to be baptized?

"Go ye therefore, and make disciples of all the nations, baptizing them into the name of the *Father* and of the *Son* and of the *Holy Ghost*." Matt. 28: 19, R. V.

8. When believers are baptized into Christ, whom do they put on?

"For as many of you as have been baptized into Christ have *put on Christ*." Gal. 3: 27.

9. Into what experience are those baptized who are baptized into Christ?

"Know ye not, that so many of us as were baptized into Jesus Christ were *baptized into His death?*" Rom. 6: 3.

NOTE.— Baptism is a gospel ordinance commemorating the *death*, *burial*, and *resurrection* of Christ. In baptism public testimony is given to the effect that the one baptized has been crucified with Christ, buried with Him, and is raised with Him to walk in newness of life. Only one mode of baptism can rightly represent these facts of experience, and that is immersion,— the mode followed by Christ and the primitive church.

10. How is such a baptism described?

"Therefore we are *buried with him* by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Verse 4.

11. How fully are we thus united with Christ in His experience of death and resurrection?

"For if we have been *planted together* in the likeness of His *death*, we shall be also in the likeness of His *resurrection*." Verse 5.

12. What will follow this union with Christ in His death and resurrection?

"Now if we be dead with Christ, we believe that we shall also *live with Him.*" Verse 8.

13. In what working of God is faith to be exercised in connection with baptism?

"Buried with Him in baptism, wherein also ye are risen with Him *through the faith of the operation of God, who hath raised Him from the dead.*" Col. 2: 12.

14. At the beginning of His ministry, what example did Jesus set for the benefit of His followers?

"Then cometh Jesus from Galilee to Jordan unto John, to be *baptized* of him." Matt. 3: 13.

15. What remarkable experience attended the baptism of Jesus?

"And Jesus, when He was baptized, went up straightway out of the water: and, lo, the heavens were opened unto Him, and He saw *the Spirit of God descending like a dove, and lighting upon Him:* and lo a voice from heaven, saying, *This is My beloved Son, in whom I am well pleased.*" Verses 16, 17.

16. What promise is made to those who repent and are baptized?

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and *ye shall receive the gift of the Holy Ghost.*" Acts 2: 38.

17. What question did the eunuch ask after Philip had preached Jesus unto him?

"And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; *what doth hinder me to be baptized?*" Acts 8: 36.

18. In order to baptize the eunuch, where did Philip take him?

"And he commanded the chariot to stand still: and *they went down both into the water,* both Philip and the eunuch; and he baptized him." Verse 38.

19. How did the people of Samaria publicly testify to their faith in the preaching of Philip?

"But when they believed Philip preaching the things con-

cerning the kingdom of God, and the name of Jesus Christ, *they were baptized*, both men and women." Verse 12.

20. What instruction did the apostle Peter give concerning the Gentiles who had believed?

"Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? *And he commanded them to be baptized in the name of the Lord.*" Acts 10:47, 48.

21. How perfect is the unity into which believers are brought by being baptized into Christ?

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all *baptized into one body*, whether we be Jews or Gentiles, whether we be bond or free; and have been all *made to drink into one Spirit.*" 1 Cor. 12:12, 13.

22. After being united with Christ in the likeness of His death and resurrection, what should the believer do?

"If ye then be risen with Christ, *seek those things which are above*, where Christ sitteth on the right hand of God." Col. 3:1.

LORD, in humble, sweet submission,
Here we meet to follow Thee,
Trusting in Thy great salvation,
Which alone can make us free.

Naught have we to claim as merit;
All the duties we can do
Can no crown of life inherit;
All the praise to Thee is due.

Yet we come in Christian duty,
Down beneath the wave to go;
O the bliss! the heavenly beauty!
Christ the Lord was buried so.

ROBERT T. DANIEL.

JONAH PREACHING TO THE NINEVITES

"Be ye reconciled to God." 2 Cor. 5: 20.

RECONCILED TO GOD

1. WHAT message of entreaty has God sent to us through his appointed messengers?

"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, *be ye reconciled to God.*" 2 Cor. 5: 20.

2. Through whom is this reconciliation made?

"All things are of God, who hath reconciled us to Himself *by Jesus Christ,* and hath given to us the ministry of reconciliation." Verse 18.

3. What was required in order to effect this reconciliation?

"For if, when we were enemies, we were reconciled to God by *the death of His Son,* much more, being reconciled, we shall be saved by His life." Rom. 5: 10.

4. What basis for reconciliation was made by Christ's death?

"Having made *peace* through the blood of His cross, by Him to reconcile all things unto Himself." Col. 1: 20.

5. Through whom is the reconciliation received?

"We also joy in God *through our Lord Jesus Christ,* by whom we have now received the atonement [reconciliation, margin]." Rom. 5: 11.

6. By what union does Christ reconcile both Jew and Gentile to God through the cross?

"And that He might reconcile both unto God *in one body* by the cross, having slain the enmity thereby." Eph. 2:16.

7. In what prophecy was the work of reconciliation foretold?

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and *to make reconciliation for iniquity.*" Dan. 9:24.

8. In thus reconciling the world unto Himself, what attitude did God take toward men?

"God was in Christ, reconciling the world unto Himself, *not imputing their trespasses unto them.*" 2 Cor. 5:19.

9. What rendered it possible for God to treat sinners thus?

"All we like sheep have gone astray; we have turned every one to his own way; and *the Lord hath laid on Him the iniquity of us all.*" Isa. 53:6.

10. What was Christ made, to release men from sin?

"For He hath made Him to be *sin* for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Cor. 5:21.

11. How was He treated?

"But He was *wounded* for our transgressions, He was *bruised* for our iniquities: the *chastisement* of our peace was upon Him; and with His *stripes* we are healed." Isa. 53:5.

12. What did John declare concerning Him?

"Behold the Lamb of God, *which taketh away* [*beareth,* margin] *the sin of the world.*" John 1:29.

13. To what place did Christ carry these sins?

"Who His own self bare our sins in His own body *on the tree,* that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." 1 Peter 2:24.

14. What is the great purpose of Christ in His work of reconciliation?

"And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, *to present you holy and unblamable and unreprovable in His sight.*" Col. 1:21, 22.

NOAH'S SACRIFICE

"He hath made us accepted in the Beloved." Eph. 1:6.

ACCEPTANCE WITH GOD

1. In whom has God made us accepted?

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings . . . in Christ: according as He hath chosen us in Him . . . to the praise of the glory of His grace, wherein He hath made us *accepted in the Beloved.*" Eph. 1:3-6.

2. What great gift comes with our acceptance of Christ?

"And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have *everlasting life:* and I will raise him up at the last day." John 6:40. See also John 17:2.

3. What is the first and primary evidence of our acceptance with God?

"If we receive the witness of men, *the witness of God is greater:* for this is the witness of God *which He hath testified of His Son.* . . . And this is the record, *that God hath given to us eternal life, and this life is in His Son.*" 1 John 5:9-11.

Note.— The primary basis of all faith and acceptance is the word of God,— that which God Himself has *said.* To receive and believe this is the first essential to salvation,— the first evidence of acceptance.

4. Why did John write his testimony concerning God's love and purpose in giving Christ?

"These things have I written unto you that believe on the name of the Son of God; *that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.*" Verse 13. "These are written, *that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name.*" John 20:31.

5. What witness does the true believer in Christ have that he is accepted of God?

"He that believeth on the Son of God *hath the witness in himself:* he that believeth not God hath made Him a liar; because he believeth not the *record* that God gave of His Son." 1 John 5:10.

NOTE.— Faith and feeling should not be confounded. Faith is ours to exercise in the Word of God, regardless of our feelings, and often in opposition even to our feelings. Many fail to accept the pardon and assurance of the acceptance of Heaven, because they do not take God at His word, but instead turn their attention to their changeable moods and feelings. *Faith* always precedes the *joyful feelings* which naturally result from the assurance of forgiveness and acceptance. This order is never reversed.

6. How only do any become children of God?

"Ye are all the children of God *by faith in Christ Jesus.*" Gal. 3:26.

7. What is the foundation of faith?

"Faith cometh by hearing, and hearing *by the word of God.*" Rom. 10:17.

8. What assurance has the believer of his union with God?

"Hereby know we that we dwell in Him, and He in us, *because He hath given us of His Spirit.*" 1 John 4:13.

9. What three definite witnesses of acceptance are mentioned by John?

"There are three that bear witness in earth, the *Spirit, and* the *water,* and the *blood:* and these three agree in one." 1 John 5:8.

10. How does the Spirit witness to our acceptance with God?

"Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, *Abba, Father.*" Gal. 4:6. "The Spirit itself beareth witness with our spirit. that we are the children of God." Rom. 8:16.

THE PRODIGAL'S RETURN

"This my son was dead, and is alive again; he was lost, and is found." Luke 15: 24.

11. Of what is Christian baptism an evidence?

"As many of you as have been baptized into Christ have *put on Christ.*" Gal. 3: 27.

NOTE.— In baptism, the water and the Spirit both bear witness of God's acceptance. The same Spirit which, at Christ's baptism, said, "This is My beloved Son, in whom I am well pleased," witnesses to the acceptance of every sincere believer at his baptism.

12. To what does the blood of Christ witness?

"These things write we unto you, that your joy may be full. . . . If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son *cleanseth us from all sin.*" 1 John 1: 4-7. "In whom we have redemption through His blood, *the forgiveness of sins.*" Eph. 1: 7. See also Rev. 1: 5, 6.

13. When may we find acceptance with God through Christ?

"I have heard thee *in a time accepted,* and *in the day of salvation* have I succored thee: behold, *now is the accepted time;* behold, *now is the day of salvation.*" 2 Cor. 6: 2.

14. To whom, therefore, should we ascribe glory and honor?

"*Unto Him that loved us, and washed us from our sins in His own blood,* and hath made us kings and priests unto God and His Father; to Him be glory and dominion forever and ever. Amen." Rev. 1: 5, 6.

15. What is another evidence of divine acceptance?

"We know that we have passed from death unto life, *because we love the brethren.*" 1 John 3: 14.

16. What blessed assurance is given all believers in Christ?

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. 4: 7.

ARISE, my soul, arise,
Shake off thy guilty fears;
The bleeding Sacrifice
In my behalf appears;
Before the throne my Saviour stands,
My name is written on His hands.

Five bleeding wounds He bears,
Received on Calvary;
They pour effectual prayers,
They strongly speak for me.
Forgive him, O, forgive! they cry,
Nor let the contrite sinner die!

CHARLES WESLEY.

THE PENITENT THIEF

"Thou shalt be with Me in paradise." Luke 23:43.

JUSTIFICATION BY FAITH

1. WHAT is the ground of justification on God's part?

"That being justified *by His grace*, we should be made heirs according to the hope of eternal life." Titus 3:7.

2. What is the means through which this justifying grace is made available to the sinner?

"Much more then, being now justified *by His* [*Christ's*] *blood*, we shall be saved from wrath through Him." Rom. 5:9.

3. How is justification laid hold upon?

"Therefore we conclude that a man is justified *by faith* without the deeds of the law." Rom. 3:28.

4. What is the only way sinners may be justified, or made righteous?

"Knowing that a man is not justified by the works of the law, but *by the faith of Jesus Christ*, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." Gal. 2:16.

5. What concrete example makes clear the meaning of this doctrine?

"And He brought him [Abraham] forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to

number them: and He said unto him, So shall thy seed be. And *he believed in the Lord; and He counted it to him for righteousness.*" Gen. 15: 5, 6.

6. How is the righteousness thus obtained described?

"And be found in Him, not having thine own righteousness, which is of the law, but that which is through the faith of Christ, *the righteousness which is of God by faith.*" Phil. 3: 9.

7. Upon what basis is justification granted?

"And not as it was by one that sinned, so is the *gift:* for the judgment was by one to condemnation, but *the free gift* is of many offenses unto justification." Rom. 5: 16.

8. Upon what basis does the reward come to one who works?

"Now to him that worketh is the reward not reckoned of grace, but of *debt.*" Rom. 4: 4.

9. Upon what condition is faith reckoned for righteousness?

"But to him that worketh not, but *believeth on Him that justifieth the ungodly,* his faith is counted for righteousness." Verse 5.

10. How does grace, as the ground of justification, exclude righteousness by works?

"And *if by grace, then is it no more of works: otherwise grace is no more grace.* But if it be of works, then is it no more grace: otherwise work is no more work." Rom. 11: 6.

11. In what way are both Jews and Gentiles to be justified?

"Is He the God of the Jews only? is He not also of the Gentiles? Yes, of the Gentiles also: seeing it is one God, which shall justify the circumcision *by faith,* and uncircumcision *through faith.*" Rom. 3: 29, 30.

12. What statement testifies to Abraham's faith in God?

"He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and *being fully persuaded that what He had promised, He was able also to perform.*" Rom. 4: 20, 21.

13. What did this bring to him?

"And therefore *it was imputed to him for righteousness.*" Verse 22.

14. How may we receive this same imputed righteousness?

"Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed,

if we believe on Him that raised up Jesus our Lord from the dead." Verses 23, 24.

15. Why must justifying faith lay hold upon both the death and the resurrection of Christ?

"Who was *delivered for our offenses,* and was *raised again for our justification.*" Verse 25. See 1 Cor. 15: 17.

NOTE.— The resurrection of Christ, the promised Seed (Gal. 3: 16), was necessary in order to fulfil to Abraham the promise of an innumerable seed; and therefore Abraham's faith in the promise of God, which included the resurrection, was reckoned to him for righteousness. His faith laid hold upon that which made imputed righteousness possible. See Heb. 11: 17-19.

16. What is inseparable from the experience of justification by faith?

"Be it known unto you therefore, men and brethren, that through this man is preached unto you *the forgiveness of sins:* and by Him all that believe are *justified from all things,* from which ye could not be justified by the law of Moses." Acts 13: 38, 39.

17. How has Christ made it possible for righteousness to be imputed to the believer?

"For as by one man's disobedience many were made sinners, so *by the obedience of one* shall many be made righteous." Rom. 5: 19.

18. What prophetic declaration foretold this truth?

"*In the Lord* shall all the seed of Israel be *justified,* and shall glory." Isa. 45: 25.

19. What other prediction asserts the same great truth?

"*By His knowledge shall My righteous servant justify many;* for He shall bear their iniquities." Isa. 53: 11.

20. What does the imputed righteousness of Christ enable God to do, and still be just?

"To declare, I say, at this time His righteousness: *that He might be just, and the justifier of him which believeth in Jesus.*" Rom. 3: 26.

21. By what name is Christ appropriately called?

"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely:

and this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS." Jer. 23: 5, 6.

22. What blessed experience follows upon the acceptance of Christ as our righteousness?

"Therefore being justified by faith, *we have peace with God* through our Lord Jesus Christ." Rom. 5: 1.

23. What does Christ thus become to the believer?

"For *He is our peace,* who hath made both one, and hath broken down the middle wall of partition between us." Eph. 2: 14.

24. On what basis is there no possibility of justification for the sinner?

"Therefore *by the deeds of the law there shall no flesh be justified in His sight:* for by the law is the knowledge of sin." Rom. 3: 20.

25. How does the death of Christ bear testimony to this?

"I do not frustrate the grace of God: for *if righteousness come by the law, then Christ is dead in vain.*" Gal. 2: 21.

26. What is proved by any attempt to be justified by the law?

"*Christ is become of no effect unto you,* whosoever of you are justified by the law; *ye are fallen from grace.*" Gal. 5: 4.

27. Why did Israel fail to attain unto righteousness?

"But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? *Because they sought it not by faith, but as it were by the works of the law.* For they stumbled at that stumbling-stone." Rom. 9: 31, 32.

28. What is revealed by the law?

"By the law is *the knowledge of sin.*" Rom. 3: 20.

29. What bears witness to the genuineness of the righteousness obtained by faith, apart from the deeds of the law?

"But now the righteousness of God without the law is manifested, *being witnessed by the law and the prophets.*" Verse 21.

30. Does faith set aside the law of God?

"Do we then make void the law through faith? *God forbid:* yea, we *establish* the law." Verse 31.

31. What scripture shows that the righteousness which is received by grace through faith must not be made an excuse for continuing in sin?

"What shall we say then? *Shall we continue in sin, that grace may abound? God forbid.* How shall we, that are dead to sin, live any longer therein?" Rom. 6: 1, 2.

32. Does faith exclude works?

"But wilt thou know, O vain man, that *faith without works is dead?*" James 2: 20.

33. What is the evidence of genuine, living faith?

"Show me thy faith without thy works, and *I will show thee my faith by my works.*" Verse 18.

34. What, then, are the visible proofs of genuine justification by faith?

"Ye see then how that by *works* a man is justified, and not by faith only." Verse 24. See also verse 22.

35. What great exchange has been wrought for us in Christ?

"For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Cor. 5: 21.

NOTE.— Said Luther: "Learn to know Christ and Him crucified. Learn to sing a new song — to despair of your own works, and to cry unto Him, Lord Jesus, Thou art my righteousness, and I am Thy sin. Thou hast taken upon Thee what was mine, and given to me what was Thine; what Thou wast not Thou becamest, that I might become what I was not." —*D'Aubigne's "History of the Reformation," book 2, chap. 8.*

LOOK upon Jesus, sinless is He;
Father, impute His life unto me.
My life of scarlet, my sin and woe,
Cover with His life, whiter than snow.

Deep are the wounds transgression has made:
Red are the stains; my soul is afraid.
O to be covered, Jesus, with Thee,
Safe from the law that now judgeth me!

Longing the joy of pardon to know;
Jesus holds out a robe white as snow:
"Lord, I accept it! leaving my own,
Gladly I wear Thy pure life alone."

Reconciled by His death for my sin,
Justified by His life pure and clean,
Sanctified by obeying His word,
Glorified when returneth my Lord.

F. E. BELDEN.

THE LORD OUR RIGHTEOUSNESS

"He that hath the Son hath life." 1 John 5:12.

RIGHTEOUSNESS AND LIFE

1. WHAT is assured to the believer in Christ?

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have *everlasting life.*" John 3:16.

2. What is revealed in the gospel?

"For therein is *the righteousness of God* revealed from faith to faith: as it is written, The just shall live by faith." Rom. 1:17.

3. What has Christ brought to light through the gospel?

"Who hath abolished death, and hath brought *life and immortality* to light through the gospel." 2 Tim. 1:10.

4. How closely are righteousness and life thus united?

"In the way of *righteousness* is *life;* and in the pathway thereof there is no death." Prov. 12:28.

5. What does he find who follows after righteousness?

"He that followeth after righteousness and mercy findeth *life,* righteousness, and honor." Prov. 21:21.

6. Through what does grace reign unto eternal life?

HEALING THE LAME MAN

"In the name of Jesus Christ of Nazareth rise up and walk." Acts 3: 6.

"That as sin hath reigned unto death, even so might grace reign *through righteousness* unto eternal life by Jesus Christ our Lord." Rom. 5:21.

7. What is the very life of the Spirit?

"And if Christ be in you, the body is dead because of sin; but the Spirit is life because of *righteousness*." Rom. 8:10.

8. What are the commandments of God declared to be?

"All Thy commandments are *righteousness*." Ps. 119:172.

9. What did Jesus declare God's commandment to be?

"And I know that His commandment is *life everlasting*." John 12:50.

NOTE.— Life and righteousness are thus shown to be inseparable.

10. What does the prophet Jeremiah declare Christ to be?

"And this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS." Jer. 23:6.

11. What does Christ declare Himself to be?

"I am the way, the truth, and the *life*." John 14:6.

12. How is righteousness received?

"For if by one man's offense death reigned by one; much more they which receive abundance of grace and of *the gift of righteousness* shall reign in life by one, Jesus Christ." Rom. 5:17.

13. How is eternal life bestowed?

"For the wages of sin is death; but the *gift* of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

14. What did Moses set forth as the basis of righteousness?

"And *it shall be our righteousness, if we observe to do all these commandments* before the Lord our God, as He hath commanded us." Deut. 6:25.

15. What did Christ indicate as essential to eternal life?

"And He said unto him, Why callest thou Me good? there is none good but one, that is, God: but *if thou wilt enter into life, keep the commandments*." Matt. 19:17.

NOTE.— The righteousness of God, which is obtained by faith in Christ, brings with it the life of God, which is inseparably connected with righteousness; and the life of God, which is bestowed upon man as a gift through his faith in Christ, is a life of righteousness,— the righteousness, or right-doing, of Christ.

THE CARPENTER'S SON

"Let this mind be in you, which was also in Christ Jesus." Phil. 2: 5.

CONSECRATION

1. What offering did King Hezekiah command to be made when he reestablished the worship of the temple?

"And Hezekiah commanded to offer the *burnt offering* upon the altar. And when the burnt offering began, the song of the Lord began also with the trumpets, and with the instruments ordained by David king of Israel." 2 Chron. 29: 27.

2. After the people had united in this service, how did Hezekiah interpret its meaning?

"Then Hezekiah answered and said, *Now ye have consecrated yourselves unto the Lord*, come near and bring sacrifices and thank-offerings into the house of the Lord. And the congregation brought in sacrifices and thank-offerings; and as many as were of a free heart burnt offerings." Verse 31.

Note.— The morning and the evening burnt offering, or the continual offering (Ex. 29: 42), symbolized the daily consecration of the people to the Lord.

3. How is this consecration urged upon all Christians?

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12: 1.

4. What is the continual sacrifice of praise declared to be?

"Through Him then let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to His name." Heb. 13: 15, R. V.

5. How is the service of consecration to be carried forward by the Christian church?

"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, *to offer up spiritual sacrifices,* acceptable to God by Jesus Christ." 1 Peter 2: 5.

6. Who has set the example of complete consecration?

"And whosoever will be chief among you, let him be your servant: even as *the Son of man* came not to be ministered unto, but to minister, and to give His life a ransom for many." Matt. 20: 27, 28.

7. What position has Jesus taken among His brethren?

"For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but *I am among you as he that serveth.*" Luke 22: 27.

8. In what does likeness to Christ consist?

"Let this *mind* be in you, which was also in Christ Jesus." Phil. 2: 5.

9. What did Christ's spirit of meekness and consecration lead Him to do?

"But made Himself of no reputation, and *took upon Him the form of a servant,* and was made in the likeness of men." Verse 7.

10. To what extent did Christ humble Himself?

"And being found in fashion as a man, He humbled Himself, and became obedient *unto death, even the death of the cross.*" Verse 8.

11. How does He exhort us to the same consecration?

"*Take My yoke upon you, and learn of Me;* for I am meek and lowly in heart: and ye shall find rest unto your souls." Matt. 11: 29.

12. What does He make the condition of discipleship?

"So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple." Luke 14: 33.

13. What is proof that one does not belong to Christ?

"If any man have not the Spirit of Christ, he is none of His." Rom. 8: 9.

14. How should he walk who professes to abide in Christ?

"He that saith he abideth in Him *ought himself also so to walk, even as He walked.*" 1 John 2: 6.

15. Do we belong to ourselves?

"Know ye not that . . . *ye are not your own?* for ye are bought with a price." 1 Cor. 6: 19, 20.

16. What are we therefore exhorted to do?

"Therefore *glorify God in your body, and in your spirit,* which are God's." Verse 20.

NOTE.—Our time, strength, and means are God's, and should be given to His service.

17. Of what are the bodies of Christians the temple?

"What? know ye not that your body is *the temple of the Holy Ghost* which is in you, which ye have of God?" Verse 19.

18. When truly consecrated, for what is one ready?

"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? *Then said I, Here am I; send me.*" Isa. 6: 8.

19. How is this willingness for service otherwise expressed?

"Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; *so our eyes wait upon the Lord our God.*" Ps. 123: 2.

TAKE my life, and let it be
Consecrated, Lord, to Thee!
Take my hands, and let them move
At the impulse of Thy love.

Take my feet, and let them be
Swift and beautiful for Thee;
Take my voice, and let me sing
Always, only, for my King.

Take my will, and make it Thine:
It shall be no longer mine!
Take my heart,— it is Thine own,—
It shall be Thy royal throne.

FRANCES RIDLEY HAVERGAL.

THE TEN VIRGINS

"They that were ready went in with him to the marriage." Matt. 25: 10.

BIBLE ELECTION

1. WHAT does the apostle Peter admonish us to do?

"Wherefore . . . brethren, *give diligence to make your calling and election sure.*" 2 Peter 1: 10.

NOTE.— This text at once reveals the fact that our salvation, so far as our own individual cases are concerned, is dependent upon our own action. We are elected to be saved; but we are to give diligence to make this election *sure*. If we do not, it will not meet its purpose in our case, and we shall be lost.

2. What admonition given by Christ teaches the same truth?

"Behold, I come quickly: *hold that fast which thou hast, that no man take thy crown.*" Rev. 3: 11.

NOTE.— Crowns have been prepared for each of the finally redeemed. Every soul is a candidate in the race for eternal life, and hence for a crown. Faith in Jesus, and perseverance to the end, will hold it fast.

3. Upon what condition is the crown of life promised?

"*Be thou faithful unto death*, and I will give thee a crown of life." Rev. 2: 10.

4. In whom, and from what time, have we been chosen unto holiness and salvation?

"According as He hath chosen us *in Him* [*Christ*] *before the foundation of the world.*" Eph. 1:4, first part.

5. What is the character of those thus chosen before the foundation of the world?

"That we should be *holy* and *without blemish* before Him in love." Same verse, last part, R. V.

6. To what has God foreordained those who attain to this character?

"Having foreordained us *unto adoption as sons* through Jesus Christ unto Himself." Verse 5, R. V.

7. According to what does God call us?

"And we know that all things work together for good to them that love God, to them who are the called *according to His purpose.*" Rom. 8:28.

8. According to what have we been predestinated?

"Being predestinated *according to the purpose of Him who worketh all things after the counsel of His own will.*" Eph. 1:11.

9. How many does God desire to be saved?

"*Who will have all men to be saved,* and to come unto the knowledge of the truth." 1 Tim. 2:4.

10. Upon what condition is salvation offered?

"*Believe on the Lord Jesus Christ,* and thou shalt be saved." Acts 16:31.

11. For how long must this faith be preserved in order to bring final salvation?

"*He that shall endure unto the end,* the same shall be saved." Matt. 24:13. See James 1:12; Rev. 2:10.

12. What scripture is sometimes cited as evidence that God is arbitrary in His dealings with men?

"Therefore hath He mercy on whom He *will* have mercy, and whom He *will* He hardeneth." Rom. 9:18.

13. But what other scripture shows with whom God *wills* to be merciful, and with whom otherwise?

"With the *merciful* Thou wilt show Thyself *merciful;* with an *upright* man Thou wilt show Thyself *upright;* with the *pure* Thou wilt show Thyself *pure;* and with the *froward* Thou wilt show Thyself *froward.*" Ps. 18:25, 26. See also Isa. 55:7.

NOTE.— God wills that men shall be saved. He has foreordained the characters that will entitle men to salvation, but He does not *compel* any one to receive Christ, possess this character, and be saved. This is a matter of individual choice. By His mighty acts and judgments in Egypt, God "hardened Pharaoh's heart." Ex. 7: 3, 13, 22. But the same manifestations *softened* the hearts of others. The difference was in the *hearts*, and in the way God's message and dealings were received; not in God. The same sun which melts the wax hardens the clay. Ex. 8: 32 says that Pharaoh hardened his own heart.

14. What, on man's part, is essential to salvation?

"*Choose* ye this day whom ye will serve." Joshua 24: 15. "If any man *willeth to do His will*, he shall know of the teaching." John 7: 17, R. V. "*Believe* on the Lord Jesus Christ, and thou shalt be saved." Acts 16: 31. "Whosoever *will*, let him take the water of life freely." Rev. 22: 17.

NOTE.— A man once wished to join a certain church, but said he could not do so on account of the views this church held on the subject of "election." The minister to whom he was sent for help and enlightenment, failing to make the matter clear, an old colored man, a layman, came to the rescue, and said: "Brother, this is the very easiest thing in the church. You see, it is like this: The votin' is goin' on all the time; and God, He is votin' for you; and the devil, he is votin' agin you; and whichever way *you* vote, that is the way the *election* goes." Commenting upon this incident, Rev. Wilbur Chapman, the noted evangelist, says: "I have studied theology some myself, and graduated at a theological seminary; but I never got anything quite so good as that."

15. In what fact may every believer rejoice?

"But rejoice *that your names are written in heaven*." Luke 10: 20, R. V.

16. Whose names are to be retained in the book of life?

"*He that overcometh*, . . . I will not blot out his name out of the book of life." Rev. 3: 5.

O, HAPPY day! that fixed my choice
On Thee, My Saviour and my God;
Well may this glowing heart rejoice,
And tell its raptures all abroad.

'Tis done, the great transaction's done;
I am my Lord's, and he is mine;
He drew me, and I followed on,
Charmed to confess the voice divine.

Now rest, my long-divided heart,
Fixed on this blissful center rest;
Nor ever from thy Lord depart,
With Him of every good possessed.

PHILIP DODDRIDGE.

MOSES AT THE BURNING BUSH

"The place whereon thou standest is holy ground." Ex. 3: 5.

BIBLE SANCTIFICATION

1. WHAT inspired prayer sets the standard of Christian experience?

"And the very God of peace *sanctify you wholly;* and I pray God your whole *spirit* and *soul* and *body* be preserved *blameless* unto the coming of our Lord Jesus Christ." 1 Thess. 5: 23.

2. How necessary is the experience of sanctification?

"Follow after peace with all men, and the sanctification *without which no man shall see the Lord.*" Heb. 12: 14, R. V.

3. What encouragement is held out as an aid in attaining this experience?

"For *this is the will of God,* even your sanctification." 1 Thess. 4: 3.

NOTE.—Whatever is the will of God concerning us can be realized in our experience if our wills are in harmony with His will. It is therefore a matter of great encouragement to know that our sanctification is included in the will of God.

4. What distinct purpose did Christ have in giving Himself for the church?

"Husbands, love your wives, even as Christ also loved the church, and gave Himself for it; *that He might sanctify and cleanse it* with the washing of water by the word." Eph. 5: 25, 26.

5. What kind of church would He thus be able to present to Himself?

"That He might present it to Himself *a glorious church, not having spot, or wrinkle, or any such thing;* but that it should be holy and without blemish." Verse 27.

6. In the experience of sanctification, what attitude must one assume toward the truth?

"God hath from the beginning chosen you to salvation through sanctification of the Spirit and *belief of the truth.*" 2 Thess. 2: 13.

7. What instruction shows that sanctification is a progressive work?

"But *grow* in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3: 18. See chap. 1: 5-7.

8. What description of the apostle Paul's experience is in harmony with this?

"Brethren, *I count not myself to have apprehended:* but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, *I press toward the mark* of the prize of the high calling of God in Christ Jesus." Phil. 3: 13, 14.

9. By what is this cleansing from sin and fitting for God's service accomplished?

"For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the *blood of Christ,* who through the eternal Spirit offered Himself without spot to God, *purge your conscience from dead works to serve the living God?*" Heb. 9: 13, 14. See also chap. 10: 29.

10. What change is thus brought about?

"And be not conformed to this world: but *be ye transformed by the renewing of your mind,* that ye may prove what is that good, and acceptable, and perfect, will of God." Rom. 12: 2.

11. Can any one boast of sinlessness?

"If we say that we have no sin, we deceive ourselves, and the truth is not in us." 1 John 1: 8.

12. What are we exhorted by the prophet to seek?

"Seek ye the Lord, all ye meek of the earth, which have

wrought His judgment; *seek righteousness, seek meekness:* it may be ye shall be hid in the day of the Lord's anger." Zeph. 2: 3.

13. In whose name should everything be done?

"And whatsoever ye do in word or deed, *do all in the name of the Lord Jesus.*" Col. 3: 17.

14. In all we do, whose glory should we have in view?

"Whether therefore ye eat, or drink, or whatsoever ye do, *do all to the glory of God.*" 1 Cor. 10: 31.

15. What classes of persons are necessarily shut out of the kingdom of God?

"For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." Eph. 5: 5. "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." 1 Cor. 6: 9, 10.

16. What must be crucified and eliminated from our lives if we would be holy?

"Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience." Col. 3: 5, 6.

17. When purged from these sins, in what condition is a man, and for what is he prepared?

"If a man therefore purge himself from these, *he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work.*" 2 Tim. 2: 21.

NOTE.— "Sanctification is the term used to describe the work of God the Holy Ghost upon the character of those who are justified. We are justified in order that we may be sanctified, and we are sanctified in order that we may be glorified. 'Whom He justified, them He also glorified.' Rom. 8: 30. The grace of God is given to make us holy, and so to fit us for God's presence in eternity; for 'without holiness no man shall see the Lord.' Heb. 12: 14."—*"The Catholic Religion" (Episcopal), by Rev. Vernon Staley, page 327.*

EZRA READING THE LAW

"Prove all things; hold fast that which is good." 1 Thess. 5:21.

IMPORTANCE OF SOUND DOCTRINE

1. Does it matter what one believes, so long as he is sincere?

"God hath from the beginning chosen you to salvation through sanctification of the Spirit *and belief of the truth.*" 2 Thess. 2: 13.

Note.— Doctrine affects the *life.* Truth leads to life and God; error to death and destruction. No one would think of saying it matters not what *god* one worships, so long as he is sincere, any more than he would think of saying it matters not what one *eats* or *drinks,* so long as he *relishes* what he eats and drinks; or what *road* he travels, so long as he *thinks* he is on the right road. Sincerity is a virtue; but it is not the test of sound doctrine. God wills that we shall know the *truth,* and He has made provision whereby we may *know what is truth.*

2. Did Joshua think it immaterial what God Israel served?

"Now therefore fear the Lord, and serve Him in sincerity and in truth: and *put away the gods which your fathers served on the other side of the flood and in Egypt; and serve ye the Lord.* And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but *as for me and my house, we will serve the Lord.*" Joshua 24: 14, 15.

Note.— The influence of all idolatrous worship is degrading. See Rom. 1:21-32; Numbers 15; 1 Cor. 10:20; 1 John 5:21.

3. How may we determine the truthfulness of any doctrine?

"*Prove all things;* hold fast that which is good." 1 Thess. 5:21.

4. By what should we test, or prove, all doctrine?

"*To the law and to the testimony:* if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

NOTE.— The Bible is the test of all doctrine. Whatever does not harmonize and square with this, is not to be received. "There is but one standard of the everlastingly right and the everlastingly wrong, and that is the Bible."— *T. De Witt Talmage.*

5. Of what kind of doctrines should we beware?

"That we henceforth be no more children, tossed to and fro, and carried about with every *wind of doctrine.*" Eph. 4:14. See also Heb. 13:9.

6. What is a "wind of doctrine"?

"And the prophets shall become *wind,* and *the word is not in them.*" Jer. 5:13.

NOTE.— Calling a doctrine a wind of doctrine does not make it such. That is a wind of doctrine which is not sustained by the Word of God.

7. For what is all scripture profitable?

"All scripture is given by inspiration of God, and is *profitable for doctrine.*" 2 Tim. 3:16.

8. What advice was given to Timothy while preparing for the gospel ministry?

"Till I come, give attendance to reading, to exhortation, to *doctrine.* . . . Take heed unto thyself, and unto the *doctrine.*" 1 Tim. 4:13-16.

9. What solemn charge was given him concerning his public work?

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; *Preach the word;* . . . *reprove, rebuke, exhort with all long-suffering and doctrine.*" 2 Tim. 4:1, 2.

10. Why did the apostle say this duty was so imperative?

"*For the time will come when they will not endure sound doctrine;* but after their own lusts shall they heap to themselves teachers, having itching ears; *and they shall turn away their ears from the truth, and shall be turned unto fables.*" Verses 3, 4.

11. What similar instruction was given to Titus?

"But speak thou the things which become *sound doctrine:* . . . in all things showing thyself a pattern of good works: *in doctrine showing uncorruptness*, gravity, sincerity." Titus 2: 1-7.

12. What will sound doctrine enable the faithful teacher to do?

"Holding fast the faithful word as he hath been taught, that he may be able *by sound doctrine both to exhort and to convince the gainsayers.*" Titus 1: 9.

13. What danger attends the teaching of false doctrine?

"Who concerning the truth have erred, saying that the resurrection is past already; and *overthrow the faith of some.*" 2 Tim. 2: 18.

14. Who are the disciples of Jesus, and what gracious work does the truth do for those who receive it?

"*If ye continue in My word,* then are ye My disciples indeed; and *ye shall know the truth, and the truth shall make you free.*" John 8: 31, 32.

15. Through what are they to be sanctified?

"Sanctify them through *Thy truth:* Thy word is truth." John 17: 17.

16. What kind of worship results from false teaching?

"*But in vain they do worship Me,* teaching for doctrines the commandments of men." Matt. 15: 9.

17. Can we close our ears to truth, and remain innocent before God?

"He that turneth away his ear from hearing the law, *even his prayer shall be abomination.*" Prov. 28: 9.

18. What did Christ say of those who will to do God's will?

"If any man willeth to do His will, *he shall know of the teaching,* whether it be of God, or whether I speak from Myself." John 7: 17, R. V. See also Ps. 25: 9; John 8: 12.

19. What will God allow to come to those who reject truth?

"Because they receive not the love of the truth, that they might be saved. And for this cause God shall send them *strong delusion,* that they should believe a lie: that they all might be

damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2: 10-12.

20. By what doctrines are some to be misled in the last days?

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and *doctrines of devils*." 1 Tim. 4: 1. See 2 Peter 2: 1.

21. What fate awaits blind teachers and their followers?

"Let them alone: they be blind leaders of the blind. And if the blind lead the blind, *both shall fall into the ditch*." Matt. 15: 14.

22. To whom will the gates of the heavenly city finally be opened?

"Open ye the gates, that *the righteous nation which keepeth the truth* may enter in." Isa. 26: 2. See also Rev. 22: 14.

TRUTH is the gem for which we seek,
O tell us where shall it be found!
For this we search, and pray, and weep,
That truth may in our hearts abound.

We want the truth on every point,
We want it all to practise by;
Do thou, O Lord, our eyes anoint
With a fresh unction from on high.

CHARLOTTE HASKINS.

NEHEMIAH VIEWING THE RUINS OF JERUSALEM

"And they said, Let us rise up and build." Neh. 2: 18.

PRESENT TRUTH

1. By what are men sanctified?

"Sanctify them *through Thy truth:* Thy word is truth." John 17: 17.

2. To what knowledge would God have all men come?

"Who will have all men to be saved, and *to come unto the knowledge of the truth.*" 1 Tim. 2: 4.

3. After receiving a *knowledge* of the truth, what must one do in order to be sanctified by it?

"God hath from the beginning chosen you to salvation through sanctification of the Spirit and *belief of the truth.*" 2 Thess. 2: 13.

4. And what besides a mere belief in the truth is necessary?

"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, *unto obedience.*" 1 Peter 1: 2.

5. What effect does obedience to the truth have?

"Seeing *ye have purified your souls in obeying the truth* through the Spirit." Verse 22.

6. How should the truth ever be cherished?

"Buy the truth, and *sell it not.*" Prov. 23: 23.

Note.— That is, buy the truth at whatever sacrifice or cost, and sell it under no consideration.

7. Does the Bible recognize what may be called "present truth"?

"Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the *present truth.*" 2 Peter 1: 12.

NOTE.— Some truths are applicable in all ages, and are therefore *present* truth for every generation; others are of a special character, and are applicable to only one generation. They are none the less important, however, because of this; for upon their acceptance or rejection depends the salvation or loss of the people of that generation. Of this kind was Noah's message of a coming flood. To the generation to whom it was preached that message was *present truth;* to later generations it has been *past truth,* and not a present, testing message. Similarly, had the first advent message of John the Baptist, of the Messiah at hand, been proclaimed in the generation either before or after John's time, it would not have been applicable — would not have been *present truth.* The people of the generation before would not have lived to see it fulfilled, and to those living after, it would have been wrongly timed. Not so with general truths, such as love, faith, hope, repentance, obedience, justice, and mercy. These are always in season, and of a saving nature at all times. Present truths, however, always include all these, and hence are saving in character, and of vital importance.

8. What was the special message for Noah's day?

"And God said unto Noah, *The end of all flesh is come* before Me; for the earth is filled with violence through them; and, behold, *I will destroy them with the earth. Make thee an ark of gopherwood.*" Gen. 6: 13, 14.

9. How did Noah show his faith in this message?

"*By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark* to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." Heb. 11: 7.

10. How many were saved in the ark?

"The long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, *eight souls were saved by water.*" 1 Peter 3: 20.

NOTE.— Doubtless many who were lost in the flood held, in a nominal way, to faith in God; but the test as to the genuineness of this came with Noah's special message; and the difference between their faith and his was made plain when they rejected the saving truth for that time,— the warning message concerning the coming flood.

11. What special message was given to Jonah for Nineveh?

"So Jonah arose, and went unto Nineveh, according to the word of the Lord. . . . And Jonah began to enter into the city a day's journey, and he cried, and said, *Yet forty days, and Nineveh shall be overthrown.*" Jonah 3: 3, 4.

12. What saved the people from the predicted overthrow?

"So the people of Nineveh *believed God*, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. . . . And God saw their works, that *they turned from their evil way;* and God repented of the evil, that He had said that He would do unto them; and He did it not." Verses 5-10. See Jer. 18: 7-10.

NOTE.— So likewise would God have spared the antediluvian world had they received Noah's message, and turned from their evil ways.

13. What was the special mission of John the Baptist?

"There was a man sent from God, whose name was John. The same came for a witness, *to bear witness of the Light*, that all men through Him might believe." John 1: 6, 7.

14. What answer did he return when asked concerning his mission?

"He said, *I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.*" Verse 23.

15. What did Christ say of those who rejected John's message?

"But the Pharisees and lawyers *rejected the counsel of God against themselves*, being not baptized of him." Luke 7: 30.

16. What did those do who were baptized of John?

"And all the people that heard Him, and the publicans, *justified God*, being baptized with the baptism of John." Verse 29.

NOTE.— That is, they honored God by this act, which showed their faith in His truth for that time.

17. Did God's chosen people receive Christ when He came?

"He came unto His own, and *His own received Him not.*" John 1: 11.

18. What reason did they give for not receiving Him?

"We know that God spake unto Moses: *as for this fellow, we know not from whence He is.*" John 9: 29.

NOTE.— That was the trouble; they had no faith in anything new. They *knew* that God spoke by Moses: it required little faith to believe that. They felt perfectly safe in accepting him, for everything had demonstrated that he was sent of God. All could see that. But here was One whom, although He had come in fulfilment of the prophecies of Moses and the prophets as their long-looked-for Messiah, they felt there was a risk in accepting, because they did not understand the prophecies relating to Him, and time had not worked out to their satisfaction the truthfulness of His claims. It required too much *faith*, as against their

desire to walk by *sight*, to accept Christ. It also called for a change of views in some things, and a reformation in life. So they rejected Him. They believed in the flood, faith in which had saved Noah; they believed in Elijah also, and professed faith in all the prophets; but when it came to this special truth for their time, they refused to accept it. Thus it has been in all ages, and thus we may expect it to continue to be to the end.

19. How did Christ say those who rejected Him reasoned?

"Ye build the tombs of the prophets, and garnish the sepulchers of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets." Matt. 23: 29, 30.

NOTE.— While they condemned the action of their fathers in slaying the prophets whom God had sent with messages of reproof and warning applicable to those times, they soon filled up the measure of the iniquity of their fathers by putting to death the Son of God. This showed that they would have done as did their fathers had they lived in their day. Thus we see that present truths are testing truths.

20. What was the result of the Jews' not accepting Christ?

"And when He was come near, He beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but *now they are hid from thine eyes.*" Luke 19: 41, 42. "Behold, your house is left unto you *desolate.*" Matt. 23: 38.

21. Is there to be a special message for the last days?

"Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. *Who then is a faithful and wise servant,* whom his Lord hath made ruler over his household, *to give them meat in due season?*" Matt. 24: 44, 45.

NOTE.— In the last days a message will go forth which will be "meat in due season" to the people. This must be the warning concerning the Lord's soon coming, and the preparation necessary to meet Him. Because such a message was not always preached, is no evidence that it is not now to be proclaimed. In his farewell address to the Pilgrim Fathers on their departure from Holland for America, John Robinson said: "The Lord knoweth whether I shall ever see your faces more; but whether the Lord hath appointed that or not, I charge you before God and His blessed angels to follow me no farther than I have followed Christ. If God should reveal anything to you by any other instrument of His, be as ready to receive it as you ever were to receive any truth by my ministry; for I am very confident that the Lord hath more truth and light yet to break forth out of His Holy Word. For my part, I cannot sufficiently bewail the condition of the Reformed churches, who are come to a period in religion, and will go no farther than the instruments of their reformation. The Lutherans cannot be drawn to go any farther than what Luther saw; and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things. This is a misery much to be lamented; for though they were burning and shining lights in their time, yet they penetrated not into the whole counsel of God, but were they now living, would be as willing to embrace further light as that which they first received."

22. What does Christ say of that servant who, when He comes, is found giving "meat in due season"?

"*Blessed* is that servant, whom his lord when he cometh shall find so doing." Verse 46.

NOTES.— The coming of Christ in glory has been the hope of the faithful in all ages.

Luther declared: "I persuade myself verily, that the day of judgment will not be absent full three hundred years. God will not, cannot, suffer this wicked world much longer. The great day is drawing near in which the kingdom of abominations shall be overthrown."

Melanchthon said: "This aged world is not far from its end."

Calvin bade Christians "not to hesitate, ardently desiring the day of Christ's coming as of all events most auspicious;" and declared that "the whole human family of the faithful will keep in view that day." "We must hunger after Christ, we must seek, contemplate," he adds, "till the dawning of that great day, when our Lord will fully manifest the glory of His kingdom."

Said Knox, the Scotch Reformer: "Has not our Lord Jesus carried up our flesh into heaven? and shall He not return? We know that He shall return, and that with expedition."

Ridley and Latimer, who laid down their lives for the truth, looked in faith for the Lord's coming. Ridley wrote: "The world without doubt — this I do believe, and therefore I say it — draws to an end."

Said Baxter: "The thoughts of the coming of the Lord are most sweet and joyful to me. It is the work of faith and the character of His saints to love His appearing, and to look for that blessed hope."

23. What will be the burden of the closing gospel message?

"Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters. . . . Babylon is fallen, is fallen. . . . If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." Rev. 14: 7-10.

24. How are those described who accept this message?

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Verse 12.

25. How earnestly is this work to be prosecuted?

"And the lord said unto the servant, Go out into the highways and hedges, *and compel them to come in,* that my house may be filled." Luke 14: 23.

NOTE.— This work is now going on. In every part of the world the sound of this closing gospel message is being heard, and the people are being urged to accept it, and to prepare for Christ's coming and kingdom. See readings on pages 251-263.

ABRAHAM ENTERING THE PROMISED LAND

"By faith Abraham, when he was called to go out . . . obeyed." Heb. 11:8.

THE OBEDIENCE OF FAITH

1. What did the Lord command Abraham to do?

"Now the Lord had said unto Abram, *Get thee out of thy country,* and from thy kindred, and from thy father's house, *unto a land that I will show thee.*" Gen. 12:1.

2. How did Abraham respond to this command?

"*So Abram departed,* as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran." Verse 4.

3. Of what was Abraham's obedience the fruit?

"By *faith* Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went." Heb. 11:8, R. V.

4. What command did the Lord later give to Abraham?

"And He said, *Take now thy son, thine only son Isaac, whom thou lovest,* and get thee into the land of Moriah; *and offer him there for a burnt offering* upon one of the mountains which I will tell thee of." Gen. 22:2.

5. Upon what ground were the previous promises then renewed to Abraham?

"And said, By Myself have I sworn, saith the LORD, for *because thou hast done this thing, and hast not withheld thy sonthine only son:* that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the world be blessed; *because thou hast obeyed My voice.*" Verses 16-18.

6. What enabled Abraham to endure the test?

"By *faith* Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son." Heb. 11:17.

7. Of what were the works of Abraham an evidence?

"Was not Abraham our father *justified* by works, when he had offered Isaac his son upon the altar?" James 2:21.

8. By his works what was shown to be perfect?

"Seest thou how faith wrought with his works, and *by works was faith made perfect?*" Verse 22.

9. In what statement of the scripture was Abraham's obedience really implied?

"And the scripture was fulfilled which saith, *Abraham believed God,* and it was imputed unto him for righteousness: and he was called the Friend of God." Verse 23.

10. What kind of faith avails with God?

"For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but *faith which worketh by love.*" Gal. 5:6.

NOTE.— The faith which justifies is the faith which works. Those who say, and do not, are not men of faith. The obedience which is pleasing to God is the fruit of that faith which takes God at His word, and submits to the working of His power, being fully assured that what He has promised He is able also to perform. This is the faith which is reckoned for righteousness. See Rom. 4:21, 22.

11. For what purpose is the mystery of the gospel made manifest?

"But now [the mystery] is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations *for the obedience of faith.*" Rom. 16:26.

2. For what purpose is the grace of Christ received?

"Through whom we received grace and apostleship, *unto obedience of faith* among all the nations, for His name's sake." Rom. 1: 5, R. V.

13. What example of obedience has Christ set for us?

"And being found in fashion as a man, He humbled Himself, and *became obedient unto death,* even the death of the cross." Phil. 2: 8.

14. At what cost did even He learn the lesson of obedience?

"Though He were a Son, yet *learned He obedience by the things which He suffered.*" Heb. 5: 8.

15. To whom did Christ become the author of salvation?

"And being made perfect, He became the author of eternal salvation *unto all them that obey Him.*" Verse 9.

16. How complete should this obedience be?

"Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and *bringing into captivity every thought to the obedience of Christ.*" 2 Cor. 10: 5.

17. What effect did the preaching of the apostles have upon the hearers?

"And the word of God increased; and *the number of the disciples multiplied* in Jerusalem greatly; *and a great company of the priests were obedient to the faith.*" Acts 6: 7.

18. What effect did the preaching of the apostle Paul have upon the Gentiles?

"For I will not dare to speak of any of those things which Christ hath not wrought by me, *to make the Gentiles obedient,* by word and deed." Rom. 15: 18.

19. How highly does God regard obedience?

"And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, *to obey is better than sacrifice, and to harken than the fat of rams.*" 1 Sam. 15: 22.

20. With what sins are rebellion and stubbornness classed?

"For rebellion is as *the sin of witchcraft,* and stubbornness is as *iniquity* and *idolatry.* Because thou hast rejected the word of the Lord, He hath also rejected thee from being king." Verse 23.

RUTH AND NAOMI

"Thy people shall be my people, and thy God my God." Ruth 1: 16.

21. Whose voice had more weight with Saul than had the commandment of God?

"And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the Lord, and thy words: because *I feared the people, and obeyed their voice.*" Verse 24.

22. What charge did Jesus bring against the Pharisees?

"And He said unto them, Full well *ye reject the commandment of God, that ye may keep your own tradition.*" Mark 7: 9.

NOTE.— Human tradition is simply the voice of man preserved in the church. To follow the traditions of men instead of obeying the commandments of God is to repeat the sin of Saul.

23. What will be the fate of those who do not obey the gospel of Christ?

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire *taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.*" 2 Thess. 1: 7, 8.

24. What condition is attained in obeying the truth?

"Seeing ye have *purified your souls in obeying the truth* through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." 1 Peter 1: 22.

25. What promise is made to the obedient?

"If ye be willing and obedient, *ye shall eat the good of the land.*" Isa. 1: 19.

26. Whose example are we urged to imitate?

"That ye be not slothful, but followers of them *who through faith and patience inherit the promises.*" Heb. 6: 12.

To obey is better than sacrifice, the Lord hath said;
To harken when He commandeth, than an offering made.

All ye who say, "There is naught to do since Christ doth save,"
Remember what He commands you in the Book He gave.

Remember only the doers of the word are blessed;
'Tis well to hear and believe it, but to do is best.

F. E. BELDEN.

PART IV

Life, Parables, and Miracles of Christ

	PAGE
Birth, Childhood, and Early Life of Christ	143
Christ's Ministry	148
Christ the Great Teacher	151
Parables of Christ	154
Miracles of Christ	157
Sufferings of Christ	163
The Resurrection of Christ	169
A Sinless Life	173
Our Pattern	175
Our Helper and Friend	177

IMMANUEL — GOD WITH US "In the beginning was the Word. . . . And the Word was made flesh, and dwelt among us." John 1: 1-14.

"HE WAS WOUNDED FOR OUR TRANSGRESSIONS, HE WAS BRUISED FOR OUR INIQUITIES: THE CHASTISEMENT OF OUR PEACE WAS UPON HIM; AND WITH HIS STRIPES WE ARE HEALED." ISA. 53: 5.

THE FLIGHT INTO EGYPT "Arise, . . . and flee into Egypt." Matt. 2: 13.

BIRTH, CHILDHOOD, AND EARLY LIFE OF CHRIST

1. In what promise was a Saviour from sin first revealed?

"And the Lord said unto the serpent, . . . I will put enmity between thee and the woman, and between thy seed and *her seed;* it shall bruise thy head, and thou shalt bruise His heel." Gen. 3: 14, 15.

2. Through whom was a restoration of the lost dominion promised to Abraham?

"To thee will I give it, and to *thy seed* forever." Gen. 13: 15.

3. Who was this promised seed?

"He saith not, And to seeds, as of many; but as of one, And to thy seed, which is *Christ.*" Gal. 3: 16.

4. Where was Christ to be born?

"And . . . he [Herod] demanded of them where Christ should be born. And they said unto him, *In Bethlehem of Judea.*" Matt. 2: 4-6. See Micah 5: 2.

5. Of whom was Christ to be born?

"Behold, *a virgin* shall conceive, and bear a son, and shall call His name Immanuel." Isa. 7: 14.

Note.—Immanuel means "God with us." See Matt. 1: 23.

6. Before His birth, what did the angel say to Joseph concerning the naming of the child?

"And she shall bring forth a son, and *thou shalt call His name Jesus:* for He shall save His people from their sins." Matt. 1:21.

7. At His birth, what message did the angel bring to the shepherds abiding in the field?

"And the angel said unto them, Fear not: for, behold, *I bring you good tidings of great joy,* which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Luke 2:10, 11.

8. In what song of praise did a host of angels join?

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, *Glory to God in the highest, and on earth peace, good will toward men.*" Verses 13, 14.

9. What prophecy of Isaiah was fulfilled at Christ's birth?

"*For unto us a child is born, unto us a son is given:* and the government shall be upon His shoulder." Isa. 9:6.

10. What did the prophet say His name should be called?

"And His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end." Verses 6, 7.

11. What did the devout Simeon say when he saw the child Jesus?

"And when the parents brought in the child Jesus, to do for Him after the custom of the law, then took he Him up in his arms, and blessed God, and said, Lord, now lettest Thou Thy servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people, a light to lighten the Gentiles, and the glory of Thy people Israel." Luke 2:27-32.

12. How did the aged prophetess Anna express herself at the sight of Jesus?

"And she coming in that instant *gave thanks likewise unto the Lord,* and spake of Him to all them that looked for redemption in Jerusalem." Verse 38.

13. What did the wise men of the East do when they had found Jesus?

THE VISIT OF THE SHEPHERDS

"And they came with haste, and found . . . the babe lying in a manger." Luke 2: 16.

"When they were come into the house, they saw the young child with Mary His mother, and *fell down, and worshiped Him:* and when they had opened their treasures, they *presented unto Him gifts; gold, and frankincense, and myrrh.*" Matt. 2: 11.

14. How came Jesus to live for a time in Egypt?

"And when they were departed, behold, the angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young child, and His mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy Him." Verse 13.

15. How does the revelator describe this satanic desire to destroy Christ?

"And the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born." Rev. 12: 4.

16. By what means did Herod seek to destroy Christ?

"Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and *slew all the children that were in Bethlehem*, and in all the coasts thereof, from two years old and under." Matt. 2: 16.

17. After Herod's death, where did Joseph and his family live?

"*And he came and dwelt in a city called Nazareth:* that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene." Verse 23.

18. What is said of Christ's childhood and early life?

"And the child *grew*, and *waxed strong in spirit, filled with wisdom:* and *the grace of God was upon Him.* . . . And He went down with them, and came to Nazareth, and *was subject unto them.*" Luke 2: 40-51.

19. Upon returning from a feast at Jerusalem, how came Joseph and Mary to lose Jesus when He was twelve years old?

"But *they, supposing Him to have been in the company*, went a day's journey; and they sought Him among their kinsfolk and acquaintance. And when they found Him not, they turned back again to Jerusalem, seeking Him." Verses 44, 45.

NOTE.— This is how many lose Jesus today. They suppose He is in their *company*, but do not see to it that He is with them *personally*. Through carelessness it takes but a day to lose Him; but, when once lost, it sometimes takes days of sorrowful searching, as it did Joseph and Mary, to find Him again.

20. What was Jesus doing when they found Him?

"And it came to pass, that after three days they found Him in the temple, *sitting in the midst of the doctors, both hearing them, and asking them questions.*" Verse 46.

21. How did His questions and answers impress those who heard Him?

"And all that heard Him *were astonished at His understanding and answers.*" Verse 47.

22. With what words do the Scriptures conclude the record of Christ's early life?

"And Jesus increased in wisdom and stature, and in favor with God and man." Verse 52.

NOTE.— Christ's early life is a pattern for all children and youth. It was marked by respect and love for His mother. He was obedient to His parents, and kind to all. He hated sin, and to every temptation turned a deaf ear. He sought to understand the reason of things, and so increased in knowledge and wisdom. He was sympathetic and tender-hearted, and ever ready to relieve the oppressed, the sorrowing, and the suffering. If we love Christ, we shall love to talk of Him; our sweetest thoughts will be of Him; and by beholding Him we shall be changed into the same image. See note on page 98.

ALL praise to Thee, eternal Lord,
Clothed in a garb of flesh and blood;
Choosing a manger for Thy throne,
While worlds on worlds are Thine alone!

Once did the skies before Thee bow;
A virgin's arms contain Thee now:
Angels, who did in Thee rejoice,
Now listen to Thine infant voice.

A little child, Thou art our guest,
That weary ones in Thee may rest;
Forlorn and lowly is Thy birth,
That we may rise to heaven from earth.

Thou comest in the darksome night
To make us children of the light;
To make us, in the realms divine,
Like Thine own angels round Thee shine.

All this for us Thy love hath done;
By this to Thee our life is won;
For this we tune our cheerful lays,
And tell our thanks in songs of praise.

MARTIN LUTHER.

NAZARETH

"Who went about doing good, and healing all that were oppressed of the devil." Acts 10:38.

CHRIST'S MINISTRY

1. With what words had John the Baptist announced Christ's ministry?

"He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost and with fire." Matt. 3:11.

2. How old was Jesus when He began His ministry?

"And Jesus Himself began to be *about thirty years of age.*" Luke 3:23.

3. By what act and what miraculous manifestations was His ministry opened?

"And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was *baptized of John in Jordan.* And straightway coming up out of the water, He saw the heavens opened, and *the Spirit like a dove descending upon Him: and there came a voice from heaven, saying, Thou art My beloved Son, in whom I am well pleased.*" Mark 1:9-11.

4. Before entering upon His ministry, through what experience did Jesus pass?

"And immediately the Spirit driveth Him into the wilderness. *And He was there in the wilderness forty days, tempted of Satan;* and was with the wild beasts; and the angels ministered unto Him." Verses 12, 13. See also Matt. 4:1-11; Luke 4:1-13.

5. With what was Jesus anointed for His work?

"How God anointed Jesus of Nazareth *with the Holy Ghost and with power:* who went about doing good, and healing all that were oppressed of the devil; for God was with Him." Acts 10:38.

6. Where did Jesus begin His ministry?

"And Jesus returned in the power of the Spirit into *Galilee:* and there went out a fame of Him through all the region round about. And He taught in their synagogues, being glorified of all." Luke 4:14, 15.

7. How did He announce His mission while at Nazareth?

"And He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto Him the book of the prophet Esaias. And when He had opened the book, He found the place where it was written, The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me *to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.* . . . And He began to say unto them, *This day is this scripture fulfilled in your ears.*" Verses 16-21.

8. How were the people impressed with His preaching?

"And all bare Him witness, and *wondered at the gracious words which proceeded out of His mouth.*" Verse 22.

9. Why were the people at Capernaum astonished at His teaching?

"And [He] came down to Capernaum, a city of Galilee, and taught them on the Sabbath days. And they were astonished at His doctrine: *for His word was with power.*" Verses 31, 32.

10. Wherein did His teaching differ from that of the scribes?

"And it came to pass, when Jesus had ended these sayings, the people were astonished at His doctrine: *for He taught them as one having authority, and not as the scribes.*" Matt. 7:28, 29.

11. How did the common people receive Christ?

"And the common people heard Him *gladly.*" Mark 12:37.

12. In His ministry, what work was closely associated with His preaching?

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and *healing all manner of sickness and all manner of disease among the people.*" Matt. 4: 23.

NOTE.— In His ministry, Christ combined plain, practical teaching with practical, helpful relief work.

13. How extensive was His fame, and how many were attracted to Him?

"And His fame went *throughout all Syria:* and they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and He healed them. And there followed Him *great multitudes* of people from *Galilee*, and from *Decapolis*, and from *Jerusalem*, and from *Judea*, and from *beyond Jordan.*" Verses 24, 25.

14. What expression used frequently in narrating His ministry shows Christ's deep sympathy with mankind?

"But when He saw the multitude, *He was moved with compassion* on them, because they fainted, and were scattered abroad, as sheep having no shepherd." "And Jesus went forth, and saw a great multitude, and was *moved with compassion* toward them, and He healed their sick." Matt. 9: 36; 14: 14.

15. In what few words did Christ sum up the object of His ministry?

"For the Son of man is come *to seek and to save that which was lost.*" Luke 19: 10.

16. How did Christ feel over the impenitence of Jerusalem?

"And when He was come near, He beheld the city, and *wept over it.*" Luke 19: 41.

NOTE.— In no other place did Christ appear so much a reformer as in Jerusalem, the headquarters of the Jewish religion, which religion, though having come from Christ Himself, had degenerated into mere formalism and a round of ceremony. Both the beginning and the close of His ministry here was marked by a cleansing of the temple. See John 2: 13-18 and Matt. 21: 12-16.

O BLESSED Christ! my Strength, my King,
He is my comfort and my stay;
In Him I hope, of Him I sing,
While toiling o'er life's rugged way.
Chiefest among ten thousand He,
For Christ, my King, is all to me.

MRS. L. D. AVERY-STUTTLE.

CHRIST TEACHING THE MULTITUDE

"Never man spake like this man." John 7:46.

CHRIST THE GREAT TEACHER

1. What report did the officers bring who were sent out by the chief priests and Pharisees to take Jesus?

"Never man spake like this man." John 7:46.

2. How did Christ teach the people?

"He taught them *as one having authority*, and not as the scribes." Matt. 7:29.

Note.— "The teaching of the scribes and elders was cold and formal, like a lesson learned by rote. To them the Word of God possessed no vital power. Their own ideas and traditions were substituted for its teaching. In the accustomed round of service they professed to explain the law, but no inspiration from God stirred their own hearts or the hearts of their hearers."

3. Why was Christ's preaching so impressive?

"For *His word was with power*." Luke 4:32.

4. With what was He filled?

"And Jesus being *full of the Holy Ghost* returned from Jordan, and was led by the Spirit into the wilderness." Verse 1.

5. How freely was the Holy Spirit bestowed upon Him?

"For He whom God hath sent speaketh the words of God: *for God giveth not the Spirit by measure unto Him*." John 3:34.

6. How had Christ's teaching by parables been foretold?

"I will open My mouth *in a parable:* I will utter dark sayings of old." Ps. 78: 2.

7. How was this fulfilled?

"Without a parable spake He not unto them." Matt. 13: 34.

8. What question did Christ's wonderful teaching call forth?

"And when He was come into His own country, He taught them in their synagogue, insomuch that they were astonished, and said, *Whence hath this man this wisdom,* and these mighty works?" Verse 54.

9. What did Isaiah say Christ would do with the law?

"He will *magnify* the law, and make it *honorable.*" Isa. 42: 21.

10. Because some thought He had come to destroy the law, what did Christ say?

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." Matt. 5: 17-20.

11. What testimony did Nicodemus bear concerning Him?

"Rabbi, *we know that Thou art a teacher come from God:* for no man can do these miracles that Thou doest, except God be with him." John 3: 2.

12. What did Christ's words at Jacob's well lead the woman of Samaria to ask?

"The woman then left her water-pot, and went her way into the city, and saith to the men, Come, see a man which told me all things that ever I did: *is not this the Christ?*" John 4: 28, 29.

13. How were the two on the way to Emmaus affected by Christ's conversation with them?

"And they said one to another, *Did not our heart burn within us, while He talked with us by the way,* and while He opened to us the Scriptures?" Luke 24: 32.

14. In His teaching, to what did Christ direct attention?

"And beginning at Moses and all the prophets, He expounded unto them in all the scriptures the things concerning Himself." "And He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the *law of Moses*, and in the *prophets*, and in the *Psalms*, concerning Me. Then opened He their understanding, that they might understand *the Scriptures*." Verses 27, 44, 45.

15. How did He encourage His disciples to look for the fulfilment of prophecy?

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (*whoso readeth, let him understand:*) then let them which be in Judea flee into the mountains." Matt. 24: 15, 16.

NOTE.— Christ was a faithful student, a consistent user, and a perfect expounder, of the Scriptures.. He met temptation with the Scriptures; He proved His Messiahship by the Scriptures; He taught from the Scriptures; and He told His disciples to look to the Scriptures as their counselor and guide for the future.

BLEST they who seek
While in their youth,
With spirit meek,
The way of truth.
To them the Sacred Scriptures now display
Christ as the only true and living way;
His precious blood on Calvary was given
To make them heirs of bliss in heaven.
And e'en on earth the child of God can trace
The blessings of his Saviour's grace.
For them He bore
His Father's frown;
For them He wore
The thorny crown;
Nailed to the cross,
Endured its pain,
That His life's loss
Might be their gain.
Then haste to choose
That better part,
Nor e'en refuse
The Lord thy heart,
Lest He declare,
"I know you not,"
And deep despair
Should be your lot.
Now look to Jesus, who on Calvary died,
And trust on Him who there was crucified.

LESSONS FROM NATURE

"Consider the lilies of the field, how they grow." Matt. 6: 28.

PARABLES OF CHRIST

1. What reference is made in the Psalms to Christ's use of parables?

"I will open My mouth *in a parable:* I will utter *dark sayings of old.*" Ps. 78: 2.

Note.— A parable primarily means a *comparison* or *similitude;* specifically it is a short *story* or *narrative* drawn from life or nature, by means of which some important lesson is taught, or some moral drawn.

2. From what sources did Christ usually draw His parables?

From nature and from every-day experiences.

3. For what are His parables noted?

"Our Saviour's parables are distinguished above all others for clearness, purity, chasteness, intelligibility, importance of instruction, and simplicity. They are taken mostly from the affairs of common life, and are intelligible, therefore, to all men." — *Dr. Albert Barnes, on Matt. 13: 3.*

4. Following one of His parables, what did Christ say?

"Who hath ears to hear let him hear." Matt. 13: 9.

5. What question did the disciples then ask?

"And the disciples came, and said unto Him, *Why speakest Thou unto them in parables?*" Verse 10.

6. What reply did Christ make?

"He answered and said unto them, *Because it is given unto*

you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand." Verses 11-13.

NOTE.— Christ's object, therefore, in using parables was to teach the mysteries, or truths, of the kingdom of heaven,— truths not necessarily difficult to understand, but which had long been hidden or obscured by sin, apostasy, and tradition,— in such a way that the spiritually minded and those desirous of learning the truth, might understand them, and the worldly-minded and unwilling would not. When asked the meaning of any parable, Christ readily explained it to His disciples. See Luke 8: 9-15; Matt. 13: 36-43; Mark 4: 33, 34.

7. After giving instruction by the use of parables, what question did Christ ask His disciples?

"Jesus saith unto them, *Have ye understood all these things?* They say unto Him, Yea, Lord." Verse 51.

8. How extensively did Christ make use of parables?

"All these things spake Jesus unto the multitude in parables; and *without a parable spake He not unto them.*" Verse 34.

NOTE.— Parables are simply stories. All, young and old, like to hear a story. Story-telling is one of the most successful means of awakening an interest, securing attention, and teaching, illustrating, and enforcing important truths. Christ, the greatest of all teachers, recognized this, and therefore made constant use of this method of instruction. See reading on "Preaching the Gospel," page 631.

9. How did Christ suggest that His disciples follow His example in teaching gospel truth?

"Then said He unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, *which bringeth forth out of his treasure things new and old.*" Verse 52.

10. Which are some of the most touching and soul-winning of Christ's parables?

The parable of the lost sheep, and that of the prodigal son. Luke 15: 3-7, 11-32.

NOTE.— Each parable is designed to teach some one great and important truth. The first twelve in the list here given are intended to teach the following lessons, respectively: (1) Good and evil in life and judgment. (2) Value of the gospel. (3) Seeking salvation. (4) The visible church of Christ. (5) Truths new and old. (6) Duty of forgiving others. (7) Call at various epochs. (8) Insincerity and repentance. (9) Need of righteousness. (10) Watchful and careful profession. (11) Use of abilities. (12) Final separation of good and bad.

CHRIST'S PARABLES

Parables	Locality	Matt.	Mark	Luke
I. Recorded in only one Gospel				
The Tares	Gennesaret	13:24-30		
The hid treasure	"	13:44		
The goodly pearl	"	13:45,46		
The draw-net	"	13:47-50		
Householder and treasure	"	13:52		
The unmerciful servant	Capernaum	18:23-35		
Laborers in the vineyard	Jerusalem	20:1-16		
The two sons	"	21:28-32		
Marriage of the king's son	Mt. of Olives	22:1-14		
The ten virgins	"	25:1-13		
The ten talents	"	25:14-30		
The sheep and goats	"	25:31-46		
The seed growing secretly	Gennesaret		4:26-29	
Householder and servants	"		13:34-37	
The two debtors	Galilee			7:40-47
The good Samaritan	Jerusalem			10:25-37
The friend at midnight	"			11:5-13
The rich fool	"			12:16-21
The wedding-feast	"			12:35-40
The wise steward	"			12:42-48
The barren fig-tree	"			13:6-9
The seat to take	"			14:7-11
The great supper	"			14:15-24
Tower; king going to war	"			14:28-33
The piece of money	"			15:8-10
The prodigal son	"			15:11-32
The unjust steward	"			16:1-12
Rich man and Lazarus	"			16:19-31
The unprofitable servant	"			17:7-10
The importunate widow	"			18:1-8
Pharisee and publican	"			18:9-14
The pounds	"			19:11-27
II. Recorded in two Gospels				
House on rock and sand	Galilee	7:24-27		6:47-49
The leaven in meal	Gennesaret	13:33		13:20,21
The lost sheep	Jerusalem	18:12-14		15:3-7
III. Recorded in three Gospels				
New cloth on old garment	Capernaum	9:16	2:21	5:36
New wine in old bottles	"	9:17	2:22	5:37
The sower	Gennesaret	13:3-9	4:3-9	8:4-15
The mustard-seed	"	13:31,32	4:30-32	13:18,19
The wicked husbandmen	Jerusalem	21:33-43	12:1-9	20:9-16
The fig-tree	Mt. of Olives	24:32,33	13:28,29	21:29-31

HEALING THE LUNATIC

"A man approved of God . . . by miracles and wonders." Acts 2: 22.

MIRACLES OF CHRIST

1. What testimony did the chief priests and Pharisees bear concerning Christ's work?

"Then gathered the chief priests and the Pharisees a council, and said, What do we? for *this man doeth many miracles.*" John 11: 47.

2. By what did Peter, on the day of Pentecost, say that Christ had been approved by God?

"Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you *by miracles and wonders and signs, which God did by Him in the midst of you,* as ye yourselves also know." Acts 2: 22.

3. By what means did Christ claim to cast out devils?

"But if I *with the finger of God* cast out devils, no doubt the kingdom of God is come upon you." Luke 11: 20. Matt. 12: 28 says "by the *Spirit* of God."

Note.— Under the third plague in Egypt,— that of turning the dust into lice,— the magicians, failing to duplicate it, said to Pharaoh, "This is the finger of God." Ex. 8: 18, 19.

4. Upon what ground did Nicodemus rest his belief that Christ was a teacher from God?

"Rabbi, we know that Thou art a teacher come from God:

for no man can do these miracles that Thou doest, except God be with him." John 3: 2.

5. After the healing of the blind man, upon what charge did some of the Pharisees seek to prove that Christ was not of God?

"Therefore said some of the Pharisees, This man is not of God, *because He keepeth not the Sabbath day.*" John 9: 16, first part.

NOTE.— This was a false charge. Christ did keep the Sabbath, but not according to the Pharisees' idea of Sabbath-keeping. See reading on "Christ and the Sabbath," page 430.

6. What question did others raise in opposition to this view?

"Others said, *How can a man that is a sinner do such miracles?* And there was a division among them." Same verse, last part.

7. What was the result of Christ's working miracles at His first Passover?

"Now when He was in Jerusalem at the Passover, in the feast-day, *many believed in His name, when they saw the miracles which He did.*" John 2: 23.

8. What question did the performing of these miracles lead many to ask?

"And many of the people believed on Him, and said, *When Christ cometh, will He do more miracles than these which this man hath done?*" John 7: 31.

9. Why were many attracted to Christ?

"A great multitude followed Him, *because they saw His miracles which He did on them that were diseased.*" John 6: 2.

NOTE.— A miracle is the display of divine or superhuman power in some unusual or extraordinary manner; hence its nature to attract attention. Christ fed the five thousand with the multiplied loaves and fishes, and all men wondered. Every day God feeds millions of humanity with the multiplied fruits of the earth, and no one marvels. Christ, by a shortened process, changed water into wine, and everybody was astonished; but every year God does this in the usual way — through the vine — in almost limitless quantities, and no one is astonished. A divine miracle, therefore, whenever performed, is wrought to heal and to save, and to call attention to the source of divine power.

10. What did the people say when they saw these things?

"*He hath done all things well:* He maketh both the deaf to hear, and the dumb to speak." Mark 7: 37.

11. What kinds of disease and sickness did Jesus cure?

MIRACULOUS DRAFT OF FISHES

"Launch out into the deep, and let down your nets." Luke 5: 4.

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and *healing all manner of sickness and all manner of disease among the people.*" "Great multitudes followed Him, and *He healed them all.*" Matt. 4: 23; 12: 15.

12. Who were brought to Him for healing?

"And they brought unto Him *all sick people that were taken with divers diseases and torments,* and those which were *possessed with devils,* and those which were *lunatic,* and those that had the *palsy;* and He healed them." Matt. 4: 24.

13. To the woman who had been healed by touching His garment, what did Christ say made her whole?

"*Thy faith* hath made thee whole." Matt. 9: 22.

14. What did He say to the two blind men as He healed them?

"According to your *faith* be it unto you." Verse 29.

15. To another whose sight He had restored, what did Christ say?

"*Thy faith* hath saved thee." Luke 18: 42.

16. Why did not Christ work many miracles in His own country?

"And He did not many mighty works there *because of their unbelief.*" Matt. 13: 58.

17. What lesson did Christ design to teach in healing the man sick of the palsy?

"But *that ye may know that the Son of man hath power upon earth to forgive sins,* (He said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house." Luke 5: 24.

NOTE.— By His miracles, therefore, Christ designed to teach faith in the power of God not only to *restore the body,* but to *heal the soul.*

18. What effect did Christ's miracles have upon the individuals restored, and the people who witnessed them?

"And immediately he received his sight, and followed Him, *glorifying God: and all the people, when they saw it, gave praise unto God.*" "And all the people *rejoiced* for all the glorious things that were done by Him." Luke 18: 43; 13: 17.

19. What message did Christ send to John the Baptist while John was in prison, to strengthen his wavering faith?

"Go and show John again those things which ye do hear and see: *The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.* And blessed is he, whosoever shall not be offended in Me." Matt. 11:4-6.

20. In what miracle did Christ bring to a climax His works on earth?

"And when He thus had spoken, He cried with a loud voice, *Lazarus, come forth.* And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go." John 11:43, 44.

21. What was the result of this great miracle?

"Then *many of the Jews* which came to Mary, and had seen the things which Jesus did, *believed on Him.*" Verse 45.

22. Because of the interest which this miracle created in Him, what did the Pharisees say?

"Behold, *the world is gone after Him.*" John 12:19.

23. What did Jesus present to the people as a basis of confidence in Him?

"If I do not the works of My Father, believe Me not. But if I do, though ye believe not Me, *believe the works:* that ye may know, and believe, that the Father is in Me, and I in Him." "Believe Me that I am in the Father, and the Father in Me: or else *believe Me for the very works' sake.*" John 10:37, 38; 14:11.

24. Did Jesus ever make use of ordinary means in performing His miracles?

"When He had thus spoken, He spat on the ground, and made clay of the spittle, and He *anointed the eyes of the blind man with the clay,* and said unto him, Go, *wash in the pool of Siloam,* (which is by interpretation, Sent). He went his way therefore, and washed, and came seeing." John 9:6, 7. See also Mark 7:33-35; 8:23-25; 2 Kings 5:1-14.

25. Why were the miracles of Christ recorded by the inspired writers?

"And many other signs truly did Jesus in the presence of His disciples, which are not written in this book: but *these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name.*" John 20:30, 31.

CHRIST'S MIRACLES

Miracles	Matt.	Mark	Luke	John
I. Recorded in only one Gospel				
Two blind men healed	9: 27-31			
A dumb demoniac healed	9: 32, 33			
Piece of money in mouth of fish	17: 24-27			
Deaf and dumb man healed		7: 31-37		
A blind man healed		8: 22-26		
Passed through throng unseen			4: 28-31	
Draft of fishes			5: 1-11	
Raising the widow's son			7: 11-17	
Healing woman with infirmity			13: 11-17	
Healing man with dropsy			14: 1-6	
Healing ten lepers			17: 11-19	
Healing ear of Malchus			22: 50, 51	
Turning water into wine				2: 1-11
Healing nobleman's son				4: 46-54
Healing impotent man				5: 1-16
Healing man born blind				9
Raising of Lazarus				11: 1-46
Draft of fishes				21: 1-11
II. Recorded in two Gospels				
Healing centurion's servant	8: 5-13		7: 1-10	
Blind demoniac healed	12: 22-30		11: 14-26	
Healing Syrophenician maiden	15: 21-28	7: 24-30		
Feeding the four thousand	15: 32-39	8: 1-9		
Cursing the fig-tree	21: 17-22	11: 12-14		
Demoniac in synagogue healed		1: 23-28	4: 33-37	
III. Recorded in three Gospels				
Healing the leper	8: 2, 3,	1: 40-42	5: 12, 13	
Healing Peter's mother-in-law	8: 14, 15	1: 30, 31	4: 38, 39	
Stilling the storm	8: 23-27	4: 35-41	8: 22-25	
Legion of devils cast out	8: 28-34	5: 1-20	8: 26-37	
Healing man sick of palsy	9: 1-8	2: 3-12	5: 18-26	
Healing woman with issue	9: 20-22	5: 25-34	8: 43-48	
Raising Jairus's daughter	9: 18-26	5: 22-43	8: 41-56	
Healing man's withered hand	12: 10-13	3: 1-5	6: 6-10	
Walking on the sea	14: 22-33	6: 48-51		6: 16-21
Curing demoniac child	17: 14-21	9: 14-29	9: 38-42	
Curing blind Bartimæus	20: 30-34	10: 46-52	18: 35-43	
IV. Recorded in four Gospels				
Feeding the five thousand	14: 15-21	6: 35-44	9: 12-17	6: 5-14

CHRIST IN THE GARDEN "There appeared an angel unto Him from heaven, strengthening Him." Luke 22: 43

SUFFERINGS OF CHRIST

1. For what purpose did Christ come into the world?

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world *to save sinners;* of whom I am chief." 1 Tim. 1: 15.

2. What constrained God to give His Son to die for man?

"For *God so loved the world,* that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3: 16. See 1 John 4: 9, 10; Rom. 5: 8.

3. What did the prophet say Christ would be called to endure?

"He was *oppressed,* and He was *afflicted,* yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth. He was taken from prison and from judgment: and who shall declare His generation? for He was *cut off out of the land of the living:* for the transgression of My people was He stricken." Isa. 53: 7, 8.

4. Did Christ know beforehand the treatment He was to receive?

"Then He took unto Him the twelve, and said unto them, *Behold, we go up to Jerusalem, and all things that are written by*

the prophets concerning the Son of man shall be accomplished. For He shall be delivered unto the Gentiles, and shall be *mocked,* and *spitefully entreated,* and *spitted on:* and they shall *scourge Him,* and *put Him to death.*" Luke 18: 31-33.

5. How heavy was the burden which rested on His soul on the night of His betrayal?

"And He took with Him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith He unto them, *My soul is exceeding sorrowful, even unto death:* tarry ye here, and watch with Me." Matt. 26: 37, 38.

6. What prayer of Christ shows that the redemption of a lost world trembled in the balance in that terrible hour?

"And He went a little farther, and fell on His face, and prayed, saying, *O My Father, if it be possible, let this cup pass from Me:* nevertheless not as I will, but as Thou wilt." Verse 39.

7. How great was the agony of His soul?

"And being in an agony He prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground." Luke 22: 44.

8. After He had prayed this remarkable prayer three times, what occurred?

"And while He yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss Him. But Jesus said unto him, Judas, *betrayest thou the Son of man with a kiss?*" Verses 47, 48.

9. To what place was Christ taken?

"Then took they Him, and led Him, and brought Him *into the high priest's house.* And Peter followed afar off." Verse 54.

10. While at the high priest's house, how did Peter deny Him?

"Another confidently affirmed, saying, Of a truth this fellow also was with Him: for he is a Galilean. And Peter said, *Man, I know not what thou sayest.* And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter." Verses 59-61.

11. To what insults was Christ subjected at the house of the high priest?

"And *the men that held Jesus mocked Him, and smote Him.* And when they had blindfolded Him, *they struck Him on the face,* and asked Him, saying, Prophesy, who is it that smote Thee?" Verses 63, 64.

12. Where was Christ next taken?

"And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and *led Him into their council.*" Verse 66.

13. What admission did they secure from Him as the basis of condemning Him?

"Then said they all, Art Thou then the Son of God? And He said unto them, *Ye say that I am.* And they said, What need we any further witness? for we ourselves have heard of His own mouth." Verses 70, 71.

14. What was the next step in their plan to secure lawful authority to carry out their unlawful purpose?

"And the whole multitude of them arose, and *led Him unto Pilate.*" Luke 23: 1.

15. When Pilate desired Christ released, how did they remonstrate?

"And *they were the more fierce*, saying, *He stirreth up the people*, teaching throughout all Jewry, beginning from Galilee to this place." Verse 5.

NOTE.— This has ever been a favorite accusation of the enemies of truth against the work of true reformers. The Romans at this very time had a law forbidding the teaching of any new religion "whereby the minds of men may be *disturbed.*"

16. When Pilate heard that Christ was from Galilee, what did he do?

"And as soon as he knew that He belonged unto Herod's jurisdiction, *he sent Him to Herod*, who himself also was at Jerusalem at that time." Verse 7.

17. Who appeared to accuse Christ before Herod?

"And *the chief priests and scribes* stood and vehemently accused Him." Verse 10.

18. To what indignities did Herod subject the Saviour?

"And Herod with his men of war *set Him at naught*, and *mocked Him*, and *arrayed Him in a gorgeous robe*, and sent Him again to Pilate." Verse 11.

19. What did Pilate propose to do when Christ was again brought before him?

"I have found no cause of death in Him: *I will therefore chastise Him, and let Him go.*" Verse 22.

THE CRUCIFIXION

"There was a darkness over all the earth until the ninth hour." Luke 23: 44.

20. Instead of consenting to His release, what did Christ's accusers now demand?

"And *they were instant* [*earnest*] *with loud voices, requiring that He might be crucified.* And the voices of them and of the chief priests prevailed." Verse 23.

21. Although Pilate had declared his belief in Christ's innocence, yet what cruel punishment did he inflict upon Him?

"Then Pilate therefore took Jesus, and *scourged Him.*" John 19: 1.

22. What shameful treatment did Christ receive from the soldiers?

"And *when they had platted a crown of thorns, they put it upon His head,* and a reed in His right hand: and they bowed the knee before Him, and mocked Him, saying, Hail, King of the Jews! *And they spit upon Him, and took the reed, and smote Him on the head.*" Matt. 27: 29, 30.

23. After bringing Him to the place of crucifixion, what drink was offered Christ to stupefy Him?

"They gave Him *vinegar to drink mingled with gall:* and when He had tasted thereof, He would not drink." Verse 34.

24. In what prayer for those who crucified Him did Christ manifest the true spirit of the gospel,— love for sinners?

"Then said Jesus, *Father, forgive them; for they know not what they do.*" Luke 23: 34.

25. With what words did the chief priests and others mock Jesus while on the cross?

"Likewise also the chief priests mocking Him, with the scribes and elders, said, *He saved others; Himself He cannot save.* If He be the King of Israel, let Him now come down from the cross, and we will believe Him." Matt. 27: 41, 42.

NOTE.— In their blindness they could not see that Christ could not save others and save Himself at the same time.

26. As He cried out in agony on the cross, and said, "I thirst," what was given Him?

"And straightway one of them ran, and *took a sponge, and filled it with vinegar,* and put it on a reed, and *gave Him to drink.*" Verse 48. See John 19: 28, 29.

27. What closed this terrible scene?

"When Jesus therefore had received the vinegar, He said

It is finished: *and He bowed His head, and gave up the ghost.*" John 19: 30.

28. By what miracle, and phenomenon in nature did God indicate the character of the deed which was being committed?

"And it was about the sixth hour [noon], and *there was a darkness over all the earth* until the ninth hour. And *the sun was darkened,* and *the veil of the temple was rent in the midst.*" Luke 23: 44, 45.

29. What divine purpose was wrought out in the sufferings of Christ?

"For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, *to make the Captain of their salvation perfect through sufferings.*" Heb. 2: 10.

30. For whom did Christ suffer all these things?

"He was *wounded for our transgressions,* He was *bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed.*" Isa. 53: 5.

31. How much was included in the gift of Christ for the salvation of man?

"He that spared not His own Son, but delivered Him up for us all, *how shall He not with Him also freely give us all things?*" Rom. 8: 32.

'Tis midnight; and on Olives' brow
The star is dimmed that lately shone:
'Tis midnight; in the garden, now,
The suffering Saviour prays alone.

'Tis midnight; and from all removed,
The Saviour wrestles lone with fears;
E'en that disciple whom He loved
Heeds not His Master's grief and tears.

'Tis midnight; and for others' guilt
The Man of Sorrows weeps in blood;
Yet He who hath in anguish knelt,
Is not forsaken by His God.

'Tis midnight; and from ether plains
Is borne the song that angels know;
Unheard by mortals are the strains
That sweetly soothe the Saviour's woe.

WILLIAM B. TAPPAN.

THE VISIT TO THE SEPULCHER

"He is not here: for He is risen, as He said." Matt. 28: 6.

THE RESURRECTION OF CHRIST

1. In what psalm was the resurrection of Christ foretold?

"For Thou wilt not leave My soul in hell [Heb., *Sheol*, the grave]: neither wilt Thou suffer Thine Holy One to see corruption." Ps. 16: 10.

2. In what way was Jonah a type of Christ?

"For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Matt. 12: 40.

3. In what plain words did Christ foretell His resurrection?

"From that time forth began Jesus to show unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, *and be raised again the third day.*" Matt. 16: 21. "And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men: and they shall kill Him, *and the third day He shall be raised again.*" Matt. 17: 22, 23. "The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, *and be raised the third day.*" Luke 9: 22. See also Matt. 20: 17-19; Mark 8: 31; 9: 31, 32; 10: 32-34; Luke 18: 31-34.

4. When asked by the Jews for a sign of His Messiahship, what did Jesus say?

"Jesus answered and said unto them, *Destroy this temple, and in three days I will raise it up.*" John 2: 19.

5. To what temple did He refer?

"Then said the Jews, Forty and six years was this temple in building, and wilt Thou rear it up in three days? But *He spake of the temple of His body.*" Verses 20, 21.

6. After His resurrection, what effect had this prediction upon His disciples?

"When therefore He was risen from the dead, His disciples remembered that He had said this unto them; and *they believed the scripture, and the word which Jesus had said.*" Verse 22.

7. How did the chief priests and Pharisees seek to prevent the fulfilment of Christ's words concerning His resurrection?

"Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while He was yet alive, After three days I will rise again. *Command therefore that the sepulcher be made sure until the third day,* lest His disciples come by night, and steal Him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first." Matt. 27: 62-64.

8. How did Pilate comply with their request?

"Pilate said unto them, Ye have a watch: go your way, *make it as sure as ye can.* So they went, and made the sepulcher sure, sealing the stone, and setting a watch." Verses 65, 66.

9. How futile was all this?

"In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for *He is risen, as He said.* Come, see the place where the Lord lay. And go quickly, and tell His disciples that *He is risen from the dead.*" Matt. 28: 1-7. See also Mark 16: 1-16; Luke 24: 1-8, 44-46; John 20: 1-9.

10. Was it possible for Christ to be holden of death?

"Him, being delivered by the determinate counsel and fore-

THE RESURRECTION

"Go quickly, and tell His disciples that He is risen from the dead." Matt. 28: 7.

knowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: *because it was not possible that He should be holden of it.*" Acts 2: 23, 24.

11. How does Paul speak of the resurrection of Christ?

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that *He rose again the third day according to the Scriptures.*" 1 Cor. 15: 3, 4.

12. Who does the apostle say saw Christ after He was risen?

"He was seen of *Cephas,* then of *the twelve:* after that, He was seen of *above five hundred brethren at once;* . . . after that, He was seen of *James;* then of *all the apostles.* And last of all He was seen of *me* also, as of one born out of due time." Verses 5-8.

13. What importance is attached to Christ's resurrection?

"If Christ be not risen, then is our preaching vain, and your faith is also vain. . . . Ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." Verses 14-18.

14. What positive assurance of the resurrection is given?

"But *now is Christ risen from the dead,* and become the firstfruits of them that slept." Verse 20.

15. What great truth therefore follows?

"As in Adam all die, even so in Christ shall all be made alive." Verse 22.

16. What cheering message has Christ sent to His people touching His resurrection?

"I am He that liveth, and was dead; and, behold, *I am alive forevermore,* Amen; *and have the keys of hell and of death.*" Rev. 1: 18.

17. What is the measure of the power of God which believers may experience in their daily lives?

"That ye may know . . . the exceeding greatness of His power to us ward who believe, *according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead.*" Eph. 1: 18-20.

18. What Christian ordinance has been given as a memorial of Christ's burial and resurrection?

Baptism, the symbol of the new birth. Rom. 6: 3-5.

A TEACHER OF RIGHTEOUSNESS

"He was in all points tempted like as we are, yet without sin." Heb. 4: 15.

A SINLESS LIFE

1. What testimony is borne concerning Christ's life on earth?

"*Who did no sin,* neither was guile found in His mouth." 1 Peter 2: 22.

2. What is true of all other members of the human family?

"*For all have sinned,* and come short of the glory of God." Rom. 3: 23.

3. With what question did Christ challenge His enemies?

"Which of you convinceth Me of sin?" John 8: 46.

4. To what extent was Christ tempted?

"[He] was *in all points tempted like as we are,* yet without sin." Heb. 4: 15.

5. In His humanity, of what nature did Christ partake?

"Forasmuch then as the children are partakers of flesh and blood, *He also Himself likewise took part of the same;* that through death He might destroy him that had the power of death, that is, the devil." Heb. 2: 14.

6. How fully did Christ share our common humanity?

"Wherefore *in all things it behooved Him to be made like unto His brethren,* that He might be a merciful and faithful high

priest in things pertaining to God, to make reconciliation for the sins of the people." Verse 17.

NOTE.— In His humanity Christ partook of our sinful, fallen nature. If not, then He was not "made like unto His brethren," was not "in all points tempted like as we are," did not overcome as we have to overcome, and is not, therefore, the complete and perfect Saviour man needs and must have to be saved. The idea that Christ was born of an immaculate or sinless mother, inherited no tendencies to sin, and for this reason did not sin, removes Him from the realm of a fallen world, and from the very place where help is needed. On His human side, Christ inherited just what every child of Adam inherits,— a sinful nature. On the divine side, from His very conception He was begotten and born of the Spirit. And all this was done to place mankind on vantage-ground, and to demonstrate that *in the same way* every one who is "born of the Spirit" may gain like victories over sin in his own sinful flesh. Thus each one is to overcome *as Christ overcame.* Rev. 3:21. Without this birth there can be no victory over temptation, and no salvation from sin. John 3:3-7.

7. Where did God, in Christ, condemn sin, and gain the victory for us over temptation and sin?

"For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, *condemned sin in the flesh.*" Rom. 8:3.

NOTE.— God, in Christ, condemned sin, not by pronouncing against it merely as a judge sitting on the judgment-seat, but by coming and living *in the flesh, in sinful flesh,* and yet without sinning. In Christ, He demonstrated that it is possible, by His grace and power, to resist temptation, overcome sin, and *live a sinless life in sinful flesh.*

8. By whose power did Christ live the perfect life?

"I can of Mine own self do nothing." John 5:30. "The words that I speak unto you I speak not of Myself: but *the Father that dwelleth in Me, He doeth the works.*" John 14:10.

NOTE.— In His humanity Christ was as dependent upon divine power to do the works of God as is any man to do the same thing. He employed no means to live a holy life that are not available to every human being. Through Him, every one may have God dwelling in him and working in him "to *will* and to *do* of His good pleasure." 1 John 4:15; Phil. 2:13.

9. What unselfish purpose did Jesus ever have before Him?

"For I came down from heaven, *not to do Mine own will, but the will of Him that sent Me.*" John 6:38.

HAVE I need of aught, O Saviour!
Aught on earth but Thee?
Have I any in the heavens,
Any one but Thee?

Though I have of friends so many,
Love, and gold, and health,
If I have not Thee, my Saviour,
Hold I any wealth?

CORIE F. DAVIS.

SEA OF TIBERIAS

"Leaving us an example, that ye should follow His steps." 1 Peter 2:21.

OUR PATTERN

1. In whose steps should we follow?

"For even hereunto were ye called: because Christ also suffered for us, *leaving us an example, that ye should follow His steps.*" 1 Peter 2:21.

2. How should the Christian walk?

"He that saith he abideth in Him ought himself also so to walk, even *as He walked.*" 1 John 2:6. See Col. 2:6.

3. What mind should be in us?

"Let this mind be in you, which was also in Christ Jesus." Phil. 2:5.

Note.— The mind of Christ was characterized by humility (verses 6-8); dependence upon God (John 5:19, 30); a determination to do only the Father's will (John 5:30; 6:38); thoughtfulness of others (Acts 10:38); and a willingness to sacrifice and suffer, and even to die, for the good of others (2 Cor. 8:9; Rom. 5:6-8; 1 Peter 2:24).

4. As a child, what example did Christ set in the matter of obeying His parents?

"And He went down with them, and came to Nazareth, and *was subject unto them.*" Luke 2:51.

5. How are His childhood and youth described?

"And Jesus *increased in wisdom* and *stature,* and *in favor with God and man.*" Verse 52.

6. What example did He set concerning baptism?

"Then cometh Jesus from Galilee to Jordan unto John, *to be baptized of him.* But John forbade Him, saying, I have need to be baptized of Thee, and comest Thou to me? And Jesus answering said unto him, Suffer it to be so now: for *thus it becometh us to fulfil all righteousness.* Then he suffered Him." Matt. 3: 13-15.

7. How did Christ teach the prayerful life?

"He went out into a mountain to pray, and continued all night in prayer to God." Luke 6: 12. "He took Peter and John and James, and went up into a mountain to pray." Luke 9: 28.

8. To what kind of work did Jesus devote His life?

"Who went about *doing good.*" Acts 10: 38.

9. For whom and why did Christ leave the riches of heaven?

"For ye know the grace of our Lord Jesus Christ, that, though He was rich, *yet for your sakes He became poor, that ye through His poverty might be rich.*" 2 Cor. 8: 9.

10. When reviled and mistreated, what did He do?

"Who when He was reviled, *reviled not again;* when He suffered, *He threatened not;* but committed Himself to Him that judgeth righteously." 1 Peter 2: 23.

11. How did He pray for those who crucified Him?

"Then said Jesus, *Father, forgive them; for they know not what they do.*" Luke 23: 34. See Acts 3: 17.

12. What is the inspired testimony concerning Him?

"*Thou hast loved righteousness, and hated iniquity;* therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows." Heb. 1: 9.

Majestic sweetness sits enthroned
Upon the Saviour's brow;
His head with radiant light is crowned,
His lips with grace o'erflow.

No mortal can with Him compare,
Among the sons of men;
Fairer is He than all the fair
That fill the heavenly train.

Samuel Stennett.

STILLING THE TEMPEST

"He arose, and rebuked the winds . . . and there was a great calm." Matt. 8: 26.

OUR HELPER AND FRIEND

1. THROUGH Christ, what has been opened to the house of David?

"In that day there shall be *a fountain* opened to the house of David and to the inhabitants of Jerusalem *for sin and for uncleanness.*" Zech. 13: 1.

2. Who has borne our sins, and stands ready to help us?

"I that speak in righteousness, *mighty to save.*" Isa. 63: 1, last part.

3. For what purpose did Christ come to this world?

"For the Son of man is come *to seek and to save that which was lost.*" Luke 19: 10.

4. Through what was Christ made a complete and perfect Saviour?

"For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect *through sufferings.*" Heb. 2: 10.

5. Because of this, what is Christ able to do?

"For in that He Himself hath suffered being tempted, *He is able to succor them that are tempted.*" Verse 18.

6. How complete a Saviour is He?

"Wherefore *He is able also to save them to the uttermost that*

[illegible]

7. [illegible]

[illegible]

8. [illegible]

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9. [illegible]

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10. [illegible]

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PART V

The Holy Spirit

	PAGE
The Holy Spirit and His Work	181
Fruit of the Spirit	184
Gifts of the Spirit	187
The Gift of Prophecy	189
The Outpouring of the Spirit	195

OUTPOURING OF THE SPIRIT
AT PENTECOST

"It shall come to pass in the last days . . . I will pour out of My Spirit upon all flesh." Acts 2: 17.

THE ASCENSION OF CHRIST

"I will pray the Father, and He shall give you another Comforter." John 14: 16.

THE HOLY SPIRIT AND HIS WORK

1. What precious promise did Jesus make to His disciples shortly before His crucifixion?

"I will pray the Father, and *He shall give you another Comforter,* that He may abide with you forever." John 14: 16.

2. Who is the Comforter, and what was He to do?

"But the Comforter, even *the Holy Spirit,* whom the Father will send in My name, *He shall teach you all things,* and bring to your remembrance all that I said unto you." Verse 26, R. V.

3. Why cannot the world receive Him?

"Even the Spirit of truth; whom the world cannot receive, *because it seeth Him not, neither knoweth Him.*" Verse 17.

4. How intimate is His union with believers?

"But ye know Him; for *He dwelleth with you,* and shall be *in you.*" Same verse.

5. Whose presence does the Holy Spirit bring to the believers?

"I will not leave you comfortless: *I will come to you.*" Verse 18.

6. What promise is thus fulfilled?

"Lo, *I am with you alway,* even unto the end of the world." Matt. 28: 20. See also John 14: 21-23.

7. What threefold union is thus established?

"At that day ye shall know that *I am in My Father,* and *ye in Me,* and *I in you.*" Verse 20.

NOTE.— Rom. 8: 9 shows the Spirit of each of the three persons of the Godhead to be one and the same Spirit.

8. How does Jesus, through the Spirit, seek an entrance to every heart?

"Behold, *I stand at the door, and knock:* if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Rev. 3: 20.

9. Why was it necessary for Christ to go away?

"Nevertheless I tell you the truth; It is expedient for you that I go away: for *if I go not away, the Comforter will not come unto you;* but if I depart, I will send Him unto you." John 16: 7.

10. What was the Comforter to do when He came?

"And when He is come, He will *reprove* [margin, *convince*] the world of *sin,* and of *righteousness,* and of *judgment.*" Verse 8.

11. By what other title is the Comforter designated?

"But when the Comforter is come, whom I will send unto you from the Father, even *the Spirit of truth,* which proceedeth from the Father, He shall testify of Me." John 15: 26.

12. What did Jesus say the Spirit of truth would do?

"Howbeit when He, the Spirit of truth, is come, *He will guide you into all truth:* for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and *He will show you things to come.*" John 16: 13.

NOTE.— The Spirit *speaks* (1 Tim. 4: 1); *teaches* (1 Cor. 2: 3); *bears witness* (Rom. 8: 16); *makes intercession* (Rom. 8: 26); *distributes the gifts* (1 Cor. 12: 11); and *invites the sinner* (Rev. 22: 17).

13. Whom did Christ say the Holy Spirit would glorify?

"He shall glorify *Me:* for He shall receive of Mine, and shall show it unto you." Verse 14.

NOTE.— It is plain from these scriptures that the Holy Spirit is the personal representative of Christ upon the earth, abiding in the church by dwelling in the hearts of the believers. It follows that any attempt to make a man the vicegerent of Christ in the place of the third person of the Godhead is an attempt to put man in the place of God. Thus does the fundamental principle of the Papacy set aside the person and work of the Holy Spirit.

14. How has God revealed to us the hidden things of the kingdom?

"But God hath revealed them unto us *by His Spirit:* for the Spirit searcheth all things, yea, the deep things of God." 1 Cor. 2: 10.

15. Who moved upon the prophets to give their messages?

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by *the Holy Ghost.*" 2 Peter 1: 21.

16. After Pentecost, how was the gospel preached?

"With the Holy Ghost sent down from heaven." 1 Peter 1: 12.

17. How are believers sealed?

"In whom also after that ye believed, ye were *sealed with that Holy Spirit of promise.*" Eph. 1: 13.

18. What warning is therefore given?

"*Grieve not the Holy Spirit of God,* whereby ye are sealed unto the day of redemption." Eph. 4: 30.

19. Is there a limit to the strivings of God's Spirit?

"And the Lord said, My Spirit shall not always strive with man." Gen. 6: 3.

NOTE.— The limit is determined by the creature rather than by the Creator. It is when there is an utter abandonment to evil, and further appeals would be without avail. God foreknowing all things, may designate a definite period of probation for man, as in the case of the one hundred and twenty years before the flood (Gen. 6: 3); but His Spirit never ceases to strive with man as long as there is hope of his salvation.

20. For what did David pray?

"Cast me not away from Thy presence; and *take not Thy Holy Spirit from me.*" Ps. 51: 11.

21. How willing is God to give to us the Holy Spirit?

"If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?" Luke 11: 13.

O FOR that flame of living fire,
Which shone so bright in saints of old;
Which bade their souls to heaven aspire,
Calm in distress, in danger bold!

Remember, Lord, the ancient days;
Renew Thy work, Thy grace restore;
And while to Thee our hearts we raise,
On us Thy Holy Spirit pour.

WM. H. BATHURST.

DAVID AND JONATHAN "The fruit of the Spirit is love." Gal. 5: 22.

FRUIT OF THE SPIRIT

1. WHAT is the fruit of the Spirit?

"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. 5:22, 23.

2. What are the works of the flesh?

"Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like." Verses 19-21.

NOTE.— The evils here mentioned are a close parallel to the lists found in Matt. 15: 18, 19; Mark 7: 20-23; Rom. 1: 29-31; and 2 Tim. 3: 1-5.

3. How may the works of the flesh be avoided?

"*Walk in the Spirit,* and ye shall not fulfil the lust of the flesh." Gal. 5: 16.

4. By what is the love of God shed abroad in the heart?

"The love of God is shed abroad in our hearts *by the Holy Ghost* which is given unto us." Rom. 5: 5.

5. What is love declared to be?

"And above all these things put on love, which is *the bond of perfectness.*" Col. 3: 14, R. V.

6. By what does genuine faith work?

"For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but *faith which worketh by love.*" Gal. 5: 6.

7. What does love do?

"Hatred stirreth up strifes: but *love covereth all sins.*" Prov. 10: 12. "Have fervent charity among yourselves: for *charity shall cover the multitude of sins.*" 1 Peter 4: 8.

8. Of what does the kingdom of God consist?

"For the kingdom of God is not meat and drink; but *righteousness,* and *peace,* and *joy* in the Holy Ghost." Rom. 14: 17.

NOTE.— It is the Christian's privilege to have righteousness, peace, and joy,— a righteousness which is of God by faith (Rom. 3: 21, 22); a peace that passeth understanding (Phil. 4: 7), which the world can neither give nor take away; and a joy that rejoices evermore (1 Thess. 5: 16; Phil. 4: 4).

9. In what way does love manifest itself?

"Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, does not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil." 1 Cor. 13: 4, 5, R. V.

10. What does God's gentleness do for us?

"Thy gentleness hath *made me great.*" Ps. 18: 35.

11. What spirit should we show toward others?

"And the servant of the Lord must not strive; but *be gentle unto all men.*" 2 Tim. 2: 24.

12. What does the goodness of God do?

"Or despisest thou the riches of His goodness and forbearance and long-suffering; not knowing that *the goodness of God leadeth thee to repentance?*" Rom. 2: 4.

13. How should we treat those who have wronged us?

"Dearly beloved, *avenge not yourselves,* but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore *if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.*" Rom. 12: 19, 20.

14. How does faith determine our standing with God?

"But *without faith it is impossible to please Him:* for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Heb. 11:6.

15. How does God regard the meek and quiet spirit?

"Whose adorning . . . let it be the hidden man of the heart, . . . even the ornament of *a meek and quiet spirit, which is in the sight of God of great price.*" 1 Peter 3:3, 4.

16. In our Christian growth and experience, what is to accompany faith, courage, and knowledge?

"Add to your faith virtue [courage]; and to virtue knowledge; and to knowledge *temperance.*" 2 Peter 1:5, 6.

NOTE.— One of the briefest and best definitions of temperance is *self-control.* The word in the text means much more than mere abstinence from intoxicating drinks,— the limited sense now frequently given to it. It means control, strength, power, or ascendency over exciting and evil passions of all kinds. It denotes the self-rule which the overcomer or converted man has over the evil propensities of his nature. Commenting on this passage, Dr. Albert Barnes says: "The influences of the Holy Spirit on the heart make a man *moderate* in all indulgences; teach him to restrain his passions, and to govern himself."

17. How highly is he commended who controls his spirit?

"He that is slow to anger is better than the mighty; and *he that ruleth his spirit than he that taketh a city.*" Prov. 16:32.

18. What is said of all these different virtues?

"Against such there is no law." Gal. 5:23, last clause.

NOTE.— The law condemns sin. But all these things, being virtues, are in harmony with the law. They are produced by the Spirit; and the law, which is spiritual, cannot, therefore, condemn them.

19. From what condemnation does Spirit-leading save us?

"But if ye be led of the Spirit, *ye are not under the law.*" Verse 18.

20. To what unity are Christians exhorted?

"Endeavoring to keep *the unity of the Spirit* in the bond of peace." Eph. 4:3.

SPIRIT of life, and light, and love,
Thy heavenly influence give;
Quicken our souls, our guilt remove,
That we in Christ may live.

His love within us shed abroad,
Life's ever-springing well;
Till God in us, and we in God,
In love eternal dwell.

THOMAS HAWEIS.

HEALING THE LEPER

"He led captivity captive, and gave gifts unto men." Eph. 4: 8.

GIFTS OF THE SPIRIT

1. CONCERNING what subject ought we to be informed?

"Now *concerning spiritual gifts*, brethren, I would not have you ignorant." 1 Cor. 12: 1.

2. When Christ ascended, what did He give to men?

"Wherefore He saith, When He ascended on high, He led captivity captive [margin, a multitude of captives], and *gave gifts unto men.*" Eph. 4: 8.

3. What were these gifts that Christ gave to men?

"And He gave some, *apostles;* and some, *prophets;* and some, *evangelists;* and some, *pastors* and *teachers.*" Verse 11.

4. How are these gifts elsewhere spoken of?

"And God hath set some in the church, first *apostles*, secondarily *prophets*, thirdly *teachers*, after that *miracles*, then *gifts of healings, helps, governments, diversities of tongues.*" 1 Cor. 12: 28.

5. For what purpose were these gifts bestowed upon the church?

"*For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:* . . . that we henceforth

be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things, which is the head, even Christ." Eph. 4: 12-15.

6. What result is to be obtained by the exercise of the gifts in the church?

"*Till we all come in* [*into*, margin] *the unity of the faith*, and of the knowledge of the Son of God, *unto a perfect man*, unto the measure of the stature of the fulness of Christ." Verse 13.

7. How is unity preserved in the diversities of gifts?

"Now there are diversities of gifts, but *the same Spirit.*" 1 Cor. 12: 4.

8. For what purpose is the manifestation of this one Spirit given?

"But the manifestation of the Spirit is given to every man *to profit withal.* For to one is given by the Spirit the word of *wisdom;* to another the word of *knowledge* by the same Spirit; to another *faith* by the same Spirit; to another the gifts of *healing* by the same Spirit; to another the *working of miracles;* to another *prophecy;* to another *discerning of spirits;* to another *divers kinds of tongues;* to another the *interpretation of tongues.*" Verses 7-10.

9. Who controls the distribution of the gifts of the Spirit?

"But all these worketh that one and *the selfsame Spirit*, dividing to every man severally *as He will.*" Verse 11.

10. Was it God's design that all should possess the same gifts?

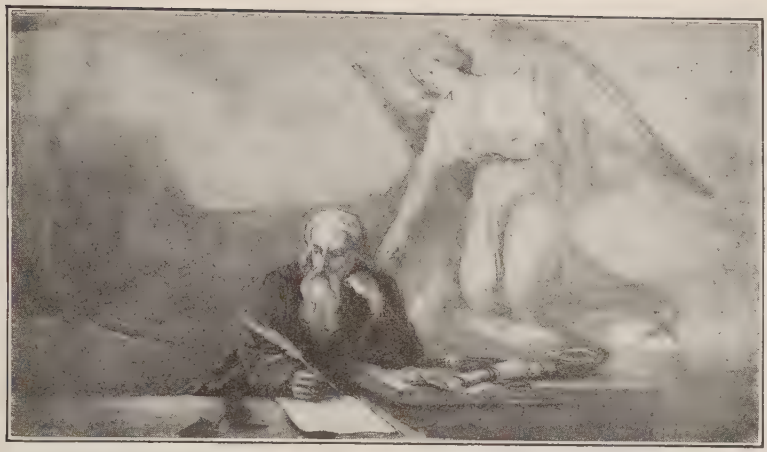
"Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret?" Verses 29, 30.

11. Were the gifts of the Spirit to continue forever?

"Whether there be prophecies, *they shall be done away;* whether there be tongues, *they shall cease;* whether there be knowledge, *it shall be done away.*" 1 Cor. 13: 8, R. V.

12. When will the gifts of the Spirit be no longer needed?

"*When that which is perfect is come*, then that which is in part shall be done away." Verse 10.



WRITING THE PROPHECIES

"And He sent and signified it by His angel unto His servant John." Rev. 1: 1.

THE GIFT OF PROPHECY

1. How did God communicate with man in Eden?

"And the Lord God *called unto Adam, and said unto him,* Where art thou?" Gen. 3: 9.

2. Since the fall, by what means has God generally made known His will to man?

"I have also spoken *by the prophets,* and I have multiplied visions, and used similitudes, *by the ministry of the prophets.*" Hosea 12: 10.

3. What things belong to God, and what to us?

"*The secret things* belong unto the Lord our God; but *those things which are revealed* belong unto us and to our children forever." Deut. 29: 29.

4. How fully and to whom does God reveal His purposes?

"Surely the Lord God will do *nothing,* but *He revealeth His secret unto His servants the prophets.*" Amos 3: 7.

5. Can the wise men of the world foretell the future?

"Daniel answered before the king, and said, The secret which the king hath demanded can neither wise men, enchanters, magicians, nor soothsayers, show unto the king." Dan. 2: 27, R. V. See notes on page 202.

6. Who did Daniel say could reveal secrets?

"But *there is a God in heaven that revealeth secrets,* and maketh

known to the king Nebuchadnezzar what shall be in the latter days." Verse 28.

7. How did the prophet Daniel acknowledge the insufficiency of human wisdom?

"*As for me, this secret is not revealed to me for any wisdom that I have more than any living,* but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart." Verse 30.

8. After revealing and interpreting the dream, what did Daniel say?

"The great God hath made known to the king what shall come to pass *hereafter.*" Verse 45.

9. How does God show His foreknowledge?

"Behold, the former things are come to pass, and *new things do I declare: before they spring forth I tell you of them.*" Isa. 42: 9.

10. How does the Lord reveal Himself to His prophets?

"If there be a prophet among you, I the Lord will make Myself known unto him in a *vision,* and will speak unto him in a *dream.*" Num. 12: 6.

11. Under what influence did the prophets of old speak?

"For the prophecy came not in old time by the will of man: but holy men of God spake *as they were moved by the Holy Ghost.*" 2 Peter 1: 21. See 2 Sam. 23: 2.

12. How are both the origin of prophecy and the means of communicating it still further shown?

"The revelation of Jesus Christ, *which God gave unto Him,* to show unto His servants things which must shortly come to pass; and *He sent and signified it by His angel unto His servant John.*" Rev. 1: 1.

13. What angel revealed to Daniel his visions and dreams?

"Whiles I was speaking in prayer, even the man *Gabriel,* whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And *he informed me, and talked with me, and said,* O Daniel, I am now come forth to give thee skill and understanding." Dan. 9: 21, 22. See also chapter 10, and Rev. 22: 9, 10.

14. What Spirit was in the prophets inditing their utterances?

THE ANOINTING OF CHRIST

"I saw the Spirit descending from heaven like a dove, and it abode upon Him." John 1: 32.

"Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time *the Spirit of Christ which was in them* did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1: 10, 11.

15. How were the Lord's words to the prophets preserved?

"Daniel had a dream and visions of his head upon his bed: then *he wrote the dream,* and told the sum of the matters." Dan. 7: 1. See Jer. 51: 60; Rev. 1: 10, 11.

16. By whom has God spoken to us in these last days?

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us *by His Son.*" Heb. 1: 1, 2.

17. What was one of the offices to be filled by the Messiah?

"The Lord thy God will raise up unto thee *a Prophet* from the midst of thee, of thy brethren, like unto me; unto Him ye shall harken." Deut. 18: 15.

18. What was foretold through the prophet Joel?

"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and *your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.*" Joel 2: 28.

19. When did this prediction begin to be fulfilled?

"But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." Acts 2: 16, 17.

20. What were some of the gifts Christ gave to His church?

"When He ascended up on high, He led captivity captive, and gave gifts unto men. . . . And He gave some, *apostles;* and some, *prophets;* and some, *evangelists;* and some, *pastors* and *teachers.*" Eph. 4: 8-11.

21. By what means did God deliver and preserve Israel?

"*By a prophet* the Lord brought Israel out of Egypt, and *by a prophet* was he preserved." Hosea 12: 13.

22. When Moses complained of his slowness of speech, what did God say Aaron should be to him?

"And he shall be thy *spokesman* unto the people: and he shall be, even he shall be to thee instead of *a mouth*, and thou shalt be to him instead of God." Ex. 4: 16.

23. What did God afterward call Aaron?

"And the Lord said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be *thy prophet*." Ex. 7: 1.

24. What is one test by which to detect false prophets?

"When a prophet speaketh in the name of the Lord, *if the thing follow not, nor come to pass*, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him." Deut. 18: 22.

25. What other test should be applied in determining the validity of the claims of a prophet?

"If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, *Let us go after other gods*, which thou hast not known, and *let us serve them;* thou shalt not harken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul. *Ye shall walk after the Lord your God, and fear Him, and keep His commandments, and obey His voice*, and ye shall serve Him, and cleave unto Him." Deut. 13: 1-4.

NOTE.— From these scriptures it will be seen that, in the first place, if a prophet's words do not prove to be true, it is evidence that God has not sent that prophet. On the other hand, even though the thing predicted comes to pass, if the pretended prophet seeks to lead others to break God's commandments, this, regardless of all signs, should be positive evidence that he is not a true prophet.

26. What rule did Christ give for distinguishing between true and false prophets?

"*By their fruits* ye shall know them." Matt. 7: 20.

27. What general rule is laid down for testing all prophets?

"*To the law and to the testimony:* if they speak not according to this word, it is because there is no light in them." Isa. 8: 20.

28. How did God's prophets anciently use the words of former prophets in exhorting the people to obedience?

"*Should ye not hear the words which the Lord hath cried by the former prophets*, when Jerusalem was inhabited and in prosperity?" Zech. 7: 7.

29. What is the promised result of believing God's prophets?

"Believe in the Lord your God, so shall ye be established; *believe His prophets, so shall ye prosper.*" 2 Chron. 20: 20.

30. What admonition is given regarding the gift of prophecy?

"*Despise not prophesyings.* Prove all things; hold fast that which is good." 1 Thess. 5: 20, 21.

31. What will characterize the last, or remnant, church?

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, *which keep the commandments of God, and have the testimony of Jesus Christ.*" Rev. 12: 17.

32. What is the "testimony of Jesus"?

"The testimony of Jesus is *the spirit of prophecy.*" Rev. 19: 10. See Rev. 1: 9.

33. What results when this gift is absent?

"Where there is no vision, *the people perish:* but he that keepeth the law, happy is he." Prov. 29: 18. See also Ps. 74: 9.

WHAT poor, despised company
Of travelers are these,
Who walk in yonder narrow way,
Along the rugged maze?

Ah! these are of a royal line,
All children of a King,
Heirs of immortal crowns divine;
And lo! for joy they sing.

Why do they, then, appear so mean,
And why so much despised?
Because of their rich robes unseen
The world is not apprized.

But why keep they that narrow road,—
That rugged, thorny maze?
Why, that's the way their Leader trod,
They love and keep His ways.

Why do they shun the pleasing path
That worldlings love so well?
Because that is the road to death,
The open road to hell.

What! is there then no other road
To Salem's happy ground?
Christ is the only way to God,
No other can be found.

PETER PREACHING ON THE DAY OF PENTECOST

"This is that which was spoken by the prophet Joel." Acts 2: 16.

THE OUTPOURING OF THE SPIRIT

1. For what did Christ, just before His ascension, tell His disciples to wait?

"And, behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, *until ye be endued with power from on high.*" Luke 24: 49.

2. With what did He say they would be baptized?

"Ye shall be baptized *with the Holy Ghost* not many days hence." Acts 1: 5.

NOTE.— John the Baptist had foretold this baptism. He said: "I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and with fire." Matt. 3: 11.

3. For what work was this baptism to prepare them?

"But ye shall receive power, after that the Holy Ghost is come upon you: and *ye shall be witnesses unto Me* both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1: 8.

4. What were some of the results of the preaching of the gospel under the outpouring of the Spirit?

"Now when they heard this, *they were pricked in their heart*, and said . . . Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. . . . Then they that gladly received his word were baptized: *and the same day there were added unto them about three thousand souls.*" Acts 2: 37-41. "And by the hands of the apostles were many signs and wonders wrought among the people; . . . *and believers were the more added to the Lord*, multitudes both of men and women." Acts 5: 12-14. "And the word of God increased; and *the number of the disciples multiplied in Jerusalem greatly;* and a great company of the priests were obedient to the faith." Acts 6: 7.

5. How did persecution affect the preaching of the gospel?

"And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. . . . Therefore *they that were scattered abroad went everywhere preaching the word.*" Acts 8: 1-4.

NOTE.— "Persecution has only had a tendency to extend and establish the faith which it was designed to destroy. . . . There is no lesson which men have been so slow to learn as that to oppose and persecute men is the very way to confirm them in their opinions, and to spread their doctrines."— *Dr. Albert Barnes, on Acts 4: 4.*

6. What words of Peter seem to indicate another outpouring of the Spirit?

"Repent ye therefore, and be converted, that your sins may be blotted out, *when the times of refreshing shall come from the presence of the Lord.*" Acts 3: 19.

7. What event does he speak of as immediately following these times of refreshing?

"*And He shall send Jesus Christ*, which before was preached unto you: whom the heaven must receive [Syriac, retain] until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Verses 20, 21.

NOTE.— From this it seems evident that we may look for another outpouring of the Spirit for a final proclamation of the gospel to all the world just before Christ's second advent and the restitution of all things.

8. What prophecy was fulfilled in the Pentecostal outpouring of the Spirit in the time of the apostles?

"But Peter, standing up with the eleven, lifted up his voice,

and said, . . . These are not drunken, as ye suppose, . . . but *this is that which was spoken by the prophet Joel;* And it shall come to pass in the last days, saith God, I will pour out My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of My Spirit, and they shall prophesy." Acts 2: 14-18. See Joel 2: 28, 29.

9. What expressions in the prophecy of Joel seem to imply a double fulfilment of this outpouring of the Spirit?

"Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the *former rain* moderately, and He will cause to come down for you the rain, the *former rain,* and the *latter rain* in the first month." Joel 2: 23. See also Hosea 6: 3.

NOTE.— In Palestine the early rains prepare the soil for the seed sowing, and the latter rains ripen the grain for the harvest. So the early outpouring of the Spirit prepared the world for the extensive sowing of the gospel seed, and the final outpouring will come to ripen the golden grain for the harvest of the earth, which Christ says is "the end of the world." Matt. 13: 37-39; Rev. 14: 14, 15.

10. For what are we told to pray at this time?

"*Ask ye of the Lord rain in the time of the latter rain;* so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field." Zech. 10: 1.

NOTE.— Before the apostles received the baptism of the Spirit in the early rain on the day of Pentecost, they all "continued with one accord in prayer and supplication." Acts 1: 14. During this time they confessed their faults, put away their differences, ceased their selfish ambitions and contentions for place and power, so that when the time for the outpouring came, "they were all *with one accord* in one place," ready for its reception. To be prepared for the final outpouring of the Spirit, all sin and selfish ambition must again be put away, and a like work of grace wrought upon the hearts of God's people.

11. How is the closing work of the gospel under the outpouring of the Spirit described by the revelator?

"After these things I saw another angel come down from heaven, having great power; and *the earth was lightened with his glory.*" Rev. 18: 1.

12. What does this angel say?

"And he cried mightily with a strong voice, saying, *Babylon the great is fallen, is fallen,* and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Verse 2.

NOTE.— The religious world will then be in much the same condition as was the Jewish nation after it had rejected Christ at His first advent. See 2 Tim. 3: 1-5.

13. What did Peter on the day of Pentecost tell his hearers to do?

"And with many other words did he testify and exhort, saying, *Save yourselves from this untoward generation.*" Acts 2: 40.

14. What similar call and appeal will be made under the final outpouring of the Spirit?

"And I heard another voice from heaven, saying, *Come out of her, My people,* that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." Rev. 18: 4, 5.

NOTES.— A great work will be accomplished in a short time under the final outpouring of the Spirit. Many voices all over the earth will sound the warning cry. Signs and wonders will be wrought by the believers, and, as at Pentecost, thousands will be converted in a day.

Those who fail to heed this final gospel call, like the unbelieving Jews, will be doomed to destruction. The seven last plagues will overtake them, as war, famine, death, and destruction overtook the Jews, who, not believing in Christ, failed to heed His call to flee, and shut themselves up in Jerusalem to their doom. Those who heed the call, and separate themselves from sin and from sinners, will be saved.

COME, Holy Spirit, come,
Let Thy bright beams arise,
Dispel the sorrow from our minds,
The darkness from our eyes.

Convince us all of sin,
Then lead to Jesus' blood,
And to our wondering view reveal
The mercies of our God.

Revive our drooping faith,
Our doubts and fears remove,
And kindle in our breasts the flame
Of never-dying love.

'Tis Thine to cleanse the heart,
To sanctify the soul,
To pour fresh life in every part,
And new-create the whole.

Come, Holy Spirit, come,
Our minds from bondage free;
Then shall we know, and praise, and love
The Father, Son, and Thee.

JOSEPH HART.

PART VI

The Sure Word of Prophecy

	PAGE
Prophecy, Why Given	201
Nebuchadnezzar's Dream	204
The Gospel of the Kingdom	209
Four Great Monarchies	213
The Kingdom and Work of Antichrist	218
The Vicar of Christ	224
A Great Prophetic Period	230
The Atonement in Type and Antitype	238
The Judgment	245
The Judgment-Hour Message	251
The Fall of Modern Babylon	254
The Closing Gospel Message	259
Satan's Warfare Against the Church	264
A Great Persecuting Power	268
The United States in Prophecy	271
The Seven Churches	280
The Seven Seals	284
The Seven Trumpets	289
The Eastern Question	296
The Seven Last Plagues	301
The Mystery of God Finished	306

HANDWRITING ON THE WALL

"In that night was Belshazzar . . . slain, and Darius the Median took the kingdom." Dan. 5: 30, 31.

DANIEL IN BABYLON

"Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3: 7.

PROPHECY, WHY GIVEN

1. WHY were the Sacred Writings given?

"For whatsoever things were written aforetime were written *for our learning, that we through patience and comfort of the Scriptures might have hope.*" Rom. 15: 4.

2. By what means is all scripture given?

"All scripture is given *by inspiration of God.*" 2 Tim. 3: 16, first part.

3. For what is it profitable?

"And is profitable for *doctrine*, for *reproof*, for *correction*, for *instruction in righteousness.*" Same verse, last part.

4. How was the prophecy given?

"For the prophecy came not in old time by the will of man: but *holy men of God spake as they were moved by the Holy Ghost.*" 2 Peter 1: 21.

5. What is the Lord able to do regarding the future?

"Behold, the former things are come to pass, and new things do I declare: *before they spring forth I tell you of them.*" Isa. 42: 9.

6. How far-reaching is God's ability to reveal the future?

"Remember the former things of old: for I am God, . . . and there is none like Me, *declaring the end from the beginning,* and from ancient times the things that are not yet done." Isa. 46: 9, 10.

NOTES.— In contrast with this, note the following confession of a noted modern historian as to man's inability to reveal the future:—

"History has yet made so slight progress toward the scientific basis that she is able to foretell nothing that is to be hereafter. As to the future, she is stone-blind. There is not a philosopher in the world who can forecast the historical evolution to the extent of a single day. The historian is as completely dumb before the problems of 1895 as a charlatan weather-prophet ought to be with respect to the meteorological conditions of the next season. The year will come and go. It will fulfil its purpose in the great calendar of man-life. Its events and issues will be evolved with scientific exactitude out of antecedent conditions. But no man living can predict what the aspect and event will be. The tallest son of the morning can neither foretell nor foresee the nature of what is to come in the year that already stands knocking at the door."— *John Clark Ridpath, in Christian at Work, Dec. 27, 1894.*

Knowing all things, the future is present with God. More, perhaps, than any other one thing, the prophecies of the Bible and their fulfilment bear witness to its divine inspiration.

7. To whom does God reveal the secrets of the future?

"Surely the Lord God will do nothing, but He revealeth His secret unto His servants *the prophets.*" Amos 3: 7.

8. To whom do the things which have been revealed belong?

"The secret things belong unto the Lord our God: but those things which are revealed belong *unto us and to our children forever.*" Deut. 29: 29.

9. What testimony did the apostle Peter bear concerning his experience on the mount of transfiguration?

"*For we have not followed cunningly devised fables,* when we made known unto you the power and coming of our Lord Jesus Christ, *but were eye-witnesses of His majesty.*" 2 Peter 1: 16.

10. When did he say he saw the majesty of Christ, and heard the voice from heaven?

"And this voice which came from heaven we heard, *when we were with Him in the holy mount.*" Verse 18.

11. How does he emphasize the reliability of prophecy?

"And we have the word of prophecy *made more sure.*" Verse 19, R.V. "Now *more confirmed.*" Boothroyd's translation.

NOTE.— Every fulfilment of prophecy is a confirmation of the truthfulness and reliability of prophecy.

12. What admonition is therefore given?

"Whereunto ye do well that ye *take heed*, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts." Verse 19, last part, R. V.

13. What has ever been the theme of God's prophets?

"Receiving the end of your faith, even *the salvation of your souls*. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you." 1 Peter 1: 9, 10.

14. Whose spirit inspired their utterances?

"Searching what, or what manner of time *the Spirit of Christ which was in them* did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." Verse 11.

15. In what prophecy did Christ recognize Daniel as a prophet?

"When ye therefore shall see the abomination of desolation, spoken of by *Daniel the prophet*, stand in the holy place, (*whoso readeth, let him understand*)." Matt. 24: 15.

16. To what time were the prophecies of Daniel, as a whole, to be sealed?

"But thou, O Daniel, shut up the words, and seal the book, even to *the time of the end:* many shall run to and fro, and knowledge shall be increased." Dan. 12: 4.

17. What assurance was given by the angel that these prophecies would be understood in the last days?

"And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; *but the wise shall understand.*" Verses 9, 10.

18. What is the last book of the Bible called?

"*The Revelation of Jesus Christ*, which God gave unto Him." Rev. 1: 1.

19. What is said of those who read, hear, and keep the things contained in this book?

"*Blessed* is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." Verse 3.

DANIEL INTERPRETING THE DREAM

"There is a God in heaven that revealeth secrets." Dan. 2:28.

NEBUCHADNEZZAR'S DREAM

(The Great Image of Daniel 2)

OR THE KINGDOMS OF THE WORLD AND THE KINGDOM OF GOD

1. WHAT statement did Nebuchadnezzar, king of Babylon, make to his wise men whom he had assembled?

"And the king said unto them, *I have dreamed a dream, and my spirit was troubled to know the dream.*" Dan. 2:3.

2. After being threatened with death if they did not make known the dream and the interpretation, what did the wise men say to the king?

"The Chaldeans answered before the king, and said, *There is not a man upon the earth that can show the king's matter:* therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean. And it is a rare thing that the king requireth, and *there is none other that can show it before the king, except the gods, whose dwelling is not with flesh.*" Verses 10, 11.

3. After the wise men had thus confessed their inability to do what the king required, who offered to interpret the dream?

"Then *Daniel* went in, and desired of the king that he would give him time, and that he would show the king the interpretation." Verse 16.

4. After Daniel and his fellows had sought God earnestly,

how were the dream and its interpretation revealed to Daniel?

"Then was the secret revealed unto Daniel *in a night-vision.* Then Daniel blessed the God of heaven." Verse 19.

5. When brought before the king, what did Daniel say?

"Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, show unto the king; but *there is a God in heaven that revealeth secrets,* and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these." Verses 27, 28.

6. What did Daniel say the king had seen in his dream?

"Thy dream, and the visions of thy head upon thy bed, are these; . . . Thou, O king, sawest, and behold *a great image.* This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible." Verses 28-31.

7. Of what were the different parts of the image composed?

"This image's head was of fine *gold,* his breast and his arms of *silver,* his belly and his thighs of *brass,* his legs of *iron,* his feet *part of iron and part of clay.*" Verses 32, 33.

8. By what means was the image broken to pieces?

"Thou sawest till that *a stone* was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces." Verse 34.

9. What became of the various parts of the image?

"Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and *became like the chaff of the summer threshing-floors; and the wind carried them away,* that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." Verse 35.

10. With what words did Daniel begin the interpretation of the dream?

"Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath He given into thine hand, and hath made thee ruler over them all. *Thou art this head of gold.*" Verses 37, 38.

NOTE.— The character of the Babylonian Empire is fittingly indicated by the nature of the material composing that portion of the image by which

it was symbolized — the head of gold. It was "the golden kingdom of a golden age." The city of Babylon, its metropolis, according to history towered to a height never equaled by any of its later rivals. "Situated in the garden of the East; laid out in a perfect square sixty miles in circumference, fifteen miles on each side, surrounded by a wall three hundred and fifty feet high and eighty-seven feet thick, with a moat, or ditch, around this, of equal cubic capacity with the wall itself; divided into six hundred and seventy-six squares, laid out in luxuriant pleasure-grounds and gardens, interspersed with magnificent dwellings,— this city, containing in itself many things which were themselves wonders of the world, was itself another and still mightier wonder. . . . Such was Babylon, with Nebuchadnezzar, youthful, bold, vigorous, and accomplished, seated upon its throne."

11. What was to be the nature of the next kingdom after Babylon?

"After thee shall arise another kingdom *inferior to thee.*" Verse 39, first part.

12. Who was the last Babylonian king?

"In that night was *Belshazzar* the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old." Dan. 5: 30, 31. See also verses 1, 2.

13. To whom was Belshazzar's kingdom given?

"Thy kingdom is divided, and given to *the Medes and Persians.*" Verse 28.

14. By what is the Medo-Persian Empire represented in the great image?

The breast and arms of silver. Dan. 2: 32.

15. By what is Grecia, the kingdom succeeding Medo-Persia, represented in the image?

"His belly and his thighs of *brass.*" Verse 32. "And another *third kingdom of brass*, which shall bear rule over all the earth." Verse 39.

16. What is said of the fourth kingdom?

"And the fourth kingdom *shall be strong as iron:* forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, *shall it break in pieces and bruise.*" Verse 40.

17. What scripture shows that the Roman emperors ruled the world?

"And it came to pass in those days, that *there went out a*

decree from Cæsar Augustus, that all the world should be taxed." Luke 2: 1.

NOTE.— Describing the Roman conquests, Gibbon uses the very imagery employed in the vision of Daniel 2. He says: "The arms of the republic, sometimes vanquished in battle, always victorious in war, advanced with rapid steps to the Euphrates, the Danube, the Rhine, and the ocean; and the images of *gold*, or *silver*, or *brass*, that might serve to represent the nations and their kings, were successively broken by the *iron* monarchy of Rome."—"*Decline and Fall of the Roman Empire*," *chap. 38, par. 1, under "General Observations," at the close of the chapter.*

18. What was indicated by the mixture of clay and iron in the feet and toes of the image?

"And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, *the kingdom shall be divided.*" Dan. 2: 41.

19. In what prophetic language was the varying strength of the ten kingdoms of the divided empire indicated?

"And as the toes of the feet were *part of iron, and part of clay*, so the kingdom shall be *partly strong, and partly broken* [margin, *brittle*]." Verse 42.

20. Were any efforts to be made to reunite the divided empire of Rome?

"And whereas thou sawest iron mixed with miry clay, *they shall mingle themselves with the seed of men:* but they shall not cleave one to another, even as iron is not mixed with clay." Verse 43.

NOTES.— Charlemagne, Charles V, Louis XIV, and Napoleon all tried to reunite the broken fragments of the Roman Empire, but failed. By marriage and intermarriage ties have been formed with a view to strengthening and cementing together the shattered kingdom; but none have succeeded. The element of disunion remains. Many political revolutions and territorial changes have occurred in Europe since the fall of the Roman Empire in 476 A. D.; but its divided state still remains.

This remarkable dream, as interpreted by Daniel, presents in the briefest form, and yet with unmistakable clearness, the course of world empires from the time of Nebuchadnezzar to the close of earthly history and the setting up of the everlasting kingdom of God. The history confirms the prophecy. The sovereignty of the world was held by Babylon from the time of this dream, B. C. 603, until B. C. 538, when it passed to the Medes and Persians. The victory of the Grecian forces at the battle of Arbela, in B. C. 331, marked the downfall of the Medo-Persian Empire, and the Greeks then became the undisputed rulers of the world. The battle of Pydna, in Macedonia, in B. C. 168, was the last organized effort to withstand a world-wide conquest by the Romans, and at that time therefore the sovereignty passed from the Greeks to the Romans, and the fourth kingdom was fully established. The division of Rome into ten kingdoms is definitely foretold in the vision recorded in the seventh chapter of Daniel, and occurred between the years 351 A. D. and 476 A. D.

21. What is to take place in the days of these kingdoms?

"And in the days of these kings shall *the God of heaven set up a kingdom, which shall never be destroyed:* . . . but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Verse 44.

NOTE.— This verse foretells the establishment of another universal kingdom, the kingdom of God. This kingdom is to overthrow and supplant all existing earthly kingdoms, and is to stand forever. The time for the setting up of this kingdom was to be "in the days of these kings." This cannot refer to the four preceding empires, or kingdoms; for they were not contemporaneous, but successive; neither can it refer to an establishment of the kingdom at Christ's first advent, for the ten kingdoms which arose out of the ruins of the Roman Empire were not yet in existence. It must therefore be yet future.

22. In what announcement in the New Testament is the establishment of the kingdom of God made known?

"And the seventh angel sounded; and there were great voices in heaven, saying, *The kingdoms of this world are become the kingdoms of our Lord, and of His Christ;* and He shall reign forever and ever." Rev. 11: 15.

23. For what have we been taught to pray?

"*Thy kingdom come.* Thy will be done in earth, as it is in heaven." Matt. 6: 10.

24. What event is closely associated with the establishment of God's everlasting kingdom?

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at *His appearing* and His kingdom." 2 Tim. 4: 1.

25. With what prayer do the Scriptures close?

"He that testifieth these things saith, Surely I come quickly. Amen. *Even so, come, Lord Jesus.*" Rev. 22: 20.

LOOK for the way-marks as you journey on,
Look for the way-marks, passing one by one:
Down through the ages, past the kingdoms four,—
Where are we standing? Look the way-marks o'er.

First, Babylonia's kingdom ruled the world,
Then Medo-Persia's banners were unfurled;
And after Greece held universal sway,
Rome seized the scepter,— where are we today?

Down in the feet of iron and of clay,
Weak and divided, soon to pass away;
What will the next great, glorious drama be? —
Christ and His coming, and eternity.

F. E. BELDEN.

JERUSALEM AND THE MOUNT OF OLIVES

"In the days of these kings shall the God of heaven set up a kingdom." Dan. 2:44.

THE GOSPEL OF THE KINGDOM

1. WHAT gospel did Jesus preach?

"And Jesus went about all Galilee, teaching in their synagogues, and preaching *the gospel of the kingdom.*" Matt. 4:23.

2. How extensively did He say this should be preached?

"And this gospel of the kingdom shall be preached *in all the world* for a witness unto all nations; and then shall the end come." Matt. 24:14.

3. What shows that it has always been God's purpose that all the world should hear the gospel?

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and *in thee shall all families of the earth be blessed.*" Gen. 12:1-3. "And the Scripture, *foreseeing that God would justify the heathen through faith,* preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." Gal. 3:8.

4. How did God warn Israel against formalism?

"Forasmuch as this people draw near Me with their *mouth,* and with their *lips* do honor Me, but have removed their heart far from Me, and their fear toward Me is taught by the precept of men: therefore, behold, I will proceed to do a marvelous work among this people: . . . for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Isa. 29:13, 14.

5. What shows that they had substituted the ritual service of the temple for heart service?

"Thus saith the Lord, . . . Amend your ways and your doings, and I will cause you to dwell in this place. *Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, are these.*" Jer. 7: 3, 4.

6. What national disaster did they bring upon themselves by their apostasy from God?

"So all Israel were reckoned by genealogies; and, behold, they were written in the book of the kings of Israel and Judah, *who were carried away to Babylon for their transgression.*" 1 Chron. 9: 1.

NOTE.— From the earliest times it has been God's purpose that those who receive the gospel should make it known to others. For this purpose He chose a special people and established them in Palestine, in the highway of the nations; but they shut up the revelation of the truth to themselves, and so lost it. A few, like Daniel and his companions, maintained a personal connection with God, although surrounded by spiritual declension and dry formalism, and so were chosen by God to carry out His plan that the gospel of the kingdom should be preached in Babylon. They were tested and trained in Babylon, as shown in the first chapter of Daniel, and then, being ready to make known the gospel, the way providentially opened for them by the dream of Nebuchadnezzar.

7. In interpreting Nebuchadnezzar's dream, what kingdom did Daniel say would follow the four world empires?

"And in the days of these kings shall *the God of heaven set up a kingdom*, which shall never be destroyed." Dan. 2: 44.

8. What was this kingdom to do to the other kingdoms?

"The kingdom shall not be left to other people, but *it shall break in pieces and consume all these kingdoms.*" Same verse.

9. How long is this kingdom to continue?

"And it shall *stand forever.*" Same verse, last clause.

10. What words of Christ imply the gospel's final triumph?

"And I say also unto thee, That thou art Peter, and upon this rock I will build My church; and *the gates of hell shall not prevail against it.*" Matt. 16: 18.

NOTE.— Anciently the gates to cities were places for holding courts, transacting business, and deliberating on public matters. The word gates, therefore, is used for counsels, designs, machinations, and evil purposes. The gates of hell mean the plottings, stratagems, and designs of Satan to overthrow the church. But none of these are to prevail.

11. What promises to David will thus be fulfilled?

"Thine house and thy kingdom shall be established forever: . . . thy throne shall be established forever." 2 Sam. 7: 16.

NOTE.— By uniting His divinity with humanity in becoming the Son of David, Christ laid the foundation upon which He built His church, and thus established the house of David forever. The kingdom of God, the house of David, and the church of Christ are so inseparably connected in this prophecy that the establishment of either involves the establishment of the other two.

12. Through whom are these promises to be fulfilled?

"He shall be great, and shall be called *the Son of the Highest:* and the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end." Luke 1: 32, 33.

13. In order to fulfil these promises, whose son did the Son of God become?

"The son of *David.*" Matt. 22: 42.

14. What is this union of divinity and humanity called?

"And without controversy great is *the mystery of godliness:* God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Tim. 3: 16.

15. What did Jesus call this same mystery?

"And He said unto them, Unto you it is given to know *the mystery of the kingdom of God:* but unto them that are without, all these things are done in parables." Mark 4: 11.

16. In what confession did the wise men of Babylon deny any knowledge of this essential doctrine of Christianity?

"And it is a rare thing that the king requireth, and there is none other that can show it before the king, except *the gods, whose dwelling is not with flesh.*" Dan. 2: 11.

NOTE.— The union of the divine and human in the person of Christ is "the mystery of godliness," or "the mystery of the kingdom of God." In the case of the seed which is sown in the field, this same principle is illustrated by the union of the reproducing power with the material form. As the seed is thus capable of multiplying itself, so Christ reproduces His own character in believers, by making them partakers of the divine nature. At His coming He bestows upon the subjects of the kingdom the gift of immortality (1 Cor. 15: 51-53), and so the kingdom will stand forever. It is quite likely that the wise men of Babylon did not understand about the incarnation of God in the flesh in the coming Messiah, but in their statement that the dwelling of the gods was not with flesh they announced the fundamental error of Babylon, both ancient and modern, and really denied the vital principle of Christianity. This was the essential secret, or mystery, of the kingdom of God, which needed to be known in Babylon, and which is still to be proclaimed throughout the world.

17. Concerning what did Daniel and his companions pray?

"Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: that they would desire mercies of the God of heaven *concerning this secret.*" Verses 17, 18.

18. What would have been the result of failure on their part to obtain a knowledge of this mystery?

"That Daniel and his fellows should not *perish with the rest of the wise men of Babylon.*" Verse 18, last part.

19. How was the secret concerning the king's dream revealed, and thus the mystery of the kingdom of God made known in Babylon?

"Then was the secret revealed unto Daniel *in a night-vision.* Then Daniel blessed the God of heaven." Verse 19.

NOTE.— The most vital truth of the gospel of the kingdom of God was denied in the religion of Babylon. This made it necessary that this very truth should be preached in Babylon. This mystery of the kingdom of God was the real and essential secret which the wise men of Babylon could not make known to the king, and which could be learned only by revelation. This is the mystery which "from the beginning of the world hath been hid in God" (Eph. 3: 9); and the "riches of the glory of this mystery" is "Christ in you, the hope of glory" (Col. 1: 27), or "the mystery of the gospel" (Eph. 6: 19).

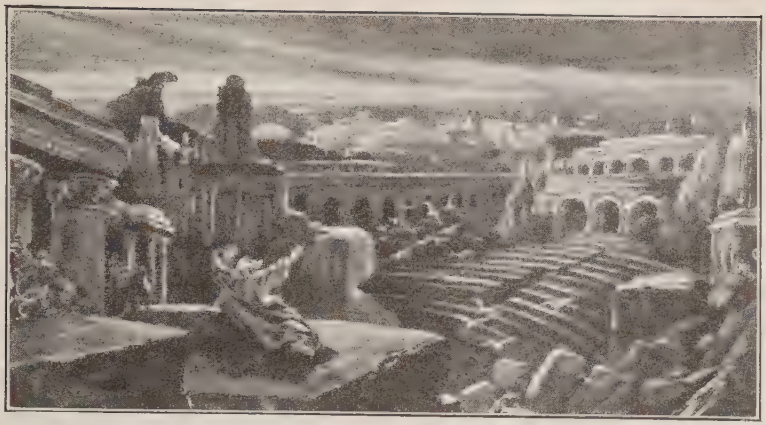
20. How did Nebuchadnezzar acknowledge God as the revealer, and thus Daniel's intimate fellowship with Him?

"The king answered unto Daniel, and said, Of a truth it is, that *your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret.*" Verse 47.

21. When the gospel of the kingdom has been fully preached, and Christ appears as King, what invitation will be extended to those who have learned "the mystery of the kingdom"?

"When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations. . . . Then shall the King say unto them on His right hand, *Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.*" Matt. 25: 31-34.

THY kingdom come. Thus day by day
We lift our hands to God, and pray;
But who has ever duly weighed
The meaning of the words He said?



ISAIAH'S VISION OF THE RUINS OF BABYLON

"And the dream is certain, and the interpretation thereof sure." Dan. 2: 45.

FOUR GREAT MONARCHIES

1. At what time was Daniel's second vision given?

"*In the first year of Belshazzar king of Babylon* Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters." Dan. 7: 1.

Note.— That is, in the first year of Belshazzar's office as associate king with his father Nabonadius, or 540 B. C.

2. What effect did this dream have upon Daniel?

"I Daniel was *grieved in my spirit* in the midst of my body, and the visions of my head *troubled me.*" Verse 15.

Note.— The effect of Daniel's dream upon him, it will be noticed, was similar to the effect of Nebuchadnezzar's dreams upon him; it troubled him. See Dan. 2: 1.

3. What did Daniel ask of one of the heavenly attendants who stood by him in his dream?

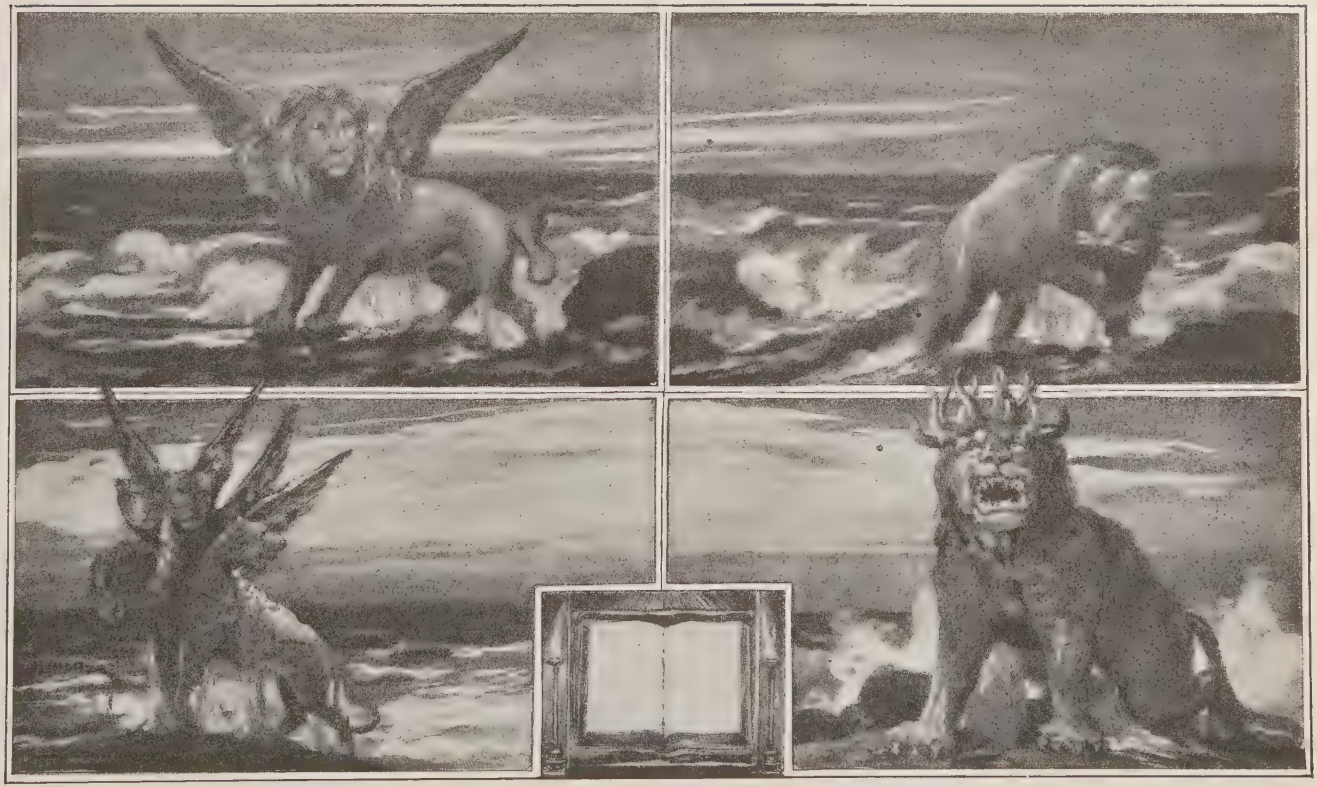
"I came near unto one of them that stood by, *and asked him the truth of all this.* So he told me, and made me know the interpretation of the things." Verse 16.

4. What did the prophet see in this vision?

"Daniel spake and said, I saw in my vision by night, and, behold, *the four winds of the heaven strove upon the great sea.*" Verse 2.

5. What was the result of this strife?

"And *four great beasts came up from the sea,* diverse one from another." Verse 3.



THE FOUR BEASTS OF DANIEL 7

"These great beasts, which are four, are four kings, which shall arise out of the earth." Dan. 7: 17.

6. What did these four beasts represent?

"These great beasts, which are four, are *four kings, which shall arise out of the earth.*" Verse 17.

NOTE.— The word kings here, as in Dan. 2:44, denotes kingdoms, as explained in verses 23 and 24 of the seventh chapter, the two words being used interchangeably in this prophecy.

7. In symbolic language, what is represented by winds?

Strife, war, commotion. See Jer. 25:31-33; 49:36, 37.

NOTE.— That winds denote strife and war is evident from the vision itself. As a result of the striving of the winds, kingdoms rise and fall.

8. What, in prophecy, is symbolized by waters?

"And he saith unto me, The waters which thou sawest . . . are *peoples*, and *multitudes*, and *nations*, and *tongues*." Rev. 17:15.

NOTE.— In the second chapter of Daniel, under the figure of an image of man, the mere political outline of the rise and fall of earthly kingdoms is given, preceding the setting up of God's everlasting kingdom. In the seventh chapter, earthly governments are represented as viewed in the light of Heaven,— under the symbols of wild and ferocious beasts,— the last, in particular, oppressing and persecuting the saints of the Most High. Hence the change in the symbols used to represent these kingdoms.

9. What was the first beast like?

"*The first was like a lion*, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it." Dan. 7:4.

NOTE.— The lion, the first of these four great beasts, like the golden head of Nebuchadnezzar's dream, represents the Babylonian monarchy; the lion, the king of beasts, standing at the head of his kind, as gold does of metals. The eagle's wings doubtless denote the rapidity with which Babylon extended its conquests under Nebuchadnezzar, who reigned from B. C. 604 to B. C. 561. This kingdom was overthrown by the Medes and Persians in B. C. 538.

10. By what was the second kingdom symbolized?

"And behold another beast, *a second, like to a bear*, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh." Verse 5.

NOTE.— "This was the *Medo-Persian* Empire, represented here under the symbol of a *bear*. . . . The Medes and Persians are compared to a bear on account of their *cruelty and thirst after blood*, a bear being a most voracious and cruel animal."— *Adam Clarke, on Dan. 7:5.*

11. By what was the third universal empire symbolized?

"After this I beheld, and lo another, *like a leopard*, which

had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it." Verse 6.

NOTES.— If the wings of an eagle on the back of a lion denoted rapidity of movement in the Babylonian, or Assyrian, Empire (see Hab. 1: 6-8), four wings on the leopard must denote unparalleled celerity of movement in the Grecian Empire. This we find to be historically true.

"The rapidity of Alexander's conquests in Asia was marvelous: he burst like a torrent on the expiring Persian Empire, and all opposition was useless. The gigantic armies collected to oppose him melted like snow in the sunshine. The battles of Granicus, B. C. 334, Issus in the following year, and Arbela in B. C. 331, settled the fate of the Persian Empire, and established the wide dominion of the Greeks."—*"The Divine Program of the World's History," by H. Grattan Guinness, page 308.*

"The beast had also four heads." The Grecian Empire maintained its unity but a short time after the death of Alexander, which occurred in B. C. 323. Within twenty-two years after the close of his brilliant career, or by B. C. 301, the empire was divided among his four leading generals. Cassander took Macedonia and Greece in the west; Lysimachus had Thrace and the parts of Asia on the Hellespont and Bosporus in the north; Ptolemy received Egypt, Lydia, Arabia, Palestine, and Cœle-Syria in the south; and Seleucus had all the rest of Alexander's dominions in the east.

12. How was the fourth kingdom represented?

"After this I saw in the night-visions, and behold *a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth:* it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; *and it had ten horns.*" Verse 7.

13. What was the fourth beast declared to be?

"Thus he said, *The fourth beast shall be the fourth kingdom upon earth,* which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces." Verse 23.

NOTES.— "This is allowed on all hands to be the Roman Empire. It was *dreadful, terrible,* and *exceeding strong;* . . . and became, in effect, what the Roman writers delight to call it, the *empire of the whole world.*" —*Adam Clarke, on Dan. 7: 7.*

The final overthrow of the Greeks, by the Romans, was at the battle of Pydna, in 168 B. C.

14. What was denoted by the ten horns?

"And the ten horns out of this kingdom are *ten kings that shall arise.*" Verse 24.

NOTES.— The Roman Empire was broken up into ten kingdoms between the years 351 A. D. and 476 A. D.

"The historian Machiavelli, without the slightest reference to this prophecy, gives the following list of the nations which occupied the territory of the Western Empire at the time of the fall of Romulus Augustulus (476 A. D.), the last emperor of Rome: The Lombards, the Franks, the Burgundians, the Ostrogoths, the Visigoths, the Vandals, the Heruli, the Suevi, the Huns, and the Saxons: ten in all.

"Amidst unceasing and almost countless fluctuations, the kingdoms of modern Europe have from their birth to the present day *averaged* ten in number. They have never since the breaking up of old Rome been united into one single empire; they have never formed *one whole* even like the United States. No scheme of proud ambition seeking to reunite the broken fragments has ever succeeded; when such have arisen, they have been invariably dashed to pieces.

"And the division is as apparent now as ever. Plainly and palpably inscribed on the map of Europe this day, it confronts the skeptic with its silent but conclusive testimony to the fulfilment of this great prophecy. Who can alter or add to this tenfold list of the kingdoms now occupying the sphere of old Rome? *Italy, Austria, Switzerland, France, Germany, England, Holland, Belgium, Spain, and Portugal* — ten, and no more; ten, and no less."— *"The Divine Program of the World's History," by H. Grattan Guinness, pages 318-321.*

15. What change did Daniel see take place in these horns?

"I considered the horns, and, behold, *there came up among them another little horn, before whom there were three of the first horns plucked up by the roots:* and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." Verse 8.

16. What inquiry on the part of Daniel shows that the fourth beast, and especially the little horn phase of it, constitutes the leading feature of this vision?

"Then *I would know the truth of the fourth beast,* which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; *and of the ten horns* that were in his head, and *of the other which came up,* and *before whom three fell;* even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows." Verses 19, 20.

17. When was the little horn to arise?

"And another shall rise *after them.*" Verse 24.

NOTE.— The ten horns, as already shown, arose when Rome, the fourth kingdom, was divided into ten kingdoms. This division was completed in A. D. 476. The little-horn power was to arise after them.

18. What was to be the character of the little horn?

"And he shall be *diverse* from the first, and he shall *subdue three kings.*" Same verse, last part.

NOTES.— That power which arose in the Roman Empire after the fall of Rome in A. D. 476, which was entirely different from all the ten kingdoms into which Rome was divided (for it demanded and exercised spiritual power over the other kingdoms), and before whom three of the other kings — the Heruli, the Vandals, and the Ostrogoths — fell, was the Papacy.

Having located the place and the time of the kingdom of the little horn, the study of its character and work will be considered in the readings which follow.

THE PAPAL TIARA

"He shall speak great words against the Most High." Dan. 7:25.

THE KINGDOM AND WORK OF ANTICHRIST

1. WHAT is said of the little horn as compared with the ten horns of the fourth beast of Daniel 7?

"He shall be *diverse* from the first, and he shall subdue three kings." Dan. 7:24.

NOTE.— The Papacy, which arose on the ruins of the Roman Empire, differed from all previous forms of Roman power, in that it was an ecclesiastical despotism claiming universal dominion over both spiritual and temporal affairs, especially the former. It was a union of church and state, with the church dominant.

2. What attitude of rivalry was the Papacy, represented by the little horn, to assume toward the Most High?

"And he shall *speak great words against the Most High*." Verse 25, first clause.

3. How does Paul, speaking of the man of sin, describe this same power?

"Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2:4.

NOTES.— The following extracts from authoritative works, most of them by Roman Catholic writers, will indicate to what extent the Papacy has done this: —

"All the names which are attributed to Christ in Scripture, implying

His supremacy over the church, are also attributed to the Pope."— *Bellarmine, "On the Authority of Councils," book 2, chap. 17.*

"For thou art the shepherd, thou art the physician, thou art the director, thou art the husbandman; finally thou art another God on earth." — *From Oration of Christopher Marcellus in fourth session of Fifth Lateran Council, Labbe and Cossart's "History of the Councils," published in 1672, Vol. XIV, col. 109.*

"For not man, but God, not by human but rather by divine authority, releases those whom, on account of the need of the churches or what is regarded as a benefit, the Roman pontiff (who is vicegerent on earth, not of mere man, but of the true God) separates [from their churches]."— *"The Decretals of Gregory IX," book 1, title 7, chap. 3.*

"The Pope is the supreme judge of the law of the land. He is the vicegerent of Christ, who is not only a priest forever, but also King of kings and Lord of lords."— *From the Civilta Cattolica, March 18, 1871, quoted in "Vatican Council," by Leonard Woolsey Bacon, American Tract Society edition, page 220.*

"Christ entrusted His office to the chief pontiff; . . . but all power in heaven and in earth has been given to Christ; . . . therefore the chief pontiff, who is His vicar, will have this power."— *Gloss on the "Extravagantes Communes," book 1, "On Authority and Obedience," chap. 1, on words Porro Subesse Romano Pontiff. Canon law, published in 1556, Vol. III, "Extravagantes Communes," col. 29.*

"Hence the Pope is crowned with a triple crown, as king of heaven, and earth, and purgatory (*Infernorum*)."—*"Prompta Bibliotheca," Ferraris, Vol. VI, page 26, article "Papa" (the Pope).*

"The decision of the Pope and the decision of God constitute one decision, just as the opinion of the Pope and his disciple are the same. Since, therefore, an appeal is always taken from an inferior judge to a superior, as no one is greater than himself, so no appeal holds when made from the Pope to God, because there is one consistory of the Pope himself and of God Himself, of which consistory the Pope himself is the key-bearer and the doorkeeper. Therefore no one can appeal from the Pope to God, as no one can enter into the consistory of God without the mediation of the Pope, who is the key-bearer and the doorkeeper of the consistory of eternal life; and as no one can appeal to himself, so no one can appeal from the Pope to God, because there is one decision and one curia [court] of God and of the Pope."— *Writings of Augustinus de Ancona, printed without title-page or pagination, Ques. VI, "On an Appeal From the Decision of the Pope."*

"All the faithful of Christ must believe that the Holy Apostolic See and the Roman pontiff possesses the primacy over the whole world, and that the Roman pontiff is the successor of the blessed Peter, prince of the apostles, and is true vicar of Christ, and the head of the whole church, and father and teacher of all Christians, and that full power was given him in blessed Peter to rule, feed, and govern the universal church by Jesus Christ our Lord."—*"Petri Privilegium," in section on "The Vatican Council and Its Definitions," by Henry Edward Manning, archbishop of Westminster (Roman Catholic), London, Longmans, Green & Co., 1871, page 214.*

"We teach and define that it is a dogma divinely revealed; that the Roman pontiff, when he speaks *ex cathedra*, that is, when in the discharge of the office of Pastor and Doctor of all Christians, by virtue of his supreme apostolic authority he defines a doctrine regarding faith or morals to be held by the universal church, by the divine assistance promised to him in

blessed Peter, is possessed of that infallibility with which the divine Redeemer willed that His church should be endowed for defining doctrine regarding faith or morals: and that therefore such definitions of the Roman pontiff are irreformable of themselves, and not from the consent of the church."— *Id., page 218.*

"Should Jesus Christ come in person from heaven into a church to administer the sacrament of reconciliation, and should He say to a penitent, 'I absolve thee,' and should a priest sitting at His side in the tribunal of penance pronounce over a penitent the selfsame words, 'I absolve thee,' there is no question that in the latter case, as in the former, the penitent would be equally loosed from his sin."—*"Jesus Living in the Priest," by the Rev. P. Millet, S. J., English translation by the Rt. Rev. Thomas Sebastian Byrne, D. D., bishop of Nashville; New York, Benziger Brothers, printers to the Holy Apostolic See, 1901, pages 23, 24. Imprimatur, Michael Augustine, archbishop of New York.*

Among the twenty-seven propositions known as the "Dictates of Hildebrand," who, under the name of Gregory VII, was Pope from 1073-87, occur the following: —

"2. That the Roman pontiff alone is justly styled universal.

"6. That no person . . . may live under the same roof with one excommunicated by the Pope.

"9. That all princes should kiss his feet only.

"12. That it is lawful for him to depose emperors.

"18. That his sentence is not to be reviewed by any one; while he alone can review the decisions of all others.

"19. That he can be judged by no one.

"22. That the Romish Church never erred, nor will it, according to the Scriptures, ever err.

"26. That no one is to be accounted a Catholic who does not harmonize with the Romish Church.

"27. That he can absolve subjects from their allegiance to unrighteous rulers."— *Annals of Baronius, 1076, Vol. XI, col. 506. See Gieseler's "Ecclesiastical History," third period, div. 3, par. 47, note 3; and Mosheim's "Ecclesiastical History," book 3, cen. 11, part 2, chap. 2, par. 9, note.*

"They have assumed infallibility, which belongs only to God. They profess to forgive sins, which belongs only to God. They profess to open and shut heaven, which belongs only to God. They profess to be higher than all the kings of the earth, which belongs only to God. And they go beyond God in pretending to loose whole nations from their oath of allegiance to their kings, when such kings do not please them. And they go *against* God, when they give *indulgences for sin.* This is the *worst* of all blasphemies."— *Adam Clarke, on Dan. 7: 25.*

4. How was the little horn to treat God's people?

"And shall *wear out the saints* of the Most High." Dan. 7:25.

NOTES.— "Under these bloody maxims [previously mentioned], those persecutions were carried on, from the eleventh and twelfth centuries almost to the present day, which stand out on the page of history. After the signal of open martyrdom had been given in the canons of Orleans, there followed the extirpation of the Albigenses under the form of a crusade, the establishment of the Inquisition, the cruel attempts to extinguish the Waldenses, the martyrdoms of the Lollards, the cruel wars to exterminate the Bohemians, the burning of Huss and Jerome, and multitudes of other confessors, before the Reformation; and afterwards, the ferocious cruelties practised in the Netherlands, the martyrdoms of Queen Mary's reign, the

extinction by fire and sword of the Reformation in Spain and Italy, by fraud and open persecution in Poland, the massacre of Bartholomew, the persecution of the Huguenots by the League, the extirpation of the Vaudois, and all the cruelties and prejudices connected with the revocation of the Edict of Nantes. These are the more open and conspicuous facts which explain the prophecy, besides the slow and secret murders of the holy tribunal of the Inquisition."—"*The First Two Visions of Daniel*," *Rev. T. R. Birks, M. A., London, 1845, pages 248, 249.*

A detailed summary of the number of the victims of the Inquisition in Spain, under each Inquisitor-General, is given in "The History of the Inquisition in Spain," by Llorente, formerly secretary of the Inquisition, pages 206-208. According to this authority the number who were condemned and perished in the flames is 31,912.

"The church has persecuted. Only a tyro in church history will deny that. . . . One hundred and fifty years after Constantine the Donatists were persecuted, and sometimes put to death. . . . Protestants were persecuted in France and Spain with the full approval of the church authorities. We have always defended the persecution of the Huguenots, and the Spanish Inquisition. Wherever and whenever there is honest Catholicity, there will be a clear distinction drawn between truth and error, and Catholicity and all forms of error. When she thinks it good to use physical force, she will use it."— *The Western Watchman (Roman Catholic), of St. Louis, Dec. 24, 1908.*

5. What else does the prophecy say the little horn would do?

"And he shall *think to change the times and the law.*" Dan. 7:25, third clause, R. V.

NOTES.— "The little horn, further, shall think to change times. The description applies, in all its force, to the systematic perversion of God's words by which all promises of millennial glory are wrested from their true sense, and referred to the dominion and grandeur of the Church of Rome. The orator of the Pope, for instance, in the Lateran Council, declares that in the submission of all nations to Leo the prophecy was fulfilled: 'All kings shall fall down and worship Him; all nations shall serve and obey Him.' The same antichristian feature appears in those advocates of the Papacy who would clear it from the guilt of actual idolatry, because 'it is part of that church from which the idols are utterly abolished.' Thus are the times changed; but only in the vain 'thoughts' of dreamers who see false visions and divine lying divinations; because the visible glory of Christ's kingdom remains still to be revealed."—"*The First Two Visions of Daniel*," *Rev. T. R. Birks, M. A., London, 1845, pages 257, 258.*

Although the ten commandments, the law of God, are found in the Roman Catholic versions of the Scriptures, as they were originally given, yet the faithful are instructed from the catechisms of the church, and not directly from the Bible. As it appears in these, the law of God has been changed and virtually reenacted by the Papacy. Furthermore, communicants not only receive the law from the church, but they deal with the church concerning any alleged infractions of that law, and when they have satisfied the ecclesiastical authorities, the whole matter is settled.

The second commandment, which forbids the making of, and bowing down to, images, is omitted in Catholic catechisms, and the tenth, which forbids coveting, is divided into two.

As evidence of the change which has been made in the law of God by the papal power, and that it acknowledges the change and claims the authority to make it, note the following from Roman Catholic publications: —

"*Question.*— Have you any other way of proving that the church has power to institute festivals of precept?

"*Answer.*— Had she not such power, she could not have done that in which all modern religionists agree with her, — she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority."—"*A Doctrinal Catechism,*" *Rev. Stephen Keenan, page 174. Imprimatur, John Cardinal McCloskey, archbishop of New York.*

"*Ques.*— How prove you that the church hath power to command feasts and holy days?

"*Ans.*— By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

"*Ques.*— How prove you that?

"*Ans.*— Because by keeping Sunday they acknowledge the church's power to ordain feasts, and to command them under sin: and by not keeping the rest by her commanded, they deny again, in fact, the same power." —"*An Abridgment of the Christian Doctrine,*" *composed in 1649, by Rev. Henry Tuberville, D. D., of the English College of Douay; New York, John Doyle, 1883, page 58.*

"Is not every Christian obliged to sanctify Sunday, to abstain on that day from unnecessary servile work? Is not the observance of this law among the most prominent of our sacred duties? But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."—"*The Faith of Our Fathers,*" *by James Cardinal Gibbons, Baltimore, John Murphy & Co., 1893, page 111.*

All Roman Catholic writers agree in this teaching. See page 441.

6. Until what time were the saints, times, and laws of the Most High to be given into the hands of the little horn?

"And they shall be given into his hand *until a time and times and the dividing of time.*" Dan. 7:25, last clause.

7. In what other prophecies is this same period mentioned?

"And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for *a time, and times, and half a time,* from the face of the serpent." Rev. 12:14. "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue [margin, to make war] *forty and two months.*" Rev. 13:5. See also Rev. 11:2. "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there *a thousand two hundred and threescore days.*" Rev. 12:6.

8. In symbolic prophecy what length of time is represented by a day?

"After the number of the days in which ye searched the

land, even forty days, *each day for a year*, shall ye bear your iniquities, even forty years." Num. 14: 34. See Eze. 4: 6.

NOTES.— A time in prophecy being the same as a year (see Dan. 11: 13, margin, and R. V.), three and one-half times would be three and a half years, or forty-two months, or twelve hundred and sixty days, since the calendar year of 360 days, or twelve months of thirty days each, is used in prophetic chronology. As each day represents a year, the period, the end of which was to mark the limit of the time of the supremacy of the little horn, the Papacy, over the saints, times, and the law, would therefore be twelve hundred and sixty years.

The decree of the emperor Justinian, issued in A. D. 533, recognized the Pope as "head of all the holy churches." (Justinian's Code, book 1, title 1. Baronius's Annals, A. D. 533.) The overwhelming defeat of the Ostrogoths in the siege of Rome, five years later, A. D. 538, was a death-blow to the independence of the Arian power then ruling Italy, and was therefore a notable date in the development of papal supremacy. With the period 533-538, then, commences the twelve hundred and sixty years of this prophecy, which would extend to the period 1793-1798. The year 1793 was the year of the Reign of Terror in the French Revolution, and the year when the Roman Catholic religion was set aside in France and the worship of reason was established in its stead. As a direct result of the revolt against papal authority in the French Revolution, the French army, under Berthier, entered Rome, and the Pope was taken prisoner Feb. 10, 1798, dying in exile at Valence, France, the following year. This period, 1793-1798, during which this death-stroke was inflicted upon the Papacy, fittingly and clearly marks the close of the long prophetic period mentioned in this prophecy. Any standard history of the time may be consulted in substantiation of the facts here stated.

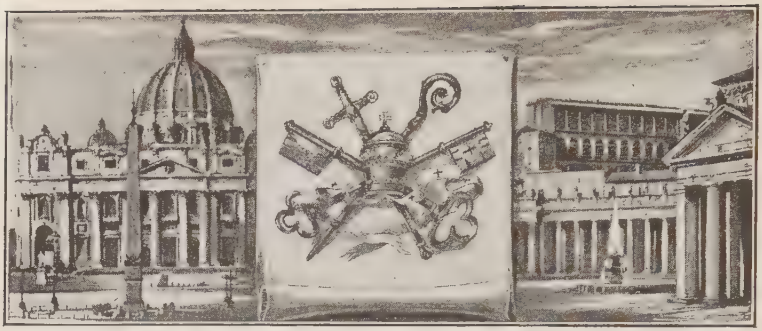
9. What will finally be done with the dominion exercised by the little horn?

"But the judgment shall sit, and they shall *take away his dominion, to consume and to destroy it unto the end.*" Dan. 7: 26.

10. To whom will the dominion finally be given?

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given *to the people of the saints of the Most High*, whose kingdom is *an everlasting kingdom*, and *all dominions* shall serve and obey Him." Verse 27.

NOTE.— Here, as in the second chapter of Daniel, the announcement of the setting up of the everlasting kingdom of God in the earth includes a brief outline of the history of this world; and the prophecies of Daniel concerning the powers that would oppose the purpose of God, furnish additional features of this outline. The exact fulfilment of this outline in the history of the world since the time of Nebuchadnezzar constitutes an unimpeachable testimony to the inspiration of these prophecies, and furnishes a ground of confidence that the unfulfilled portion of the prophecies will be wrought out in the future with absolute certainty and in every detail.



ST. PETER'S AND THE VATICAN

"He as God sitteth in the temple of God." 2 Thess. 2:4.

THE VICAR OF CHRIST

1. WHAT appeared unto Daniel in 538 B. C., the same year in which Babylon fell?

"In the third year of the reign of King Belshazzar a *vision* appeared unto me, even unto me Daniel, after that which appeared unto me at the first." Dan. 8:1.

2. Where was Daniel at this time?

"And I saw in a vision; and it came to pass, when I saw, that I was *at Shushan* in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai." Verse 2.

3. What first attracted the prophet's attention?

"Then I lifted up mine eyes, and saw, and, behold, there stood before the river *a ram* which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last." Verse 3.

4. What power was represented by the ram having two horns?

"The ram which thou sawest having two horns are *the kings of Media and Persia.*" Verse 20.

5. How are the rise and work of this power described?

"I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and *became great.*" Verse 4.

6. What symbol was next introduced in the vision?

"And as I was considering, behold, *an he goat* came from the

west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes." Verse 5.

7. What did the goat with the notable horn represent?

"And the rough goat is *the king of Grecia:* and the great horn that is between his eyes is *the first king.*" Verse 21.

8. How was the conquest of Medo-Persia by Grecia foretold in this symbolic prophecy?

"And I saw him come close unto the ram, and he was moved with choler against him, and *smote the ram, and brake his two horns:* and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand." Verse 7.

9. When the he goat "was strong," what occurred?

"Therefore the he goat waxed very great: and when he was strong, *the great horn was broken;* and for it came up four notable ones toward the four winds of heaven." Verse 8.

10. Who was represented by "the great horn," and what followed when it was broken?

"And the rough goat is the king [kingdom] of Grecia: and the great horn that is between his eyes is *the first king.* Now that being broken, whereas four stood up for it, *four kingdoms shall stand up out of the nation,* but not in his power." Verses 21, 22.

NOTES.— From the interpretation given, it is plain that the notable "horn" upon the he goat represented Alexander the Great, who led the Grecian forces in their conquest of Medo-Persia. Upon the death of Alexander at Babylon, B. C. 323, there followed a brief period of confusion in the struggle for the kingdom, but the succession was definitely determined by the battle of Ipsus, B. C. 301. Alexander's four leading generals — Cassander, Lysimachus, Ptolemy, and Seleucus — became his successors.

"The vast empire created by Alexander's unparalleled conquests was distracted by the wranglings and wars of his successors, and before the close of the fourth century before Christ, had become broken up into many fragments. Besides minor states, four well-defined and important monarchies rose out of the ruins. . . . Their rulers were Lysimachus, Cassander, Seleucus Nicator, and Ptolemy, who had each assumed the title of king. The great horn was broken; and instead of it came up four notable ones toward the four winds of heaven."— *Myers's "History of Greece," page 457, edition 1902.*

11. What came out of one of the four horns of the goat?

"And out of one of them came forth *a little horn,* which waxed *exceeding great,* toward the south, and toward the east, and toward the pleasant land." Verse 9.

12. What interpretation is given to this little horn?

"And in the latter time of their kingdom, when the transgressors are come to the full, *a king of fierce countenance, and understanding dark sentences, shall stand up.*" Verse 23.

13. What did this little horn do to the people of God?

"And it waxed great, even to the host of heaven; and *it cast down some of the host and of the stars to the ground, and stamped upon them.*" Verse 10.

14. In what literal language is this persecution of the people of God further described?

"And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people." Verse 24.

15. How was this little horn to exalt itself against Christ and His mediatorial work?

"Yea, it magnified itself, even to the Prince of the host, and *it took away from Him the continual burnt offering,* and the place of His sanctuary was cast down." Verse 11, R. V.

16. In the interpretation of the vision, how is this self-exaltation set forth?

"And through his policy also he shall cause craft to prosper in his hand; and *he shall magnify himself in his heart,* and by peace shall destroy many: *he shall also stand up against the Prince of princes;* but he shall be broken without hand." Verse 25.

17. What similar language is used by the apostle Paul in describing the "mystery of iniquity," or "man of sin"?

"That day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; *who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God.*" 2 Thess. 2: 3, 4.

NOTE.— The last two scriptures evidently describe one and the same power,— a power which, while religious and professedly Christian, is anti-christian in spirit, and the very "man of sin" himself. Possessed with the selfish ambition of Lucifer (Isa. 14: 12-14; Eze. 28: 17), he assumes to occupy the very seat and place of Deity in the temple of God. Professing to be Christ's vicar, or personal representative on earth, he magnifies himself against Christ, and "stands up," or reigns, in the place of, and "against," the Prince of princes.

18. What was given into the hands of the power represented by the little horn?

"And *the host* was given over to it together with *the continual burnt offering* through transgression." Dan. 8: 12, first clause, R. V.

19. What did this power do to the truth?

"And *it cast down truth to the ground*, and it did its pleasure and prospered." Same verse, last clause, R. V.

NOTES.— The interpretation already given to this vision shows plainly that the power represented by the little horn is the successor of Medo-Persia and Grecia. In the vision of the seventh chapter of Daniel, which is closely related to this vision, the fourth beast represented the fourth kingdom, or Rome, in its entirety, special attention, however, being given to the "little horn" phase of its history. As shown by the work attributed to it, this little horn, which arose among the ten kingdoms into which Rome was divided, was to be a religio-political power, which was to change the times and law of God, and persecute the people of God. In the vision of the eighth chapter the ecclesiastical features of this fourth world power are especially noticed and emphasized, and hence the only symbol there used to represent it is the "little horn" which waxed "exceeding great."

The religion of all the four great monarchies mentioned in these prophecies was paganism; but the paganism of ancient Babylon was reproduced in pagan Rome, and then adapted and adopted by papal Rome. The little horn of the eighth chapter represents Rome, both pagan and papal, in its ecclesiastical aspect, with its union of paganism, and later of apostate Christianity, with the secular power; with its antichristian persecutions of the saints of God; with its perversion of the priesthood of Christ; and with its assertion of both temporal and spiritual power over all the world. It is evident that pagan Rome is introduced into this prophecy chiefly as a means of locating the place and work of papal Rome, and the ecclesiastical features of pagan Rome as typical of the same features accentuated in papal Rome, and that the emphasis is to be placed upon the fulfilment of the prophecy in the work of papal Rome. A careful comparison of Dan. 7: 21, 25, with Dan. 8: 10-12, R. V., and 2 Thess. 2: 3, 4, will amply justify this conclusion.

"The Romans could not forget — never did forget — that they had once been masters and rulers of the world. Even after they had become wholly unfit to rule themselves, let alone the ruling of others, they still retained the temper and used the language of masters. . . . In the absence of an emperor in the West the popes rapidly gained influence and power, and soon built up an ecclesiastical empire that in some respects took the place of the old empire and carried on its civilizing work."— *Myers's "Rome; Its Rise and Fall," Boston, 1900, pages 398, 399, 442, 443.*

The host and the stars of Dan. 8: 10 are the same as the saints of the Most High of Dan. 7: 25; and the Prince of the host of Dan. 8: 11 is the Prince of princes, or Christ. When the same being appeared to Joshua (Joshua 5: 13-15, margin), He applies the same expression to Himself.

In Dan. 8: 11-13, in the Revised Version, the words "burnt offering" have been supplied by the translators after the word "continual," but this rendering seems to place too restricted a meaning upon the word "continual." The fact that no word is connected with "continual" in the original text, although in the typical service of the sanctuary it is used with "burnt offering" (Ex. 29: 42), with "incense" (Ex. 30: 8, here rendered perpetual), and with "showbread" (Num. 4: 7), indicates that that which is continual represents the *continual service or mediation of Christ in the heavenly sanctuary*, in which all that was continual in the typical

service found its antitype and fulfilment. See Heb. 6: 19, 20; 7: 1-3, 14-16, 23-25. The action which made the Pope the vicar of God and the high priest of the apostasy, really took away from Christ, as far as human intent and power were concerned, his place and work as the only mediator between God and man (1 Tim. 2: 5), and this took away from Him, as far as man could take it away, the continual mediation, according to the prediction in this prophecy.

The prophecies of Daniel are cumulative and widening in their view, each carrying matters farther than the preceding one, and bringing out more explicitly and more in detail important features down the stream of time. In Daniel 2, under the fourth universal kingdom, the Papacy is not represented under any direct symbol or figure at all,— simply Rome in its united and divided state; in Daniel 7 Rome is symbolized by the "little horn" coming up among the ten horns representing the divided state of Rome; while in Daniel 8 the only figure used to represent the fourth world power is the "little horn" which waxed "exceeding great."

In each of these last two chapters the little horn is introduced to tell especially of the workings of the same terrible power — Rome papal. Both chapters deal with the same great apostasy. In the seventh chapter, the little horn takes away *the law of God.* In the eighth chapter, it takes away *the gospel.* Had it taken away only the law, this would have vitiated the gospel; for, with the law of God gone, even the *true* gospel could not save, because the law is needed to convict and give a knowledge of sin. And had the Papacy taken away only the gospel, and left the law, salvation through such a system would still have been impossible, for there is no salvation for sinners through even the law of God itself apart from Christ and the gospel. But to make apostasy doubly sure, this power changes, vitiates, and takes away both the *law* and the *gospel.*

In changing the Sabbath, the Papacy struck directly at the very heart and seal of the law of God, just as in substituting its own mediatorial system for that of Christ's it struck directly at the heavenly sanctuary and its service, which, in his epistle to the Hebrews, Paul shows to be the very heart and essence of the gospel.

20. What question was asked in the hearing of the prophet?

"Then I heard one saint speaking, and another saint said unto that certain saint which spake, *How long shall be the vision concerning the daily sacrifice,* and the transgression of desolation, to give both the sanctuary and the host to be trodden underfoot?" Dan. 8: 13.

21. What answer was addressed to Daniel?

"And he said unto me, *Unto two thousand and three hundred days; then shall the sanctuary be cleansed.*" Verse 14.

NOTE.— In verse 13, R. V., the vision is clearly defined. It is "the vision concerning the continual burnt offering [or continual mediation], and the transgression that maketh desolate," which results in giving both the sanctuary and the people of God to be trodden underfoot. The time when the vision was to have its special application is stated in verse 17 to be "at the time of the end," or in the last days. This is additional proof that this prophecy was to find its complete fulfilment in papal Rome only, as pagan Rome passed away many centuries ago. The sanctuary and the twenty-three-hundred-day period here referred to are considered at length in succeeding readings. See pages 230, 238.

22. What prophetic period begins at the time when the continual mediation of Christ was taken away by the Papacy?

"And from the time that the continual burnt offering shall be taken away, and the abomination that maketh desolate set up, there shall be *a thousand two hundred and ninety days.*" Dan. 12: 11, R. V.

A.D. 503 508 — THE 1290 YEARS — A.D. 1793 1798

NOTES.— Inasmuch as the taking away of the continual mediation of Christ is made the beginning of a prophetic period, there must be some definite act at some definite time which, in form and intent, takes from Christ His priestly work in the heavenly sanctuary. This act was the official decree of an ecclesiastical council held at Rome in 503 A. D., by which it was declared "that the Pope was judge as God's vicar, and could himself be judged by no one." See Hardouin's "Councils," Vol. II, page 983; Labbe and Cossart's "Councils," Vol. IV, col. 1364; and Bower's "History of the Popes" (three-volume edition), Vol. I, pages 304, 305. The work of Clovis, king of the Franks, who earned for himself the title of "the eldest son of the church" by his campaigns to subdue the kingdoms hostile to the Papacy, contributed much toward putting into practical effect this claim of the Papacy, which finally resulted in establishing the Pope as the head of the Roman priesthood which has usurped the priestly work of Christ, and has established another system of mediation in its place. This work of Clovis came to its climax in the period 503-508, and this period therefore becomes the natural one from which to date the 1290 years of Dan. 12: 11, which would accordingly end in the period 1793-98, at the same time as the 1260 years of Dan. 7: 25. See notes on page 223.

"With Rome would have fallen her bishop, had he not, as if by anticipation of the crisis, reserved till this hour the master-stroke of his policy. He now boldly cast himself upon an element of much greater strength than that of which the political convulsions of the time had deprived him; namely, that the bishop of Rome is the successor of Peter, the prince of the apostles, and, in virtue of being so, is Christ's vicar on earth. In making this claim, the Roman pontiffs vaulted at once over the throne of kings to the seat of gods: Rome became once more the mistress of the world, and her popes the rulers of the earth."—*"The Papacy," by J. A. Wylie, page 34.*

23. What assurance was given to Daniel concerning the period of time mentioned in verse 14?

"And the vision of the evening and the morning which was told *is true;* wherefore shut thou up the vision; for it shall be for many days." Dan. 8: 26.

NOTES.— By the expression "the vision of the evening and the morning" reference is made to the vision concerning the twenty-three hundred days, as may be seen by referring to the marginal readings of Dan. 8: 14.

The interpretation of the vision of chapter 8 closes without making any explanation of the long period of time which was mentioned to Daniel in the answer to the question, "How long shall be the vision?" This important feature was left to be interpreted later. See next reading.

ARTAXERXES RESTORING THE VESSELS OF THE TEMPLE

"Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8: 14.

A GREAT PROPHETIC PERIOD

(The 2300 Days of Daniel 8)

OR THE TIME OF RESTORATION AND OF JUDGMENT

1. IMMEDIATELY after the vision of Daniel 8, what did Daniel learn from his study of the prophecy of Jeremiah?

"In the first year of Darius . . . *I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.*" Dan. 9: 1, 2.

NOTE.— The first deportation to Babylon, when Daniel and his companions were carried captive, was in B. C. 606, and the seventy years of Jeremiah's prophecy would therefore expire in B. C. 536. The first year of Darius was B. C. 538, and the restoration period was therefore only two years distant from that time.

2. What did this nearness of the time of restoration from captivity lead Daniel to do?

"And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes." Verse 3.

3. What urgent petition of the prophet connects this prayer with the vision of the taking away of the continual mediation and the desolation of the sanctuary recorded in Daniel 8?

"Now therefore, O our God, hear the prayer of Thy servant, and his supplications, and *cause Thy face to shine upon Thy sanctuary that is desolate*, for the Lord's sake." Dan. 9: 17.

4. At the conclusion of Daniel's prayer, what assurance did Gabriel give him?

"And he informed me, and talked with me, and said, *O Daniel, I am now come forth to give thee skill and understanding.*" Verse 22.

5. What previous instruction connected with the vision of Daniel 8 was thus being more fully carried out?

"And I heard a man's voice between the banks of Ulai, which called, and said, *Gabriel, make this man to understand the vision.*" Dan. 8: 16.

6. Why was further instruction concerning this vision necessary?

"And *I Daniel fainted, and was sick certain days;* afterward I rose up, and did the king's business; and *I was astonished at the vision, but none understood it.*" Verse 27.

7. To what did Gabriel now direct Daniel's attention?

"At the beginning of thy supplications the commandment came forth, and I am come to show thee: for thou art greatly beloved: therefore *understand the matter,* and *consider the vision.*" Dan. 9: 23.

NOTES.— There is abundant evidence that the instruction in the ninth chapter of Daniel supplements and interprets the vision of the eighth chapter. Note the following facts: —

(1) Daniel did not understand the vision concerning the treading down of his people and the sanctuary, and therefore searched the prophecies anew concerning the period of captivity.

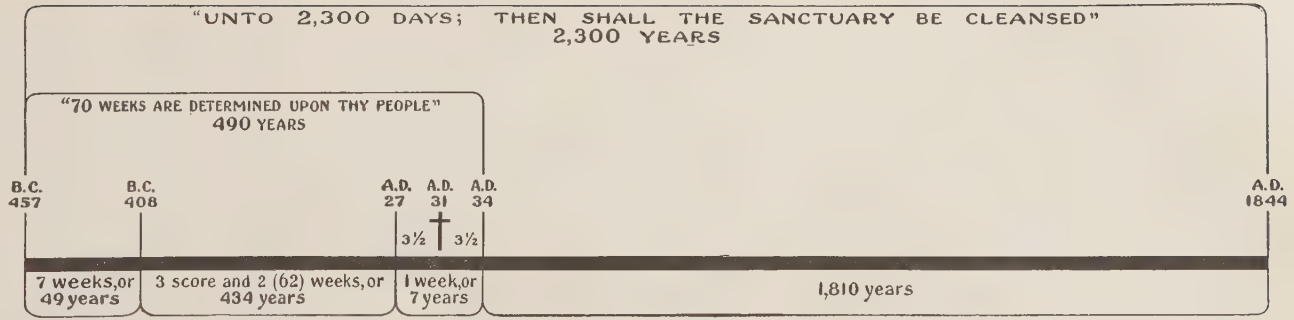
(2) He evidently made a connection between the period of seventy years mentioned by Jeremiah and the twenty-three hundred days of the vision, and he at once began to pray earnestly for the restoration of the city and the sanctuary.

(3) The angel Gabriel, who appeared to him at the first, and interpreted all the vision with the exception of the twenty-three hundred days, now appears, and again directs his attention to the vision.

(4) The events of the vision begin with the kingdom of the Medes and Persians, the era of the restoration of the Jews to their own land. In the absence of any instruction to the contrary, this would be the natural time in which to locate the beginning of the period of twenty-three hundred days; and this is the very time given for the beginning of the seventy weeks, which are clearly a part of the twenty-three hundred days, and thus determine the time of their commencement.

(5) The seventy weeks, or four hundred and ninety years, extend from the restoration of literal Jerusalem and the literal temple to the preaching of the gospel to all the world. See Acts 15: 14-17. This special preaching of the gospel was completed in one generation, and was followed by the destruction of Jerusalem.

(6) The twenty-three hundred prophetic days, or twenty-three hundred literal years, begin at the same time as the four hundred and ninety years, or seventy weeks, or in B. C. 457, when the commandment to restore and build Jerusalem went forth; and extend from the restoration of literal



THE 2300 DAYS

The heavy line represents the full 2300 year-day period, the longest prophetic period in the Bible. Beginning in B. C. 457 when the decree was given to restore and build Jerusalem (Ezra 7: 11-26; Dan. 9: 25), seven weeks (49 years) are measured off to indicate the time occupied in this work of restoration. These, however, are a part of the sixty-nine weeks (483 years) that were to reach to Messiah, the Anointed One. Christ was anointed in 27 A. D., at His baptism. Matt. 3: 13-17; Acts 10: 38. In the midst of the seventieth week (31 A. D.), Christ was crucified, or "cut off," which marked the time when the sacrifices and oblations of the earthly sanctuary were to cease. Dan. 9: 26, 27. The remaining three and one-half years of this week reach to 34 A. D., or to the stoning of Stephen, and the great persecution of the church at Jerusalem which followed. Acts 7: 59; 8: 1. This marked the close of the seventy weeks, or 490 years, allotted to the Jewish people.

But the seventy weeks are a part of the 2300 days; and as they (the seventy weeks) reach to 34 A. D., the remaining 1810 years of the 2300-day period must reach to 1844, when the work of judgment, or cleansing of the heavenly sanctuary, was to begin. Rev. 14: 6, 7. Then special light began to shine upon the whole sanctuary subject, and Christ's mediatorial or priestly work in it.

Four great events, therefore, are located by this great prophetic period,— the first advent, the crucifixion, the rejection of the Jewish people as a nation, and the beginning of the work of final judgment.

Jerusalem and the typical temple service after the captivity in ancient Babylon, in the time of the Medes and Persians, to 1844 A. D., the time for the restoration of spiritual Jerusalem and of the knowledge of the mediation of Christ in the heavenly sanctuary, taken away by the little horn, after the captivity in modern Babylon. This work of restoration is to be accomplished in one generation by preaching the gospel to all the world (Rev. 14: 6-12), and this will be followed by the destruction of the world, or fall of all nations, of which the destruction of Jerusalem was a type.

8. What portion of the 2300 days (years) mentioned in the vision, was allotted to the Jews?

"*Seventy weeks* are determined upon thy people and upon thy holy city." Verse 24, first clause.

NOTES.— "As both the 2300 years of chapter 8 and the 'seventy weeks' of chapter 9 start from the Persian period of Jewish history, in other words, as they both date from the *restoration era* which followed the Babylonian captivity, their starting-points must be either identical or closely related chronologically."—"*Light for the Last Days*," *by H. Grattan Guinness, London, Hodder and Stoughton, 1893, page 183.*

"There is plainly a close correspondence between the two visions of Daniel 8 and Daniel 9. The seventy weeks are said to be *cut off* for certain distinct objects; and this implies a longer period from which they are separated, either the course of time in general, or some period distinctly revealed. Now the previous date (the 2300 days) includes two events,—the restoration of the sacrifice, and the desolation. The first of these is identical in character with the seventy weeks, which are a period of the restored polity of Jerusalem; and hence the most natural of the cutting off is that which refers it to the whole period of the former vision."—"*First Elements of Sacred Prophecy*," *by T. R. Birks, London, 1843, pages 359, 360.*

9. What was to be accomplished at the close of the seventy weeks?

"To finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy." Same verse, latter part.

NOTE.— For "the Most Holy," the Douay version reads, "the Saint of saints."

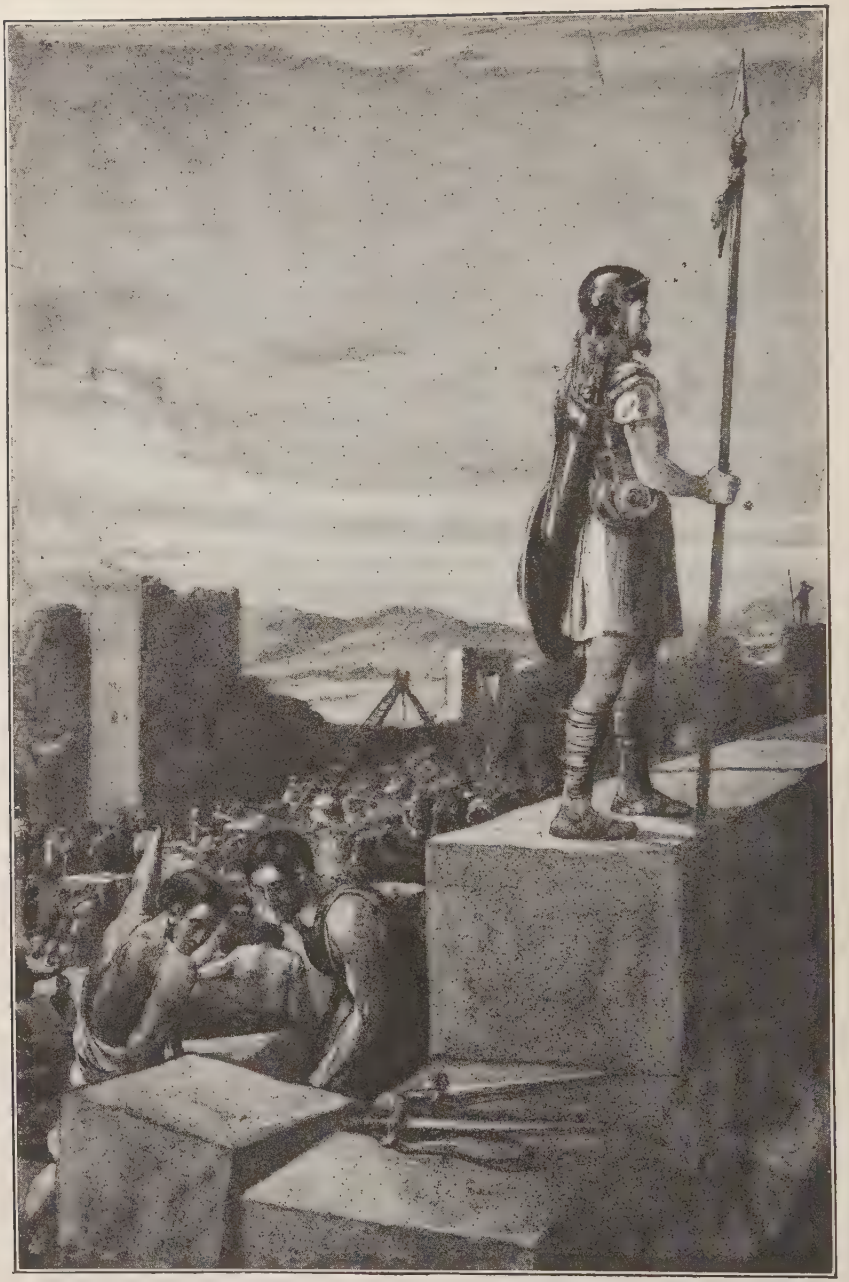
10. What portion of this period was to reach to Christ, the Messiah, or Anointed One?

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince shall be *seven weeks, and threescore and two weeks.*" Verse 25, first part.

NOTE.— The word Messiah means anointed, and Jesus was anointed with the Holy Spirit (Acts 10: 38) at His baptism in 27 A. D. Matt. 3: 16.

11. At the end of this time, what was to be done to Messiah?

"And after threescore and two weeks shall Messiah be *cut off.*" Verse 26, first part.



REBUILDING OF JERUSALEM

"And they builded, and finished it, according to the commandment of the God of Israel." Ezra 6: 14.

12. How was the destruction of Jerusalem and the sanctuary by the Romans then foretold?

"And the people of the prince that shall come shall *destroy the city and the sanctuary;* and the end thereof shall be with a flood, and unto the end of the war desolations are determined." Same verse, last part.

13. What was Messiah to do during the seventieth week?

"And He shall *confirm the covenant* with many for one week." Verse 27, first clause. See Matt. 26: 26-28.

14. What was He to take away in the midst of this week?

"And in the midst of the week He shall cause the *sacrifice and the oblation to cease.*" Same verse, next clause.

NOTE.— Ancient Babylon took away the typical service by the destruction of the temple at the capture of Jerusalem. This service was restored at the rebuilding of Jerusalem, but was perverted into mere formalism by the Jews, and was taken away by Christ at the first advent, when He blotted out the handwriting of ordinances, and "took it out of the way, nailing it to His cross." Col. 2: 14. He then became "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8: 2. Thus He established the service in the heavenly sanctuary. The little horn, the Papacy, as far as was within its power, took away from the people the mediation of Christ in the heavenly sanctuary, and substituted for it the Roman priesthood, with the Pope as Pontifex Maximus, or high priest. Power over this truth of the gospel and over the people of God was allowed to the Papacy because of transgression (Dan. 8: 12, R. V.), just as the people of Jerusalem were given into the hand of the king of ancient Babylon for the same reason. 1 Chron. 9: 1. Thus has the Papacy "cast down the truth to the ground," and has trodden underfoot the sanctuary and the people of God.

15. How are the judgments upon Jerusalem again foretold?

"And for the overspreading of abominations He shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." Remainder of verse 27.

NOTE.— Seventy weeks would be four hundred and ninety days; and as a day in prophecy represents a year (Num. 14: 34; Eze. 4: 6), this period would be four hundred and ninety years. The commandment to restore and build Jerusalem was brought to its completion by Artaxerxes Longimanus in the seventh year of his reign (Ezra 6: 14; 7: 7, 8), which, as already noted, was B. C. 457. From this date the sixty-nine weeks, or four hundred and eighty-three years, would extend to the baptism of Christ in 27 A. D., and the whole period to 34 A. D., when the martyrdom of Stephen occurred, and the gospel began to be preached to the Gentiles. Before the end of that generation Jerusalem was destroyed by the Romans, 70 A. D. The twenty-three hundred years would extend from B. C. 457 to 1844 A. D., when began the great second advent movement, which calls upon all to come out of modern Babylon, and to prepare for the next great event, the coming of Christ and the destruction of the world by fire.

16. What question was asked in the vision of Daniel 8?

"Then I heard a holy one speaking; and another holy one said unto that certain one which spake, *How long shall be the vision concerning the continual burnt offering, and the transgression that maketh desolate, to give both the sanctuary and the host to be trodden underfoot?*" Dan. 8: 13.

NOTES.— Literal Jerusalem was given into the hands of ancient Babylon, and the typical service in the earthly sanctuary was thus taken away. Dan. 1: 1, 2. This was prophetic of the experience of spiritual Jerusalem in modern Babylon, foretold in the prophecies of Daniel and John, and of the taking away of the mediation of Christ in the heavenly sanctuary. Dan. 7: 25; 8: 13. These two visions expose the work of modern Babylon, the Papacy, and determine the limit of its permitted power over the people of God, and of its perversion of the gospel of Christ in substituting another mediatorial system for the work of Christ in the heavenly sanctuary.

The general theme upon which the book of Daniel treats is Babylon, both ancient and modern. Chapters 1-6, inclusive, present certain historical facts leading up to the fall of ancient Babylon, and an attempt to destroy the prophet Daniel himself and the final attempt to destroy the people of God,— a brief historical outline, which is in itself a prophecy of modern Babylon. Chapters 7-12, inclusive, contain prophecies relating especially to modern Babylon, which supplement the historical prophecy of the previous chapters, and which enable us to draw a very exact and striking parallel between ancient and modern Babylon. A brief outline of this parallel may be stated thus: —

(1) In the religion of ancient Babylon, image-worship found a prominent place. The same is true of modern Babylon.

(2) Ancient Babylon affirmed that the gods (or God) dwelt not in the flesh. By the dogma of the immaculate conception of the Virgin Mary (that is, that she herself was born without the taint of original sin), modern Babylon teaches that God, in the person of His Son, did not take the same flesh with us; that is, sinful flesh.

(3) Ancient Babylon persecuted those who refused to accept her dogmas and worship according to her laws. Modern Babylon has done the same.

(4) The king of ancient Babylon set himself above God, and attempted to make his kingdom an everlasting kingdom. So does modern Babylon.

(5) Ancient Babylon rejected the true gospel as taught to Nebuchadnezzar, and the fall of Babylon came in consequence. Modern Babylon has done the same in her rejection of the true gospel as brought to her in the Reformation, and her fall is inevitable and impending.

(6) The fall of ancient Babylon came just at the time when it was giving expression to its contempt of all its enemies, and its confidence in its own permanence. This experience will be repeated in the history of modern Babylon.

17. What prophetic period, therefore, extends to the deliverance of God's people from the captivity in modern Babylon, and the restoration to them of the mediation of Christ?

"And he said unto me, *Unto two thousand and three hundred days;* then shall the sanctuary be cleansed." Verse 14.

NOTE.— The earthly sanctuary was a type of the heavenly sanctuary (Heb. 9: 23, 24; Lev. 16: 29, 30, 33); the cleansing of the earthly sanctuary was typical of the cleansing in the heavenly sanctuary; and this cleansing of the sanctuary accomplished on the great day of atonement is the clos-

ing work of Christ in His mediation for sin. And the commencement of the cleansing of the heavenly sanctuary marks the beginning of a new era in the experience of the people of God on earth; namely, the deliverance from the power of modern Babylon, the restoration to them of the knowledge of the mediation of Christ for them in the heavenly sanctuary, and a cleansing from sin in preparation for the second advent of Christ. The cleansing of the heavenly sanctuary involves the investigative judgment, which will be followed by the plagues, and Christ's coming. This period, therefore, determines the time of restoration and of judgment.

18. What is said of those who live to see the deliverance from modern Babylon, and the restoration of the true gospel?

"Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." Dan. 12: 12.

NOTE.— The 1335 days (years) of Dan. 12: 12 are evidently a continuation of the 1290 days (years) of the previous verse, which commence with the taking away of the mediation of Christ, in the period 503-508 A. D. See under question 22 in reading on "The Vicar of Christ," page 229. The 1335 days, or years, would therefore extend to the period 1838-43, the time of the preaching of the judgment-hour, in preparation for the cleansing of the sanctuary, and the accompanying work at the end of the 2300 days, or years, of Dan. 8: 14. At that time special blessings were to come upon those who were delivered from the errors and bondage of Rome, and had their minds directed anew to the mediation of Christ as the great High Priest in the heavenly sanctuary.

GENERAL NOTE ON THE PROPHECIES OF DANIEL.— The second chapter of Daniel presents in brief outline the divine program of history leading up to the establishment of the everlasting kingdom of God. The seventh chapter of Daniel presents somewhat more in detail the history of those earthly kingdoms which were to precede the establishment of the kingdom of God, the objective point of the prophecy being the little horn and its effort to change the laws and ordinances of God, and to destroy the subjects of the heavenly kingdom. The period allotted to the supremacy of this power, the Papacy (the 1260 years), is also indicated. The prophecy of the eighth chapter of Daniel covers the period from the restoration era in the time of the Persian kings and the establishment of the people of God in their own land, to the restoration era just preceding the second advent of Christ and the setting up of His everlasting kingdom. In this chapter the leading theme is the effort of the Papacy to substitute its own mediatorial system for the mediatorial work of Christ, and the announcement of a prophetic period (the 2300 years), at the end of which the counterfeit system introduced by the Papacy was to be fully exposed. The remaining chapters of Daniel supplement the prophecies of the second, seventh, and eighth chapters, and show that at the end of the first portion of the 2300-year period (the 70 weeks, or 490 years) Messiah was to appear and be cut off, following which would come the destruction of Jerusalem. In the closing chapter two new periods are introduced (the 1290 years and the 1335 years), at the end of which, as with the 2300 years, was to come the movement preparatory to the setting up of God's everlasting kingdom in the earth, in harmony with the prophecies of the second and seventh chapters.

THE TABERNACLE IN THE WILDERNESS

"Which was a figure for the time then present." Heb. 9:9.

THE ATONEMENT IN TYPE AND ANTITYPE

1. WHAT did God, through Moses, command Israel to make?

"And let them make Me *a sanctuary;* that I may dwell among them." Ex. 25:8.

2. What was offered in this sanctuary?

"In which were offered *both gifts and sacrifices.*" Heb. 9:9.

3. Besides the court, how many parts had this sanctuary?

"And the veil shall divide unto you between the *holy place* and the *most holy.*" Ex. 26:33.

4. What was in the first apartment, or holy place?

"For there was a tabernacle made; the first, wherein was the *candlestick,* and the *table,* and the *showbread;* which is called the sanctuary." Heb. 9:2. "And he put *the golden altar* in the tent of the congregation before the veil." Ex. 40:26. See also Ex. 30:1-6.

5. What was contained in the second apartment?

"And after the second veil, the tabernacle which is called the holiest of all; which had *the golden censer, and the ark of the covenant* overlaid round about with gold, wherein was . . . *the tables of the covenant.*" Heb. 9:3, 4. See also Ex. 40:20, 21.

6. By what name was the cover of the ark known?

"And thou shalt put *the mercy-seat* above upon the ark; and

in the ark thou shalt put the testimony that I shall give thee." Ex. 25: 21.

7. Where was God to meet with Israel?

"And there I will meet with thee, and I will commune with thee *from above the mercy-seat, from between the two cherubim which are upon the ark of the testimony.*" Verse 22.

8. What was in the ark, under the mercy-seat?

"And He wrote on *the tables*, according to the first writing, *the ten commandments.* . . . And I turned myself and came down from the mount, and *put the tables in the ark* which I had made." Deut. 10: 4, 5.

9. When did the priest minister in the first apartment of the sanctuary?

"Now these things having been thus prepared, the priests go in *continually* into the first tabernacle, accomplishing the services." Heb. 9: 6, R. V.

10. Who alone went into the second apartment, how often, and for what purpose?

"But into the second went *the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people.*" Verse 7.

11. What were sinners desiring pardon instructed to do?

"And if any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the Lord . . . then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned. And *he shall lay his hand upon the head of the sin-offering, and slay the sin-offering in the place of the burnt offering.*" Lev. 4: 27-29.

NOTE.— According to this, if a man sinned in Israel, he violated one of the ten commandments that were in the ark under the mercy-seat. These commandments are the foundation of God's government. To violate them is to commit sin, and so become subject to death. 1 John 3: 4; Rom. 6: 23. But there was a mercy-seat reared above these holy and just commandments. In the dispensation of His mercy, God grants the sinner the privilege of confessing his sins, and bringing a substitute to meet the demands of the law, and thus of obtaining mercy.

12. What was done with the blood of the offering?

"And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt offering, and *shall pour out all the blood thereof at the bottom of the altar.*" Verse 30.

NOTE.— After a person discovered his sin by the law which demanded the death of the transgressor, he first brought his offering, then he confessed his sin while laying his hands on the head of the victim, thus, in figure, transferring his sin to the victim; the victim was next slain in the court, or outer part of the sanctuary, and its blood put on the horns of the altar and poured at the foot of the altar. In this way sins were pardoned, and, in the typical service, transferred to the sanctuary.

13. After the accumulation of the sins of the year in this way, what service took place on the tenth day of the seventh month of each year?

"And this shall be a statute forever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, . . . for *on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord.*" Lev. 16: 29, 30.

14. How was the sanctuary itself to be cleansed, and how were the sins of the people to be finally disposed of?

"And he [the high priest] shall take of the congregation of the children of Israel two kids of the goats for a sin-offering. . . . And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats, one lot *for the Lord*, and the other lot *for the scapegoat.*" Verses 5-8.

NOTE.— The Hebrew word for scapegoat is *Azazel.* See margin of verse 8. It is used as a proper name, and, according to the opinion of the most ancient Hebrews and Christians, refers to Satan, or the angel who revolted and persisted in rebellion and sin.

15. What was done with the blood of the goat upon which the Lord's lot fell?

"Then shall he kill the goat of the sin-offering, that is for the people, and bring his blood within the veil, . . . *and sprinkle it upon the mercy-seat*, and before the mercy-seat." Verse 15.

16. Why was it necessary to make this atonement?

"And he shall make an atonement for the holy place, *because of the uncleanness of the children of Israel, and because of their transgressions in all their sins:* and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness." Verse 16.

NOTE.— Sins were conveyed into the sanctuary during the year by the blood of the personal sin-offerings offered daily at the door of the tabernacle. Here they remained until the day of atonement, when the high priest went into the most holy place with the blood of the goat on which the Lord's lot fell; and, bearing the accumulated sins of the year in before the mercy-seat, he there, in type, atoned for them, and so cleansed the sanctuary.

17. After having made atonement for the people in the most holy place, what did the high priest next do?

"And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat: and Aaron shall *lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness.*" Verses 20, 21.

NOTE.— The offering of the Lord's goat cleansed the sanctuary. By this offering the sins of the people, transferred there during the year, were, in type, atoned for; but they were not by this offering finally disposed of, or destroyed. The scapegoat, symbolizing Satan, the great tempter and originator of sin, was brought to the sanctuary, and upon his head were placed all these sins which Satan had tempted God's people to commit.

18. What final disposition was made of the sins of the people?

"And *the goat shall bear upon him all their iniquities unto a land not inhabited:* and he shall let go the goat in the wilderness." Verse 22.

19. What was this earthly sanctuary and its round of service?

"Which was *a figure* for the time then present." Heb. 9: 9.

20. Of what sanctuary, or tabernacle, is Christ the minister?

"A minister of the sanctuary, and of the true tabernacle, *which the Lord pitched, and not man.*" Heb. 8: 2.

21. Of what was the blood of all the sacrifices of the former dispensation only a type?

"Neither by the blood of goats and calves, but *by His own blood* He entered in once into the holy place, having obtained eternal redemption for us." Heb. 9: 12. See Eph. 5: 2.

NOTE.— Through the sacrifices and offerings brought to the altar of the earthly sanctuary, the penitent believer was to lay hold of the merits of Christ, the Saviour to come. In this way, and in this way only, was there any virtue connected with them.

22. At the death of Christ, what miraculous occurrence signified that the priestly work and services of the earthly sanctuary were finished?

"Jesus, when He had cried again with a loud voice, yielded up the ghost. And, behold, *the veil of the temple was rent in twain from the top to the bottom.*" Matt. 27: 50, 51.

NOTES.— Type had met antitype; the shadow had reached the substance. Christ, the great sacrifice, had been slain, and was about to enter upon His final work as our great high priest in the sanctuary in heaven.

THE SCAPEGOAT

"And Aaron shall . . . confess over him all the iniquities of the children of Israel." Lev. 16: 21.

The priestly work in the earthly sanctuary was typical of the work of Christ in the heavenly sanctuary. In the earthly, the atonement was performed on the last day of the ceremonial year. All who did not then have their sins atoned for were "cut off," and the camp was cleansed from sin. The atonement day was virtually a day of judgment for Israel, and the people whose sins had been atoned for were free from sin, and could enter upon the services of the new year clean in the sight of God. This work was kept up year after year. In the heavenly sanctuary, the sacrifice is offered but once; and but one atonement, or cleansing of the heavenly sanctuary, can be made, which must take place at the time assigned of God for it. And when the great atonement, or cleansing, of the heavenly sanctuary has been made, God's people will be forever free from sin, and the fate of all will be forever sealed. See Rev. 22: 11. This, as in the type, will be a day of judgment.

The round of service in the earthly sanctuary was God's service. It had to do with the sins of the people; not that the blood of the sacrifices offered there could in itself take away their sins, for it is expressly said that it could not. Heb. 10: 4. It could, however, show their *faith* in the efficacy of *Christ's blood* yet to be spilled, and to which the sanctuary work was intended constantly to direct their minds. The work there was a type, or shadow, of Christ's atoning work, and, as such, carries with it a significance that cannot be overestimated. Upon a correct understanding of the type depends a correct understanding of the antitype. The entire sanctuary service was an object-lesson of most important and vital gospel truth,— that of man's salvation and the atonement of sin.

23. What relation does the earthly sanctuary sustain to the heavenly?

"Who serve unto the *example* and *shadow* of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith He, that thou make all things according to the *pattern* showed to thee in the mount." Heb. 8: 5.

24. By what comparison is it shown that the heavenly sanctuary will be cleansed?

"It was therefore necessary that the patterns of things in the heavens should be purified with these; *but the heavenly things themselves with better sacrifices than these.*" Heb. 9: 23.

25. When Christ has finished His priestly mediatorial work in the heavenly sanctuary, what decree will go forth?

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Rev. 22: 11.

26. What event is directly connected with the blotting out of sin and the final refreshing from God's presence?

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from

the presence of the Lord; and *He shall send Jesus Christ,* which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Acts 3: 19-21.

27. According to the view of the judgment presented to Daniel, what is to be given to Christ while still before the Father?

"I saw . . . and, behold, one like the Son of man came . . . to the Ancient of days, and they brought Him near before Him. And there was given Him *dominion,* and *glory,* and *a kingdom,* that all people, nations, and languages, should serve Him." Dan. 7: 13, 14.

28. What will occur when the Lord descends from heaven?

"For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and *the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air:* and so shall we ever be with the Lord." 1 Thess. 4: 16, 17.

29. What statement immediately following the announcement mentioned in Rev. 22: 11, indicates that a judgment work had been in progress before Christ comes?

"And, behold, I come quickly; and *My reward is with Me, to give every man according as his work shall be.*" Rev. 22: 12.

NOTE.— The typical sanctuary service is fully met in the work of Christ. As the atonement day of the former dispensation was really a day of judgment, so the atonement work of Christ will include the investigation of the cases of His people prior to His coming the second time to receive them unto Himself.

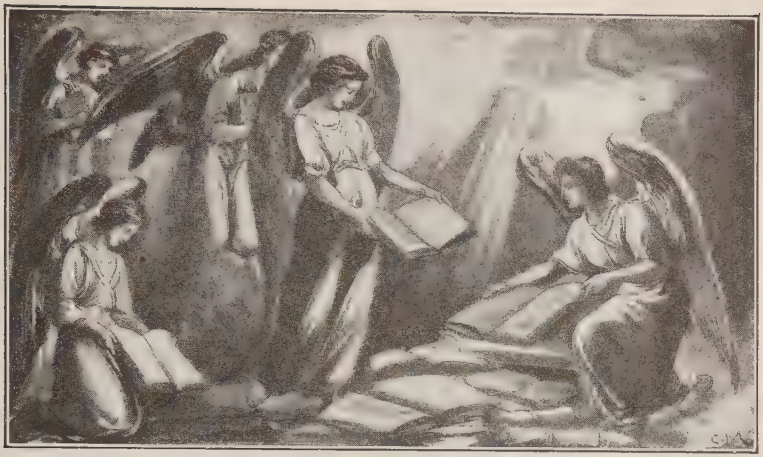
30. Is there a specified time for the cleansing of the heavenly sanctuary?

"And he said unto me, *Unto two thousand and three hundred days; then shall the sanctuary be cleansed.*" Dan. 8: 14.

31. How may one know that this does not refer to the earthly sanctuary?

"He said unto me, Understand, O son of man: for *at the time of the end shall be the vision.*" Verse 17.

NOTE.— The prophetic period of 2300 days (years) extends to 1844 A. D., while the divinely appointed services of the earthly sanctuary ceased at the cross (Dan. 9: 27; Matt. 27: 50, 51), and the sanctuary itself was destroyed in 70 A. D., when Titus captured Jerusalem. For explanation of the period here mentioned, see the preceding reading.



THE INVESTIGATIVE JUDGMENT

"The books were opened: . . . and the dead were judged out of those things which were written in the books." Rev. 20: 12.

THE JUDGMENT

1. WHAT assurance have we that there will be a judgment?

"God . . . hath appointed a day, in the which He will judge the world." Acts 17: 30, 31.

2. Was the judgment still future in Paul's day?

"As he reasoned of righteousness, temperance, and *judgment to come,* Felix trembled." Acts 24: 25.

3. How many must meet the test of the judgment?

"I said in mine heart, God shall judge *the righteous and the wicked.*" Eccl. 3: 17. "*For we must all appear before the judgment-seat of Christ;* that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5: 10.

4. What reason did Solomon give for urging all to fear God and keep His commandments?

"*For God shall bring every work into judgment,* with every secret thing, whether it be good, or whether it be evil." Eccl. 12: 14.

5. What view of the judgment scene was given Daniel?

"I beheld till the thrones were cast down [placed, R. V.], and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery

stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." Dan. 7: 9, 10.

6. Out of what will all be judged?

"And *the books were opened:* and another book was opened, which is the book of life: and *the dead were judged out of those things which were written in the books,* according to their works." Rev. 20: 12.

7. For whom has a book of remembrance been written?

"Then they that feared the Lord spake often one to another: and the Lord harkened, and heard it, and a book of remembrance was written before Him *for them that feared the Lord, and that thought upon His name.*" Mal. 3: 16. See Rev. 20: 12.

8. Who opens the judgment and presides over it?

"I beheld till the thrones were cast down [placed], and *the Ancient of days did sit.*" Dan. 7: 9.

9. Who minister to God, and assist in the judgment?

"Thousand thousands [of angels] ministered unto Him, and ten thousand times ten thousand stood before Him." Verse 10. See Rev. 5: 11.

10. Who is brought before the Father at this time?

"I saw in the night-visions, and, behold, *one like the Son of man* came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him." Dan. 7: 13.

11. What does Christ as the advocate of His people confess before the Father and His angels?

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but *I will confess his name before My Father, and before His angels.*" Rev. 3: 5. See Matt. 10: 32, 33; Mark 8: 38.

NOTE.— During this judgment scene, both the righteous and the wicked dead are still in their graves. The record of each one's life, however, is in the books of heaven, and by that record their characters and deeds are well known. Christ is there to appear in behalf of those who have chosen Him as their advocate. 1 John 2: 1. He presents His blood, as He appeals for their sins to be blotted from the books of record. As the place of judgment is in heaven, where God's throne is, and as Christ is present in person, it follows that the work of judgment is also in heaven. All are judged by the record of their lives, and thus answer for the deeds done in the body. This work will not only decide forever the cases of the dead, but will also close the probation of all who are living, after which Christ will come to take to Himself those who have been found loyal to Him.

12. After the subjects of the kingdom have been determined by the investigative judgment, what is given to Christ?

"And there was given Him *dominion*, and *glory*, and *a kingdom*, that all people, nations, and languages, should serve Him." Dan. 7: 14.

13. When He comes the second time, what title will He bear?

"And He hath on His vesture and on His thigh a name written, *King of kings*, and *Lord of lords*." Rev. 19: 16.

14. What will He then do for each one?

"For the Son of man shall come in the glory of His Father with His angels; and *then He shall reward every man according to his works*." Matt. 16: 27. See also Rev. 22: 12.

15. Where will Christ then take His people?

"*In My Father's house are many mansions:* if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, *I will come again, and receive you unto Myself; that where I am, there ye may be also*." John 14: 2, 3.

16. How many of the dead will be raised?

"For the hour is coming, in the which *all that are in the graves* shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28, 29. See also Acts 24: 15.

17. What time intervenes between the two resurrections?

"And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. *But the rest of the dead lived not again until the thousand years were finished*." Rev. 20: 4, 5.

18. What work did Daniel see finally assigned to the saints?

"I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and *judgment was given to the saints of the Most High;* and the time came that the saints possessed the kingdom." Dan. 7: 21, 22.

19. How long will the saints engage in this work of judgment?

"And I saw thrones, and they sat upon them, and *judgment was given unto them: . . . and they lived and reigned with Christ a thousand years*." Rev. 20: 4.

LOT FLEEING FROM SODOM

"Turning the cities of Sodom and Gomorrha into ashes." 2 Peter 2: 6.

20. Who will thus be judged by the saints?

"Do ye not know that *the saints shall judge the world?* and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that *we shall judge angels?* how much more things that pertain to this life?" 1 Cor. 6: 2, 3.

21. How will the decisions of the judgment be executed?

"And out of His [Christ's] mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the wine-press of the fierceness and wrath of Almighty God." Rev. 19: 15.

22. Why is the *execution* of the judgment given to Christ?

"For as the Father hath life in Himself; so hath He given to the Son to have life in Himself; and hath given Him authority to execute judgment also, *because He is the Son of man.*" John 5: 26, 27.

23. How was the opening of the judgment to be made known to the world?

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, *Fear God, and give glory to Him; for the hour of His judgment is come.*" Rev. 14: 6, 7.

NOTE.— There are three phases of the judgment mentioned in the Scriptures,— the investigative judgment, preceding the second advent; the judgment of the lost world and wicked angels by Christ and the saints during the one thousand years following the second advent; and the executive judgment, or punishment of the wicked at the close of this period. The investigative judgment takes place in heaven before Christ comes, in order to ascertain who are worthy to be raised in the first resurrection, at His coming, and who among the living are to be changed in the twinkling of an eye, at the sound of the last trump. It is necessary for this to take place before the second advent, as there will be no time for such a work between the coming of Christ and the raising of the righteous dead. The executive judgment on the wicked occurs after their cases have been examined by the saints during the thousand years. Rev. 20: 4, 5; 1 Cor. 6: 1-3. The investigative judgment is that which is announced to the world by the angel's message of Rev. 14: 6, 7.

THOU Judge of quick and dead,
Before whose bar severe,
With holy joy or guilty dread,
We all shall soon appear,—
Our cautioned souls prepare
For that tremendous day,
And fill us now with watchful care,
And stir us up to pray.

CHARLES WESLEY.

THE WISE MEN OF THE EAST

"We have seen His star in the east." Matt. 2: 2.

THE FIRST ANGEL

"Fear God, and give glory to Him; for the hour of His judgment is come." Rev. 14:7.

THE JUDGMENT-HOUR MESSAGE

1. WHAT prophetic view of the judgment was given Daniel?

"I beheld till the thrones were cast down [placed], and the Ancient of days did sit: . . . thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." Dan. 7:9, 10.

2. What assurance has God given of the judgment?

"Because *He hath appointed a day, in the which He will judge the world* in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, *in that He hath raised Him from the dead.*" Acts 17:31.

3. What message announces the judgment-hour come?

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for *the hour of His judgment is come:* and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:6, 7.

4. In view of the judgment-hour, what is proclaimed anew?

"*The everlasting gospel.*" Verse 6, first part.

5. How extensively is this message to be proclaimed?

"To *every nation*, and *kindred*, and *tongue*, and *people*." Verse 6, first part.

6. What is the whole world called upon to do?

"*Fear God, and give glory to Him.*" Verse 7.

7. What special reason is given for this?

"For *the hour of His judgment is come.*" Same verse.

8. Whom are all called upon to worship?

"*Him that made heaven, and earth.*" Same verse.

NOTE.— There is only one gospel (Rom. 1:16, 17; Gal. 1:8), first announced in Eden (Gen. 3:15), preached to Abraham (Gal. 3:8) and to the children of Israel (Heb. 4:1, 2), and proclaimed anew in every generation. In its development, the gospel meets the needs of every crisis in the world's history. John the Baptist in his preaching announced the kingdom of heaven at hand (Matt. 3:1, 2), and prepared the way for the first advent. John 1:22, 23. Christ Himself in His preaching of the gospel announced the fulfilment of a definite-time prophecy (the sixty-nine weeks, or 483 years, of Dan. 9:25), and called the people to repentance, in view of the coming of the predicted Messiah. Mark 1:14, 15. So when the time of the judgment comes, and Christ's second advent is near, a world-wide announcement of these events is to be made in the preaching of the everlasting gospel adapted to meet the need of the hour.

9. What prophetic period extends to the time of the cleansing of the sanctuary, or the investigative judgment?

"And he said unto me, Unto *two thousand and three hundred days;* then shall the sanctuary be cleansed." Dan. 8:14.

10. When did this long period expire?

In A. D. 1844. See reading on page 230.

NOTE.— Our Lord based His preaching of the gospel upon the fulfilment of the first part of the 2300 days, or years (Mark 1:14, 15), a prophecy which determined the time of the first advent. The whole period extends to the time of the judgment, just preceding the second advent, and at its expiration a special gospel message is sent to all the world proclaiming the judgment-hour at hand, and calling upon all to worship the Creator. The facts of history answer to this interpretation of the prophecy: for at this very time (1844) just such a message was being proclaimed in various parts of the world. This was the beginning of the great second advent message which is now being proclaimed throughout the world.

11. How is the true God distinguished from all false gods?

"Thus shall ye say unto them, *The gods that have not made the heavens and the earth,* even they shall perish from the earth. . . . *He* [*the true God*] *hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heavens by His discretion.*" Jer. 10:11, 12.

12. For what reason is worship justly due to God?

"For the Lord is a great God, and a great King above all gods. . . . *The sea is His, and He made it: and His hands formed*

the dry land. O come, let us worship and bow down: let us kneel before the Lord our *Maker.*" Ps. 95: 3-6.

13. Why do the inhabitants of heaven worship God?

"The four and twenty elders fall down before Him, . . . saying, Thou art worthy, O Lord, to receive glory and honor and power: *for Thou hast created all things,* and for Thy pleasure they are and were created." Rev. 4: 10, 11.

14. What memorial did God establish of His creative power?

"Remember *the Sabbath day,* to keep it holy. . . . *For in six days the Lord made heaven and earth, the sea, and all that in them is,* and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20: 8-11.

15. What place has the Sabbath in the work of salvation?

"Moreover also I gave them My Sabbaths, to be *a sign* between Me and them, that they might know that I am the Lord that *sanctify* them." Eze. 20: 12.

16. How many are concerned in the judgment?

"For we must *all* appear before the judgment-seat of Christ; that *every one* may receive the things done in his body, *according to that he hath done, whether it be good or bad.*" 2 Cor. 5: 10.

17. What will be the standard in the judgment?

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged *by the law of liberty.*" James 2: 10-12.

18. In view of the judgment, what exhortation is given?

"Let us hear the conclusion of the whole matter: *Fear God, and keep His commandments:* for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12: 13, 14.

NOTE.— A comparison of Rev. 14: 7 with Eccl. 12: 13, 14, suggests that the way to give glory to God is to keep His commandments, and that in giving the judgment-hour message, the duty of keeping the commandments would be emphasized. This is plainly shown in the description given of the people who are gathered out of every nation, kindred, tongue, and people as the result of the preaching of this message, in connection with the other messages which immediately follow and accompany it. Of this people it is said, "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12.

THE SECOND ANGEL "Babylon is fallen, is fallen." Rev. 14:8.

THE FALL OF MODERN BABYLON

1. WHAT announcement immediately follows the judgment-hour message of Rev. 14: 6, 7?

"And there followed another angel, saying, *Babylon is fallen, is fallen,* that great city." Rev. 14: 8, first part.

2. What reason is assigned for the fall of Babylon?

"Because *she made all nations drink of the wine of the wrath of her fornication.*" Same verse, last part.

3. How was the overthrow of ancient Babylon foretold?

"And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be *as when God overthrew Sodom and Gomorrah.*" Isa. 13: 19.

4. What call was made to come out of Babylon?

"*Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity;* for this is the time of the Lord's vengeance; He will render unto her a recompense." Jer. 51: 6.

5. What did ancient Babylon do to all the nations?

"Babylon hath been a golden cup in the Lord's hand, that *made all the earth drunken:* the nations have drunken of her *wine;* therefore the nations are *mad.*" Verse 7.

6. What was the effect of this apostasy?

"Babylon is *suddenly fallen and destroyed:* howl for her;

take balm for her pain, if so be she may be healed." Verse 8.

7. Just before the fall of Babylon, what did her king do?

"Belshazzar the king *made a great feast* to a thousand of his lords, and *drank wine* before the thousand." Dan. 5: 1.

8. By what command did the king repudiate the religion taught in Babylon by Daniel and others who feared God?

"Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein." Verse 2.

9. What marked the climax of Babylon's apostasy?

"Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them." Verse 3.

10. While drinking the wine, what gods did they honor?

"They drank wine, and *praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.*" Verse 4.

11. What immediately followed this complete apostasy?

"In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old." Verses 30, 31.

NOTE.— The gospel of the kingdom was preached in Babylon (see reading on "The Gospel of the Kingdom," page 209), and Nebuchadnezzar was brought to acknowledge and to worship the true God. But after the death of Nebuchadnezzar, Babylon relapsed into idolatry again, and this apostasy was rendered hopeless when Belshazzar used the sacred vessels from the house of God, dedicated to the worship of God, in which to drink the wine of Babylon while worship was offered to the false gods. Then came the handwriting on the wall, and the fall of ancient Babylon.

12. In the visions of John, what interpretation is given to the woman who sat upon many waters?

"And the woman which thou sawest *is that great city,* which reigneth over the kings of the earth." Rev. 17: 18.

NOTE.— The great city which reigned over the kings of the earth in John's time was Rome, and that city has given its name to the church which is represented by the woman, the Church of Rome, or the Papacy.

13. In this same prophecy, how is the Church of Rome, the Papacy, designated as the antitype of ancient Babylon?

"And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." Verse 5.

14. What specific statement emphasizes this identification?

"With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." Verse 2. See verse 4.

NOTES.— The Church of Rome is called Babylon, and its religion is a revival of the religion of ancient Babylon. She claims a priesthood with exceptional powers and privileges, just as did ancient Babylon. Through the dogma of the immaculate conception of the Virgin Mary, she denies that God in Christ dwelt in the same flesh as fallen man has, just as ancient Babylon did. See Dan. 2:11. She claims universal spiritual jurisdiction, and demands submission under pains and penalties, just as ancient Babylon did. See Daniel 3. She repudiates the fundamental gospel truth of justification by faith, and boasts of works, just as ancient Babylon did. See Dan. 4:30. A careful comparison of the ritual of ancient and modern Babylon shows that the latter is copied from the former; and it is easy to trace the connection historically through the paganism of political Rome.

On the overthrow of Babylon by the Persians, who nourished a traditional hatred for its idolatry, the Chaldean priesthood fled to Pergamos, in Asia Minor, and made it the headquarters of their religion. . . . The last pontiff king of Pergamos was Attalus III, who at his death bequeathed his dominions and authority to the Roman people, 133 B. C., and from that time the two lines of Pontifex Maximus were merged in the Roman one.—"*The False Christ,*" *J. Garnier, London, George Allen, 1900, Vol. II, pages 94, 95.* Thus did the religion of ancient Babylon become the religion of modern Babylon.

15. What did Jesus say of the sacramental wine?

"This cup is the new covenant in My blood." Luke 22:20, R. V.

16. What is the essential teaching of the new covenant?

"For this is the covenant that I will make with the house of Israel after those days, saith the Lord; *I will put My laws into their mind, and write them in their hearts:* and I will be to them a God, and they shall be to Me a people." Heb. 8:10.

17. When Christ thus ministers the law in the heart, what does it become?

"For *the law of the Spirit of life in Christ Jesus* hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:2-4.

18. In what other statement is this same truth expressed?

"It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." John 6:63.

19. What kind of teaching have men substituted for the words which are spirit and life?

"Howbeit in vain do they worship Me, *teaching for doctrines the commandments of men.* . . . And He said unto them, Full well ye reject the commandment of God, that ye may keep your own *tradition.*" Mark 7:7-9.

NOTES.— There are two cups, the cup of the Lord and the cup of Babylon. The wine in the Lord s cup represents the living truth, "as the truth is in Jesus;" the wine in the cup of Babylon represents her false doctrines, her substitution of human tradition for the living word and law of God, and the illicit connection which she has made between the church and the secular power, depending upon political power to enforce her teachings, rather than upon the power of God. By this very thing, while maintaining a form of godliness, she denies the power thereof. 2 Tim. 3:1-5.

The following quotation states the position of that church in regard to tradition: "Though these two divine streams [the Bible and tradition] are in themselves, on account of their divine origin, of equal sacredness, and are both full of revealed truths, still, of the two, tradition is to us more clear and safe."—"*Catholic Belief,*" *Rev. Joseph Faa Di Bruno, D. D.* (*Roman Catholic*), *page 45.*

The substitution of the law of the church for the law of God, in fulfilment of the prophecy in Dan. 7:25, testifies to the complete subordination of the Word of God to the authority of the church. The world-wide teaching of these doctrines in place of the pure gospel has led the world astray, and has made all the nations drink of the wine of her fornication. The Reformation of the sixteenth century was an effort to return to the pure truths of God's Word. In this the Reformers denied the supremacy of tradition over the Bible.

20. What relation does the Church of Rome sustain to other apostate churches?

"And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, *THE MOTHER OF HARLOTS* AND ABOMINATIONS OF THE EARTH." Rev. 17:5.

NOTES.— In the creed of Pope Pius IV, an authoritative statement of Roman Catholic belief, is found this statement: "I acknowledge the Holy Catholic Apostolic Church for *the mother and mistress of all churches.*" — *Article 10.* When the professed Protestant churches repudiate the fundamental principle of Protestantism by setting aside the authority of God's Word, and accepting tradition and human speculation in its place, they adopt the fundamental principle of modern Babylon, and may be regarded as the daughters of Babylon. Their fall is then included in the fall of Babylon, and calls for a proclamation of the fall of modern Babylon.

Many representatives of modern Protestantism have, in one way or another, rejected many fundamental doctrines of the Bible, such as,—

The fall of man.

The Bible doctrine of sin.

The infallibility of the Scriptures.

The sufficiency of the Scriptures as a rule of faith and practise.

The Deity of Christ, and His consequent headship over the church.
The miraculous conception and the virgin birth of our Lord.
The resurrection of Christ from the grave.
The vicarious, expiatory, and propitiatory atonement of Christ.
Salvation by grace through faith in the Lord Jesus Christ.
Regeneration by the power of the Holy Ghost.
The efficacy of the all-prevailing name of Christ in prayer.
The ministration and guardianship of holy angels.
Miracles as the direct manifestation and interposition of God's power.

Although many leaders of modern Protestantism known as higher critics have not formally adopted the creed of the Church of Rome, and have not become an organic part of that body, yet they belong to the same class in rejecting the authority of God's Word, and accepting in its place the product of their own reasonings. There is just as much apostasy in the one case as in the other, and both must therefore be included in Babylon, and both will go down in the fall of Babylon. The warning message applies with equal force to both classes.

21. To what extent is the apostasy, or fall, of modern Babylon, the mother, and of her daughters, to be carried?

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and *is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.* For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies." Rev. 18: 1-3.

NOTE.— In its largest sense, Babylon includes all false religions — all apostasy. The gospel message announcing her final overthrow should be a cause of rejoicing to every lover of truth and righteousness.

22. What final call to come out of Babylon is to go forth?

"And I heard another voice from heaven, saying, *Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues.* For her sins have reached unto heaven, and God hath remembered her iniquities." Verses 4, 5.

23. How complete is to be the fall of modern Babylon?

"And *a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. . . .* And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." Verses 21-24.

24. What song of triumph follows the overthrow of Babylon?

"Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to Him." Rev. 19: 6, 7.

THE THIRD ANGEL

"If any man worship the beast and his image, . . . the same shall drink of the wine of the wrath of God." Rev. 14: 9, 10.

THE CLOSING GOSPEL MESSAGE

A WARNING AGAINST FALSE WORSHIP

1. WHAT indicates that the messages of the judgment-hour and the fall of Babylon are two parts of a threefold message?

"And *the third angel followed them,* saying with a loud voice." Rev. 14: 9, first clause.

2. What apostasy from the worship of God is named in this message?

"If any man *worsnip the beast and his image, and receive his mark* in his forehead, or in his hand." Same verse, last part.

3. What is to be the fate of those who, instead of worshiping God, engage in this false worship?

"*The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation;* and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Verses 10, 11. See Isa. 33: 13-17; 34: 1-10; 1 Cor. 3: 13; Heb. 12: 29.

4. How are those described who heed this warning?

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Verse 12.

5. What description is given of the beast against whose worship this closing warning message is given?

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority." Rev. 13: 1, 2.

NOTE.— In this composite beast from the sea are combined the symbols of the seventh chapter of Daniel, representing Greece, Medo-Persia, and Babylon. The blasphemous words spoken by it, its persecution of the saints, and the time allotted to it (verses 5-7) show that this beast, under one of its seven-headed manifestations, is identical with the little horn of the vision of the seventh chapter of Daniel, modern Babylon, the Papacy. See reading on "The Kingdom and Work of Antichrist," page 218. The false worship here mentioned, the worship of the beast, is the rendering of that homage to the Papacy which is due to God alone. The system of religion enforced by the Papacy is the paganism of Babylon, Medo-Persia, Greece, and Rome, indicated by the composite character of the beast (verse 2), disguised under the forms and names of Christianity. The Pontifex Maximus of the ancient pagan religions was continued in the Pope, who is the head of the Roman priesthood, and who, in the exercise of his priestly functions, took away the mediation of Christ, and substituted a system of human mediation in its place, thus fulfilling the prophecy recorded in the eighth chapter of Daniel. See reading on "The Vicar of Christ," page 224.

6. What challenge is made by those who worship the beast?

"And they worshiped the dragon which gave power unto the beast: and they worshiped the beast, saying, *Who is like unto the beast? who is able to make war with him?*" Verse 4.

7. Whose sovereignty is thus challenged?

"Forasmuch as *there is none like unto Thee, O Lord;* Thou art great, and Thy name is great in might." Jer. 10: 6. See also Ps. 71: 19; 86: 8; 89: 6, 8.

8. What specifications of "the man of sin" are thus fully met?

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; *who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God.*" 2 Thess. 2: 3, 4. See pages 218-220.

NOAH PREACHING

"By faith Noah, being warned of God . . . prepared an ark." Heb. 11:7.

9. What did Babylon give to the nations to drink?

"She made all nations drink of *the wine of the wrath of her fornication.*" Rev. 14:8, last part. See pages 256, 257.

10. What are those to drink who accept the teachings of Babylon, and thus render homage to the beast?

"The same shall drink of *the wine of the wrath of God*, which is poured out without mixture into the cup of His indignation." Verse 10, first part.

NOTE.— The cup of the Lord, which contains the new covenant in the blood of Christ, and the cup of the wine of the wrath of Babylon are both offered to the world. To drink of the former, that is, to accept the teaching of the true gospel, is to receive everlasting life; but to drink of the wine of Babylon, that is, to accept the false gospel taught by the Papacy, will result in drinking of the wine of the wrath of God from the cup of His indignation. The true gospel means everlasting life; the false gospel means everlasting death.

11. Under what threatened penalty is the worship of the image of the beast enforced?

"And he had power to give life unto the image of the beast, that the image of the beast should both speak, and *cause* [*decree*] *that as many as would not worship the image of the beast should be killed.*" Rev. 13:15.

NOTE.— For an explanation of the image of the beast, see reading on "The United States in Prophecy," page 271.

12. What universal boycott is to be employed, in an attempt to compel all to receive the mark of the beast?

"And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and *that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.*" Verses 16, 17.

NOTE.— Regarding the mark of the beast, see reading on "The Seal of God and the Mark of Apostasy," page 446.

13. Who is the real power operating through the beast and his image, and demanding worship?

"The *dragon* gave him his power, and his seat, and great authority." Verse 2, last part.

14. Who is this dragon?

"And the great dragon was cast out, that old serpent, called the *Devil*, and *Satan*, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Rev. 12:9.

15. How did the devil seek to induce Jesus to worship him?

"And the devil, taking Him up into an high mountain, showed unto Him all the kingdoms of the world in a moment of time. And the devil said unto Him, *All this power will I give Thee*, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. *If Thou therefore wilt worship me, all shall be Thine.*" Luke 4: 5-7.

16. How did Jesus show His loyalty to God?

"And Jesus answered and said unto him, *Get thee behind Me, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.*" Verse 8.

NOTE.— The threefold message of Rev. 14: 6-12 is proclaimed in connection with the closing scenes of the great controversy between Christ and Satan. Lucifer has sought to put himself in the place of God (Isa. 14: 12-14), and to secure to himself the worship which is due God alone. The final test comes over the commandments of God. Those who acknowledge the supremacy of the beast by yielding obedience to the law of God as changed and enforced by the Papacy, when the real issue has been clearly defined, will, in so doing, worship the beast and his image, and receive his mark. Such will take the side of Satan in his rebellion against the authority of God.

17. How many will yield to the demand to worship the beast?

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Rev. 13: 8.

18. In the judgment-hour message, whom are all called upon to fear, glorify, and worship?

"Saying with a loud voice, *Fear God, and give glory to Him;* for the hour of His judgment is come: and *worship Him that made heaven, and earth, and the sea, and the fountains of waters.*" Rev. 14: 7.

19. Who will sing the song of Moses and the Lamb on the sea of glass?

"And I saw as it were a sea of glass mingled with fire: and *them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name,* stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy: for all nations shall come and worship before Thee; for Thy judgments are made manifest." Rev. 15: 2-4.

THE DEATH OF CHRIST

"He [Satan] persecuted the woman [the church] that brought forth the man child." Rev. 12: 13.

SATAN'S WARFARE AGAINST THE CHURCH

1. UNDER what figure was the Christian church represented to the apostle John?

"And there appeared a great wonder [margin, sign] in heaven; *a woman* clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." Rev. 12: 1.

NOTES.— Frequently in the Scriptures a woman is used to represent the church. See Jer. 6: 2; 2 Cor. 11: 2. The sun represents the light of the gospel with which the church was clothed at the first advent (1 John 2: 8); the moon under her feet, the waning light of the former dispensation; and the twelve stars, the twelve apostles.

"Woman in her innocence was attacked by 'that old serpent, called the Devil, and Satan.' . . . At the end of that first crafty assault and speedy victory the dragon met with his rebuff, in words like these: 'The seed of the woman shall bruise thy head, and thou shalt bruise His heel.' . . . In the Revelation the scene is changed from Eden to the heavens, and before you stand again the woman and the serpent, in the same position of antagonism as before, the serpent still the assailant, only this time more openly so. . . . The woman is no longer a simple, childlike personage, but *a wonder;* she walks not among the trees and flowers, but amid the orbs of heaven. She is clothed with the sun, the moon is under her feet, and upon her head is a coronet of twelve stars. In her you see the great cause of truth and righteousness embodied — she is, in fact, the church of God in all ages, the woman whose Seed blesses all the nations of the earth." — *C. H. Spurgeon, in The Tabernacle Pulpit, March 15, 1896.*

2. How is the church at the first advent described?

"And she being with child cried, travailing in birth, and pained to be delivered." Verse 2.

NOTE.— The church is in labor and pain while she brings forth Christ and her children, in the midst of afflictions and persecutions. See Rom. 8: 19, 22; 1 John 3: 1, 2; 2 Tim. 3: 12.

3. How are the birth, work, and ascension of Christ briefly described?

"And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to His throne." Verse 5.

NOTE.— Specifically this must refer to Christ (see Ps. 2: 7-9); but through Him is also prefigured the experience of the people of God, who finally in the judgment are to share with Christ in ruling the nations with a rod of iron (Rev. 2: 26, 27), and, like Him, when their work on earth is accomplished be "caught up," at His appearing, to God and to His throne. 1 Thess. 4: 15-17.

4. What other sign, or wonder, appeared in heaven?

"And there appeared another wonder in heaven; and behold *a great red dragon*, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born." Verses 3, 4.

5. Who is this dragon said to be?

"And the great dragon was cast out, *that old serpent*, called the *Devil*, and *Satan*, which deceiveth the whole world." Verse 9.

NOTE.— Primarily the dragon represents Satan, the great enemy and persecutor of the church in all ages. But Satan works through principalities and powers in his efforts to destroy the people of God. It was through a Roman king, King Herod, that he sought to destroy Christ as soon as He was born. Matt. 2: 16. Rome must therefore be symbolized by the dragon. The seven heads of the dragon are interpreted by some to refer to the "seven hills" upon which the city of Rome is built; by others, to the seven forms of government through which Rome passed; and by still others, and more broadly, to the seven great monarchies which have oppressed the people of God; namely, Egypt, Assyria, Chaldea, Persia, Greece, pagan Rome, and papal Rome, in either of which Rome is represented and included. See page 269. The ten horns, as in the fourth beast of Daniel 7, evidently refer to the ten kingdoms into which Rome was finally divided, and thus again identify the dragon with the Roman power.

6. How is the conflict between Christ and Satan described?

"And there was war in heaven; Michael and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in

heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Verses 7-9.

NOTE.— This conflict, begun in heaven, continues on earth. Near the close of Christ's ministry, He said, "I beheld Satan as lightning *fall from heaven.*" Luke 10:18. "Now is the judgment of this world: now shall the prince of this world be *cast out.*" John 12:31. From the councils of the representatives of the various worlds to which Satan, as the prince of this world, was formerly admitted (Job 1:6, 7; 2:1, 2), he was cast out when he crucified Christ, the Son of God.

7. What shout of triumph was heard in heaven following the victory gained by Christ?

"And I heard a loud voice saying in heaven, *Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ:* for the accuser of our brethren is *cast down,* which accused them before our God day and night. . . . Therefore rejoice, ye heavens, and ye that dwell in them." Verses 10-12.

8. Why was woe at this same time proclaimed to the world?

"Woe to the inhabiters of the earth and of the sea! *for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.*" Verse 12, last part.

NOTE.— This not only shows that, since the crucifixion of Christ, Satan knows that his doom is sealed, and that he has but a limited time in which to work, but that his efforts are largely if not wholly now confined to this world, and concentrated upon its inhabitants. Better than many professed Christians, Satan knows that time is short.

9. What did the dragon do when cast to the earth?

"And when the dragon saw that he was cast unto the earth, *he persecuted the woman* which brought forth the man child." Verse 13.

NOTE.— The persecution of Christians began under pagan Rome, but was carried on far more extensively under papal Rome. Matt. 24:21, 22.

10. What definite period of time was allotted to this great persecution of God's people under papal Rome?

"And to the woman were given two wings of a great eagle, that she might fly into the wilderness, unto her place, where she is nourished for *a time, and times, and half a time,* from the face of the serpent." Verse 14.

NOTE.— This is the same period as that mentioned in Dan. 7:25, and, like the ten horns, identifies the dragon with the fourth beast of Daniel 7, and its later work with the work of the little horn of that same beast. In Rev. 13:5 this period is referred to as "forty-two months," and in Rev. 12:6 as 1260 days, each representing 1260 literal years, the period allotted

to the supremacy of papal Rome. Beginning in 538 A. D., it ended in 1798, when the Pope was taken prisoner by the French. See notes on page 223. The woman fleeing into the wilderness fittingly describes the condition of the church during those times of bitter persecution.

11. What was Satan's design in thus persecuting the church?

"And the serpent cast out of his mouth water as a flood after the woman, *that he might cause her to be carried away of the flood.*" Verse 15.

12. How was the flood stayed, and Satan's design defeated?

"*And the earth helped the woman,* and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth." Verse 16.

NOTE.— The mountain fastnesses, quiet retreats, and secluded valleys of southwestern Europe for centuries shielded many who refused allegiance to the Papacy. Here, too, may be seen the results of the work of the Reformation of the sixteenth century, when many of the governments of Europe came to the help of the cause of reform, by staying the hand of persecution and protecting the lives of those who dared to take their stand for the right. The discovery of America, and the opening up of this country as an asylum for the oppressed of Europe at this time, may also be included in the "help" here referred to.

13. What did Christ say would be the result if the days of persecution were not shortened?

"Except those days should be shortened, *there should no flesh be saved:* but for the elect's sake those days shall be shortened." Matt. 24: 22.

14. Still bent on persecution, how does Satan manifest his enmity against the remnant church?

"And the dragon was wroth with the woman, and *went to make war with the remnant of her seed,* which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12: 17.

NOTE.— To the very end, Satan will persecute and seek to destroy the people of God. Against the remnant, or last portion of the church, he is especially to make war. Their obedience to God's commandments, and their possession of the testimony of Jesus, or spirit of prophecy (Rev. 19: 10), are especially offensive to him, and excite his intense ire.

SOLDIERS of Christ, arise,
And put your armor on;
Fight, for the battle will be ours;
We fight to win a crown.

We fight not against flesh,
We wrestle not with blood;
But principalities and powers,
And for the truth of God.

CHARLES WESLEY.

EARLY CHRISTIAN MARTYRS

"He shall . . . wear out the saints of the Most High." Dan. 7:25.

A GREAT PERSECUTING POWER

(The Ten-Horned Beast of Revelation 13)

1. WHAT is the first symbol of Revelation 13?

"And I stood upon the sand of the sea, and saw *a beast rise up out of the sea, having seven heads and ten horns,* and upon his horns ten crowns, and upon his heads the name of blasphemy." Rev. 13: 1.

NOTES.— As already learned from studying the book of Daniel, a beast in prophecy represents some great earthly power or kingdom; a head, a governing power; horns, a number of kingdoms; crowned heads or crowned horns, political rulership; waters, "peoples, and multitudes, and nations, and tongues." Rev. 17: 15.

"The beasts of Daniel and John are empires. The ten-horned beast is the Roman power. . . . The head is the governing power of the body. The heads of this beast represent successive governments."— "*Romanism and the Reformation,*" *by H. Grattan Guinness, pages 144, 145.*

2. How is this beast further described?

"And the beast which I saw was *like unto a leopard,* and his feet were as *the feet of a bear,* and his mouth as *the mouth of a lion.*" Verse 2, first part.

NOTES.— These are the characteristics of the first three symbols of Daniel 7,— the *lion, bear,* and *leopard* there representing the kingdoms of *Babylon, Medo-Persia,* and *Grecia,*— and suggest this beast as representing or belonging to the kingdom symbolized by the *fourth beast* of Daniel 7, or *Rome.* Both have ten horns. Like the dragon of Revelation 12, it

also has seven heads; but as the dragon symbolized Rome in its entirety, particularly in its pagan phase, this, like the "little horn" coming up among the ten horns of the fourth beast of Daniel 7, represents Rome in its later or papal form. Both it and the little horn have "a mouth" speaking great things; both make war upon the saints; both continue for the same length of time.

Allowing a very broad meaning to the symbol, the Douay or Catholic Bible, in a note on Rev. 13:1, explains the seven heads of this beast as follows: "The seven heads are seven kings, that is, seven principal kingdoms or empires, which have exercised, or shall exercise, tyrannical power over the people of God: of these, five were then fallen, viz., the Egyptian, Assyrian, Chaldean, Persian, and Grecian monarchies; one was present, viz., the empire of Rome; and the seventh and chiefest was to come, viz., the great Antichrist and his empire." That the seventh head represents Antichrist there can be little doubt. See page 265.

3. What did the dragon give this beast?

"And the dragon gave him his *power*, and his *seat*, and *great authority*." Verse 2, latter part.

NOTE.— It is an undisputed fact of history that under the later Roman emperors, beginning with Constantine, the religion of the Roman government was changed from pagan to papal; that when Constantine removed the seat of his empire from Rome to Constantinople in 330 A. D., the city of Rome was given up to the bishop of Rome, who, from Constantine and succeeding emperors, received rich gifts and great authority; that after the fall of Rome, in 476 A. D., the bishop of Rome became the ruling power in Western Rome, and by decree of Justinian, March 15, 533, was declared "head of all the holy churches," and in a letter of the same year he was designated as "corrector of heretics." See note on page 223. Thus Rome pagan became Rome papal; the seat of pagan Rome became the seat of papal Rome; church and state were united; and the persecuting power of the dragon was conferred upon the professed head of the church of Christ, or papal Rome. As Dr. H. Grattan Guinness, in his "Romanism and the Reformation," page 152, says, "The power of the Cæsars lived again in the universal dominion of the popes."

4. How are the character, work, period of supremacy, and great power of the beast described?

"And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations." Verses 5-7.

NOTE.— All these specifications have been fully and accurately met in the Papacy, and identify this beast as representing the same power as that represented by the little horn phase of the fourth beast of Daniel 7, and the little horn of Daniel 8, in its chief and essential features and work. See Dan. 7:25; 8:11, 12, 24, 25, and readings on pages 218, 224. For an explanation of the time period mentioned, see pages 223, 229.

5. What was to be inflicted upon one of the heads of this beast?

"And I saw *one of his heads as it were wounded to death;* and his deadly wound was healed: and all the world wondered after the beast." Verse 3.

NOTE.— This wound was inflicted upon the papal head of this beast when the French, in 1798, entered Rome, and took the Pope prisoner, and for a time, it seemed, abolished the Papacy. But in 1800 another Pope was placed upon the papal throne, and the deadly wound began to be healed. Temporal dominion was taken away from the Papacy in 1870, but nevertheless its power and influence among the nations have been increasing since then. "In that year," says Mr. Guinness in his work "Romanism and the Reformation," page 156, "the Papacy assumed the highest exaltation to which it could aspire, that of infallibility." To such a position of influence over the nations is the Papacy finally to attain that just before her complete overthrow and destruction she will say, "I sit a queen, and am no widow, and shall see no sorrow." Rev. 18: 7. See Isa. 47: 7-15; Rev. 17: 18.

6. What is said concerning the captivity and downfall of the Papacy?

"He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword." Verse 10. See Ps. 18: 25, 26; 109: 17; Jer. 50: 29; Rev. 16: 4-6.

7. What questions asked by its worshipers indicate the great station to which this beast-power was to attain?

"And they worshiped the dragon which gave power unto the beast: and they worshiped the beast, saying, *Who is like unto the beast? who is able to make war with him?*" Rev. 13: 4.

8. How universal is the worship of this power to become?

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Verse 8.

9. What did John say was to be the end of this beast?

"And the beast was taken, and with him the false prophet that wrought miracles before him. . . . *These both were cast alive into a lake of fire burning with brimstone.*" Rev. 19: 20. See Isa. 47: 7-15; 2 Thess. 2: 3-8; Rev. 17: 16, 17; 18: 4-8.

10. In what similar language is the fate of the fourth beast of Daniel 7 described?

"I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was *slain,* and his body *destroyed,* and *given to the burning flame.*" Dan. 7: 11.

LANDING OF THE PILGRIM FATHERS

"Ay, call it holy ground,
The soil where first they trod."
— *Mrs. Hemans.*

THE UNITED STATES IN PROPHECY

MAKING AN IMAGE TO THE BEAST

1. When was the papal head of the first beast of Revelation 13 wounded?

In 1793-98, by the French Revolution, and the temporary overthrow of the Papacy in the latter year.

2. What did the prophet see coming up at this time?

"And I beheld *another beast coming up out of the earth;* and he had two horns like a lamb, and he spake as a dragon." Rev. 13: 11.

Notes.— Mr. Wesley, in his notes on Revelation 13, written in 1754, says of the two-horned beast: "He is not yet come, though he cannot be far off; for he is to appear at the end of the forty-two months of the first beast."

The previous beast came up out of the "sea," which indicates its rise among the peoples and nations of the world then in existence (Rev. 17: 15); while this one comes up out of the "earth." This would indicate that the latter beast would arise where there had not before been "peoples, and multitudes, and nations, and tongues." In 1798, when the papal power received its deadly wound, the government of the United States, located in the western continent, was the only great and independent nation then coming into prominence in territory not previously occupied by peoples, multitudes, and nations. Only nine years preceding this (1789), the United States adopted its national Constitution.

To what extent the United States has "come up" since its rise as a nation may be seen from the following facts: The conceded domain of the United States, in 1776, at the time of the adoption of the Declaration of Independence, was only half a million square miles; in 1913 its area, including all of its possessions, amounted to 3,742,155 square miles. Its

SIGNING THE DECLARATION OF INDEPENDENCE

"Proclaim liberty throughout all the land unto all the inhabitants thereof." Lev. 25: 10.

population then was only three million; now it is over one hundred million. Its total wealth is now estimated to be $130,000,000,000, making it the richest nation in the world; its commerce is world-wide; and as a military power it has for years been ranked among the "great powers" of the world.

3. What is the character of this new power?

"He had *two horns like a lamb.*" Rev. 13:11.

NOTE.— How appropriately these lamblike features represent this youthful nation, [the first to be] founded on the great Christian principles of civil and religious freedom. The two horns may well symbolize these two fundamental principles of the United States government.

4. Notwithstanding the lamblike appearance of this power, what is it ultimately to do?

"And he *spake as a dragon.*" Rev. 13:11.

NOTE.— The voice of the dragon is the voice of intolerance and persecution. This indicates that this nation, which for over a century has stood as a beacon-light of liberty to all the world, will repudiate its mild and lamblike professions of civil and religious liberty, and become a persecuting power. This is why, in Rev. 19:20, it is called the "false prophet." Though, as Bancroft says, "chief heir of the Reformation in its purest form," it will repudiate Reformation principles.

5. How much power will this beast exercise?

"And *he exerciseth all the power of the first beast before him,* and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." Verse 12.

NOTE.— The "first beast before him" (papal Rome) exercised the power of persecuting and putting to death all who differed from it in religious matters. The only way the *earth* can be made to worship is by causing work to cease on it through voluntary or enforced rest, or sabbath-keeping. "For as long as she [the land] lay desolate she *kept sabbath.*" 2 Chron. 36:21. Enforced Sunday observance is evidently implied here.

6. What means will be employed to lead the people back into this false worship?

"And deceiveth them that dwell on the earth *by the means of those miracles which he had power to do* in the sight of the beast." Verse 14, first part.

7. What will this power propose that the people shall do?

"Saying to them that dwell on the earth, *that they should make an image to the beast, which had the wound by a sword, and did live.*" Verse 14, latter part.

NOTE.— The beast "which had the wound by a sword, and did live," is the Papacy. That was a church dominating the civil power. In other words, it was a union of church and state, and enforced its religious dogmas by the civil power, under pain of confiscation of goods, imprisonment, and death. An image to this beast would be another ecclesiastical organization clothed with civil power — another union of church and state — to enforce religious dogmas by law.

8. Is there any evidence that such an image will be made?

Large and influential organizations, such as the National Reform Association, the International Reform Bureau, the Lord's Day Alliance of the United States, and the Federal Council of the Churches of Christ in America, have been formed, by professed Protestants, and for years have been persistently working to that end. Many Roman Catholic societies recently formed in the United States, such as the Knights of Columbus and the American Federation of Catholic Societies, are looking to a like end — that of making America Catholic.

9. What, according to its constitution, is the avowed object of the National Reform Association?

"To secure such an amendment to the Constitution of the United States as shall . . . indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of the government on an undeniable legal basis in the fundamental law of the land."— *Article II of Constitution.*

NOTES.— Upon the question of making this a "Christian nation," Bishop Earl Cranston, D. D., of the Methodist Episcopal Church, in an address delivered in Foundry Methodist Episcopal Church, Washington, D. C., March 13, 1910, made the following observation: —

"Suppose this were to be declared a Christian nation by a Constitutional interpretation to that effect. What would that mean? Which of the two contending definitions of Christianity would the word Christian indicate? — The Protestant idea, of course, for under our system majorities rule, and the majority of Americans are Protestants. Very well. But suppose that by the addition of certain contiguous territory with twelve or more millions of Roman Catholics, the annexation of a few more islands with half as many more, and the same rate of immigration as now, the majority some years hence should be Roman Catholics,— who doubts for a moment that the reigning Pope would assume control of legislation and government? He would say, with all confidence and consistency, 'This is a Christian nation. It was so claimed from the beginning and so declared many years ago. A majority defined then what Christianity was, the majority will define now what Christianity now is and is to be.' That 'majority' would be the Pope."—"*The Church and the Government,*" *page 7.*

The National Reformers in their attempts to justify the legal establishment of Christianity as the national religion, have erroneously declared that the statement of Justice Brewer of the Supreme Court of the United States in 1892, "This is a Christian nation," is a decision of the court, whereas it was only a statement in the argument leading up to the decision of the court.

In a sermon at the centenary of the establishment of the Roman Catholic hierarchy in the United States, in 1889, Archbishop Ireland said: "Our work is to make America Catholic. . . . Our cry shall be, 'God wills it,' and our hearts shall leap with crusader enthusiasm."

The theory of the National Reformers is thus expressed: "Every government by equitable laws, is a government of God; a republic thus governed is of Him, and is as truly and really a *theocracy* as the commonwealth of Israel."—"*Cincinnati National Reform Convention,*" *page 28.*

10. How does this association regard the Catholic Church on this point?

"We cordially, gladly, recognize the fact that in South American republics, in France and other European countries the Roman Catholics are the recognized advocates of national Christianity, and stand opposed to all the proposals of secularism. . . . *Whenever they are willing to cooperate in resisting the progress of political atheism, we will gladly join hands with them* in a world's conference for the promotion of national Christianity, which ought to be held at no distant day. Many countries could be represented only by Roman Catholics." — *Christian Statesman, Dec. 11, 1884, official organ of the National Reform Association.*

11. What has the Pope commanded all Catholics to do?

"First and foremost, it is the duty of all Catholics worthy of the name and wishful to be known as most loving children of the church . . . to endeavor to bring back all civil society to the pattern and form of Christianity which we have described." — *Encyclical of Pope Leo XIII, "Immortale Dei," Nov. 1, 1885, "The Great Encyclical Letters of Leo XIII," page 132.*

NOTE.— The prophecy says that this power will make an *image* to the Papacy. In the days of Constantine and his successors, the church made use of the civil power to carry out her aims: through this means the Papacy was developed. In our own day the same theory is advocated, and prominent men in the nation, in both church and state, are doing all they can to bring about the same result, which, when their work is completed, cannot fail to fulfil the specifications of the prophecy. The climax will be an image of the Papacy.

12. What is the object of the International Reform Bureau?

"The Reform Bureau is the first 'Christian lobby' established at our national capital to speak to government in behalf of all denominations."—"*History of the International Reform Bureau," by its founder and superintendent, Rev. W. F. Crafts, page 2.*

NOTE.— The securing of compulsory Sunday legislation is one of the chief objects of this and other like organizations. See pages 61 and 65 of the above-named work.

13. What are the objects of the Lord's Day Alliance of the United States?

"(1) To preserve the Lord's day [Sunday] for America; (2) to secure an active Alliance in every State not yet organized; (3) to induce the general government as far as possible to set the example of Sabbath observance; (4) to press the rest-day feature of the fourth commandment, until every toiler in the land has guaranteed unto him fifty-two full rest days a year."— *From leaflet published by the Alliance.*

NOTE.— By all of which is meant the securing, as far as possible, of compulsory State and national Sunday legislation,— the very means by which the church gained control of the state and by which church and state were united in the fourth and fifth centuries of the Christian era.

14. What is the purpose of the Federal Council of the Churches of Christ in America?

"That the great Christian bodies of our country should stand together" in dealing with "questions like those of marriage and divorce, Sabbath desecration, social evils," etc.—"*Report of Federal Council*" (*1908*), *pages 5, 6.*

15. How does it propose that the matter of "Sabbath desecration" shall be dealt with?

"That all encroachments upon the claims and the sanctities of the Lord's day should be *stoutly resisted* through the press, the Lord's day associations and alliances, *and by such legislation as may be secured to protect and preserve this bulwark of our American Christianity.*"— *Id., page 103.*

NOTE.— Thus it will be seen that the securing of laws for the enforcement of Sunday observance is a prominent feature in all these organizations in their efforts to "Christianize" the nation. In doing this many fail to see that they are repudiating the principles of Christianity, of Protestantism, and of the United States government, and playing directly into the hand of that power which originated the Sunday sabbath, and gained control of the civil power through Sunday legislation — the Papacy.

16. What action of the American Federation of Catholic Societies indicates that Catholics will gladly "join hands" with Protestants in enforcing Sunday observance by law?

"Our societies in the various parts of the United States have been urging the abolition of Sunday labor, and have indorsed and assisted the movement of closing the post-office on Sunday." — *Tenth Annual Convention of American Federation of Catholic Societies, Columbus, Ohio, Aug. 20-24, 1911.*

NOTES.— With the active cooperation of the Lord's Day Alliance of the United States, a Protestant organization, a proviso was attached to the post-office appropriation bill, 1912, requiring that "hereafter post-offices of the first and second classes shall not be opened on Sundays for the purpose of delivering mail to the general public."

The following resolution was adopted by the Boston Archdiocesan Federation of Catholic Societies:—

"We are unalterably opposed to any relaxation of the Sunday laws. Sunday is a day of rest to be devoted to the praise and service of God. We hold the safest public policy at present is to adhere to the rigid observance of the laws now safeguarding the sanctity of the Lord's day."— *Boston Pilot, official organ of Cardinal O'Connell, March 16, 1912.*

17. What complaint is made against Sunday trains and Sunday newspapers?

"They get a great many passengers, and so break up a great many congregations." "The laboring classes are apt to rise late on Sunday morning, read the Sunday papers, and *allow the hour of worship to go by unheeded.*"— *Elgin (Ill.) Sunday-law Convention, November, 1887.*

NOTES.— In the fourth century, Sunday games and Sunday theaters, it was complained, "hindered" the "devotion" of the "faithful," because many of the members attended them in preference to the church services. The church, therefore, demanded that the state should interfere, and enforce Sunday observance by law. "In this way," says Neander, "the church received help from the state for the furtherance of her ends." In this way church and state were united, and the Papacy was placed in power. The same course pursued now will produce the same results.

It is proper and right for the church to teach Sabbath observance, and to decry Sabbath desecration; but it should not attempt to secure Sabbath observance through compulsory legislation; nor should it seek to fasten upon the people by any means the observance of a day which God has never enjoined, and for which, as is admitted on all hands, there is no Scriptural command. See admissions on pages 441, 442, 455, 456, 560.

18. What does the prophet say the two-horned-beast power will attempt to enforce upon all the people?

"And he causeth all, both small and great, rich and poor, free and bond, to receive *a mark* in their right hand, or in their foreheads." Rev. 13: 16.

NOTES.— This mark is the mark of the beast, or the false sabbath. See Rev. 14: 9, 10, and reading on page 446. God's seal, or mark, is set in the forehead (Rev. 7: 3; 14: 1), the seat of the mind, the Lord accepting only the worship of conviction and conscience. The mark of the beast, however, is said to be received in the hand or forehead. Some are deceived and give assent to the false teaching with their minds, receiving the mark in the forehead; others, coerced or indifferent, give formal, outward consent, and so receive the mark in the hand.

Let the reader note this twofold aspect of the Sunday sabbath, as expressed by one of the most ardent and active Sunday-law advocates in the United States: "We, the Sabbath Union, W. C. T. U., all the churches, and the Y. M. C. A., are laboring with all our might to carry the *religious* sabbath with our right arm, and the *civil* sabbath with our left. Hundreds of thousands will receive it as a religious institution, and all the rest will receive it as a civil institution, and thus we will sweep in the whole nation." — *Rev. W. F. Crafts, in Sunday Union Convention, Wichita, Kans., Sept. 20, 1889.*

19. What means will be employed to compel all to receive this mark?

"And *that no man might buy or sell, save he that had the mark*, or the name of the beast, or the number of his name." Verse 17.

NOTE.— That is, all who refuse to receive this mark will be boycotted, or denied the rights and privileges of business and trade, or the ordinary means of gaining a livelihood. Already this spirit has begun to manifest itself in the movement to enforce Sunday observance. In a sermon

preached in Burlington, Kans., Sunday, Jan. 31, 1904, Rev. Bascom Robins said: —

"In the Christian decalogue the first day was made the Sabbath by divine appointment. But there is a class of people who will not keep the Christian sabbath unless they are forced to do so. But that can be easily done. We have twenty million of men, besides women and children, in this country, who want this country to keep the Christian sabbath. If we would say we will not sell anything to them, we will not buy anything from them, we will not work for them, or hire them to work for us, the thing could be wiped out, and all the world would keep the Christian sabbath."

20. By what authority was Sunday sabbath-keeping instituted?

By the authority of the Catholic Church. See page 439.

21. Why were the ancient Sunday laws demanded?

"That the day might be devoted with less interruption to the purposes of devotion." "That the devotion of the faithful might be free from all disturbance."— *Neander's "Church History," Vol. II, pages 297, 301.*

NOTE.— In short, it was to secure the enforced observance of the day, and through this means church attendance, and control over the people in religious things.

22. Why are they demanded now?

"Give us good Sunday laws, well enforced by men in local authority, and our churches will be full of worshipers, and our young men and women will be attracted to the divine service. A mighty combination of the churches of the United States could win from Congress, the State legislatures, and municipal councils, all legislation essential to this splendid consummation." — *Rev. S. V. Leech, D. D., in Homiletic Review, November, 1892.*

23. Who is responsible for the present State Sunday laws of the United States?

"During nearly all our American history *the churches* have influenced the States to make and improve Sabbath laws." — *Rev. W. F. Crafts, in Christian Statesman, July 3, 1890.*

NOTES.— "These Sunday laws are a survival of the complete union of church and state which existed at the founding of the colony."— *Boston Post, April 14, 1907.*

"Such laws [as the Maryland Sunday law of 1723] were the outgrowth of the system of religious intolerance that prevailed in many of the colonies." — *Decision of Court of Appeals of the District of Columbia, Jan. 21, 1908.*

The first Sunday law in America, that of Virginia, in 1610, required church attendance, and prescribed the death penalty for the third offense. See "American State Papers," edition 1911, page 33.

24. Why is a national Sunday law demanded?

"The national law is needed to make the State laws complete and effective."— *Christian Statesman, April 11, 1889.*

25. Since the Sunday sabbath originated with the Roman power (the beast), to whom will men yield homage when, knowing the facts, they choose to observe Sunday, instead of the Bible Sabbath, in deference to compulsory Sunday laws?

"Know ye not, that *to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?*" Rom. 6: 16.

NOTES.— "The observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] church." —"*Plain Talk About the Protestantism of Today,*" *page 213.*

The conscientious observance of Sunday as the Sabbath on the part of those who hitherto have supposed it to be the Sabbath, has, without doubt, been accepted of God as Sabbath-keeping. It is only when light comes that sin is imputed. John 9: 41; 15: 22; Acts 17: 30. See page 700.

26. What does Christ say about our duty to the state?

"Render therefore unto *Cæsar* the things which are *Cæsar's;* and unto *God* the things that are *God's.*" Matt. 22: 21.

NOTE.— The Sabbath belongs to God. Its observance, therefore, should be rendered only to Him.

27. What special miracle is finally to be performed to deceive men, and fasten them in deception?

"And he doeth great wonders, so that *he maketh fire come down from heaven on the earth in the sight of men.*" Rev. 13: 13.

NOTE.— In the time of Elijah, in the controversy over Baal-worship, this was the test as to who was the true God,— the God that answered by *fire.* 1 Kings 18: 24. Now, as a counterfeit test, fire will be made to come down from heaven to confirm men in an idolatrous and false worship.

28. To what length will this effort to enforce the worship of the image of the beast be carried?

"And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause [decree] that as many as would not worship the image of the beast *should be killed.*" Verse 15.

29. What deliverance will God finally bring to His people in this controversy?

"And I saw as it were a sea of glass mingled with fire: and *them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name,* stand on the sea of glass, having the harps of God." Rev. 15: 2.

30. What song will they sing?

"And they sing *the song of Moses* the servant of God, and *the song of the Lamb.*" Verse 3.

31. What was the song of Moses?

A song of deliverance from oppression. See Exodus 15.

JOHN ON PATMOS

"What thou seest, write in a book, and send it unto the seven churches." Rev. 1: 11.

THE SEVEN CHURCHES

1. What title is given the last book of the Bible?

"The Revelation of Jesus Christ." Rev. 1: 1.

2. To whom do those things which are revealed belong?

"The secret things belong unto the Lord our God: but *those things which are revealed belong unto us and to our children forever.*" Deut. 29: 29.

3. For what purpose was the Revelation given?

"The Revelation of Jesus Christ, which God gave unto Him, *to show unto His servants things which must shortly come to pass.*" Rev. 1: 1.

4. What great event, according to this book, is imminent?

"*Behold, He cometh with clouds;* and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him." Verse 7.

NOTE.— This book not only opens and closes with the subject of Christ's second coming, but its eight lines of prophecy all reach down to this as the great culminating event to the church and the world.

5. What encouragement is given to study this book?

"*Blessed is he that readeth,* and they that *hear* the words of

this prophecy, and *keep* those things which are written therein: for the time is at hand." Verse 3.

6. To whom was the book dedicated?

"John *to the seven churches which are in Asia.*" Verse 4.

7. What were the names of these seven churches?

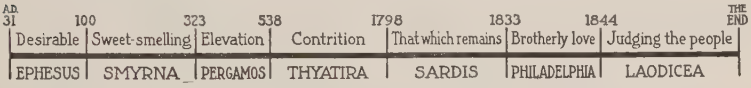
"What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto *Ephesus*, and unto *Smyrna*, and unto *Pergamos*, and unto *Thyatira*, and unto *Sardis*, and unto *Philadelphia*, and unto *Laodicea*." Verse 11.

NOTE.— These seven churches, and the messages addressed to them, apply to seven periods or states of the church reaching from the first to the second advent of Christ. "Under this emblematical representation of the seven churches of Asia," says Vitringa, in the "Comprehensive Commentary," "the Holy Spirit has delineated seven different states of the Christian church, which would appear in succession, extending to the coming of our Lord and the consummation of all things." Their good qualities and their defects are pointed out, with admonitions, exhortations, and warnings suitable for each, all of which are also applicable to individual Christian experience.

8. By what title is the first state of the church distinguished?

"Unto the angel of the church of *Ephesus* write." Rev. 2: 1.

NOTE.— The meaning of Ephesus is *desirable*, and fitly describes the character and condition of the church in its first state, when its members received the doctrine of Christ in its purity, and enjoyed the benefits and blessings of the gifts of the Holy Spirit. This applies to the first century, or during the lifetime of the apostles. See dates in the accompanying diagram, showing the beginning and close of the seven periods.



THE SEVEN CHURCHES

9. After commending this church for their good works, what charge did the Lord bring against them?

"Nevertheless I have somewhat against thee, because *thou hast left thy first love.* Remember therefore from whence thou art fallen, and *repent, and do the first works.*" Verses 4, 5.

NOTE.— The "first love" is the love of the truth, and the desire of making it known to others. The "first works" are the fruit of this love.

10. What name is given to the second state of the church?

"Unto the angel of the church in *Smyrna* write." Verse 8.

NOTE.— The meaning of Smyrna is *myrrh*, or *sweet-smelling savor*, and applies to the period of time when many of the saints of God suffered martyrdom under pagan Rome.

11. How is the closing period of tribulation of the church during this time referred to?

"Fear none of those things which thou shalt suffer: behold, *the devil shall cast some of you into prison*, that ye may be tried; and *ye shall have tribulation ten days:* be thou faithful unto death, and I will give thee a crown of life." Verse 10.

NOTE.— The most severe of what is commonly known as "the ten persecutions" under pagan Rome, began under the emperor Diocletian, and continued from 303 A. D. to 313 A. D., a period of ten prophetic days.

12. What name is given to the third state of the church?

"To the angel of the church in *Pergamos* write." Verse 12.

NOTE.— The meaning of Pergamos is *height*, or *elevation*, and fitly represents that period of the Christian church, beginning with the reign of the emperor Constantine in 313 A. D., when the power which had put the Christians to death espoused the cause of the church, and by rewards, edicts, and promised promotions to office in the government, sought to induce the people to become Christians, thus bringing a flood of worldliness and corruption into the church. Many of the heathen rites and ceremonies previously introduced into the Christian religion, including the heathen festival, *Sunday* (sun's day), were then established by law, resulting in the first day of the week taking the place of the Sabbath of the Bible.

13. How was the faithfulness of this church commended?

"I know thy works, and where thou dwellest, even where Satan's seat is: and *thou holdest fast My name, and hast not denied My faith*, even in those days wherein Antipas was My faithful martyr, who was slain among you, where Satan dwelleth." Verse 13.

NOTE.— *Antipas* comes from two Latin words, *anti*, opposed to, and *papas*, father, or pope, and denotes a class of people who were opposed to papal rule. Regarding *Pergamos*, see note on page 256.

14. What title was given to the fourth state of the church?

"Unto the angel of the church in *Thyatira* write." Verse 18.

NOTE.— Thyatira means *song of labor*, or *sacrifice of contrition*, and points out the condition of God's people during the long, dark period of 1260 years, beginning with the establishment of papal supremacy in 538 A. D., and closing with the downfall of that power in 1798. See notes on page 223. During that time, millions of the saints of God were put to death in the most cruel manner that wicked men and demons could invent. Christ referred to this time in His wonderful prophecy recorded in Matthew 24, in these words: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened there should no flesh be saved: but for the elect's sake those days shall be shortened." The tribulation of the 1260 years was cut short through the influence of the Reformation.

15. What promise did God leave for these persecuted ones?

"But that which ye have already hold fast till I come. And

he that overcometh, and keepeth My words unto the end, *to him will I give power over the nations:* and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of My Father." Verses 25-27.

16. By what name is the fifth state of the church addressed?

"Unto the angel of the church in *Sardis* write." Rev. 3:1.

NOTE.— Sardis means *song of joy*, or *that which remains*. A cause for *joy* at that time was the fact that the great tribulation of the people of God was at an end. It was only as a result of the Reformation that any of God's people were left *remaining*. See Matt. 24:21, 22, and note under question 14. The Sardis church continued from the close of the papal power, 1798 A. D., until the beginning of the great advent movement in 1833, which was marked by the falling of the stars on November 13 of that year, as foretold by Christ in Matt. 24:29.

17. What endearing title is given the sixth church?

"To the angel of the church in *Philadelphia* write." Rev. 3:7.

NOTE.— Philadelphia means *brotherly love*, and applies to the church under the judgment-hour message. See page 251.

18. What words to this church show the second advent near?

"*Behold, I come quickly:* hold fast that which thou hast. that no man take thy crown." Verse 11.

19. What is Christ's message to the last church?

"Unto the angel of the church of the *Laodiceans* write; . . . I know thy works, that thou art neither cold nor hot. . . . Because thou sayest, I am rich, and increased in goods, and have need of nothing; . . . I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed. . . . As many as I love, I rebuke and chasten: be zealous therefore, and repent." Verses 14-19.

NOTE.— Laodicea signifies *the judging of the people*, or, according to Cruden, *a just people*. This church exists in the time of the judgment and the proclamation of the final warning messages preceding Christ's second coming. See Rev. 14:6-16, and readings on pages 251-263. This is a time of great profession, with but little vital godliness and true piety.

20. What encouragement is given to heed this message?

"Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Verse 20.

NOTE.— The pointed, searching messages to the seven churches contain most important lessons of admonition, encouragement, and warning for all Christians in all ages. The seven promises to the overcomer found in this line of prophecy (Rev. 2:7, 11, 17, 26-28; 3:5, 12, 21), with the eighth or universal promise recorded in Rev. 21:7, form a galaxy of promises as precious, as comforting, and as inspiring as any recorded in the Scriptures. See pages 558, 762.

THE LISBON EARTHQUAKE

"When He had opened the sixth seal, . . . there was a great earthquake." Rev. 6: 12.

THE SEVEN SEALS

1. WHAT did John the revelator see in the right hand of Him who sat on the throne?

"And I saw in the right hand of Him that sat on the throne *a book* written within, and on the back side *sealed with seven seals.*" Rev. 5: 1.

2. What did the Lamb do with this book?

"And He came and took the book out of the right hand of Him that sat on the throne." Verse 7.

3. Why was Christ declared worthy to open these seals?

"Thou art worthy to take the book, and to open the seals thereof: *for Thou wast slain, and hast redeemed us to God by Thy blood* out of every kindred, and tongue, and people, and nation." Verse 9.

4. What was shown upon the opening of the first seal?

"And I saw when the Lamb opened one of the seals, . . . *a white horse:* and He that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer." Rev. 6: 1, 2.

NOTE.— The number *seven* in the Scriptures denotes completion or perfection. The seven seals embrace the whole of a class of events in which is narrated the history of the church from the beginning of the Christian era to the second coming of Christ. The white horse, with his rider going forth to conquer, fitly represents the early Christian church in its purity, going into all the world with the gospel message of salvation.

5. What appeared upon the opening of the second seal?

"And when He had opened the second seal, . . . there went out *another horse that was red:* and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword." Verses 3, 4.

NOTE.— As whiteness in the first horse denoted the purity of the gospel which its rider propagated, so the color of the second horse would show that corruption had begun to creep in when this symbol applies. It is true that such a state of things did succeed the apostolic church. Speaking of the second century, Wharey, in his "Church History," page 39, says: "Christianity began already to wear the garb of heathenism. The seeds of most of those errors that afterwards so entirely overran the church, marred its beauty, and tarnished its glory, were already beginning to take root." Worldliness came in. The church sought alliance with the secular power, and trouble and commotion were the result. This symbol extends from the close of the first century to the time of Constantine, when a complete union of church and state was effected.

6. What was the color of the symbol under the third seal?

"When He had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo *a black horse;* and he that sat on him had a pair of balances in his hand." Verse 5.

NOTE.— The "black" horse fitly represents the spiritual darkness that characterized the church from the time of Constantine till the establishment of papal supremacy in 538 A. D. Of the condition of things in the fourth century, Wharey (page 54) says: "Christianity had now become popular, and a large proportion, perhaps a large majority, of those who embraced it, only assumed the name, received the rite of baptism, and conformed to some of the external ceremonies of the church, while at heart and in moral character they were as much heathen as they were before. Error and corruption now came in upon the church like a flood."

7. What were the color and character of the fourth symbol?

"And when He had opened the fourth seal, . . . behold *a pale horse:* and his name that sat on him was *Death,* and *Hell* [Greek, *Hades,* the *grave*] *followed with him.* And power was given unto them over the fourth part of the earth, *to kill with sword,* and with *hunger,* and with *death,* and with the *beasts of the earth.*" Verses 7, 8.

NOTE.— This is an unnatural color for a horse. The original denotes the *pale* or *yellowish* color seen in blighted plants. The symbol evidently refers to the work of persecution and death carried on by the Roman Church against the people of God from the time of the beginning of papal supremacy in 538 A. D. to the time when the Reformers commenced their work of exposing the true character of the Papacy, and a check was placed upon this work of death.

8. On opening the fifth seal, what was seen under the altar?

"And when He had opened the fifth seal, I saw under the altar *the souls of them that were slain for the word of God, and for the testimony which they held.*" Verse 9.

NOTE.— When the Reformers exposed the work of the Papacy, it was then called to mind how many martyrs had been slain for their faith.

9. What were these martyrs represented as doing?

"And *they cried with a loud voice,* saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?" Verse 10.

NOTE.— The cruel treatment which they had received cried for vengeance, just as Abel's blood cried to God from the ground. Gen. 4:10. They were not in heaven, but under the altar on which they had been slain. On this point Dr. Adam Clarke says: "The altar is upon earth, not in heaven." See note under next question.

10. What was given these martyrs?

"And *white robes were given unto every one of them;* and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled [have fulfilled their course, R. V.]." Verse 11.

NOTE.— These had been slain during the hundreds of years covered by the preceding seal. Their persecutors, most of them, at least, had died. And if they had at death passed to their punishment, as is by some supposed, why should the martyred ones still importune for their punishment? In this, as in other parts of the Bible, the figure of personification is used, in which inanimate objects are represented as alive and speaking, and things that are not as though they were. See Judges 9:8-15; Heb. 2:11; Rom. 4:17. These martyrs had gone down as heretics under the darkness and superstition of the preceding seal, covered with ignominy and shame. Now, in the light of the Reformation, their true character appears, and they are seen to have been righteous, and hence are given "white robes." "The fine linen [white robes] is the righteousness of saints." Rev. 19:8. Righteousness is ascribed to them; and when they have rested a little longer where they are,— under the altar,— till all others who are to fall for their faith have followed them, then together they will be raised to life and immortality.

11. What was first seen on the opening of the sixth seal?

"And I beheld when He had opened the sixth seal, and, lo, there was *a great earthquake.*" Verse 12, first part.

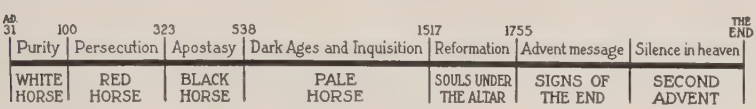
NOTE.—This doubtless refers to the great earthquake of Nov. 1, 1755, commonly known as the Lisbon earthquake, the effects of which were felt over an area of 4,000,000 square miles. Lisbon, Portugal, a city containing 150,000 inhabitants, was almost entirely destroyed. The shock of the earthquake, says Mr. Sears, in his "Wonders of the World," page 200, "was instantly followed by the fall of every church and convent, almost all the large public buildings, and one fourth of the houses. In about two hours afterward, fires broke out in different quarters, and raged with such

violence for the space of nearly three days that the city was completely desolated. The earthquake happened on a holy day, when the churches and convents were full of people, very few of whom escaped. . . . The terror of the people was beyond description. Nobody wept: it was beyond tears. They ran hither and thither, delirious with horror and astonishment, beating their faces and breasts, crying, '*Misericordia! the world's at an end!*' Mothers forgot their children, and ran about loaded with crucifixed images. Unfortunately, many ran to the churches for protection; but in vain was the sacrament exposed; in vain did the poor creatures embrace the altars; images, priests, and people were buried in one common ruin. . . . Ninety thousand persons are supposed to have been lost on that fatal day."

12. What was to follow the great earthquake?

"And *the sun became black* as sackcloth of hair, and *the moon became as blood.*" Same verse, latter part.

NOTE.— This refers to the dark day and night of May 19, 1780, when the darkness and gloom were such as to give the general impression that the day of judgment was at hand. See readings on pages 311, 319.



THE SEVEN SEALS

13. What other event is mentioned under this seal?

"And *the stars of heaven fell unto the earth,* even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind." Verse 13.

NOTES.— This was fulfilled in the wonderful meteoric shower of Nov. 13, 1833. Describing the scene in the vicinity of Niagara Falls, one writer says: "No spectacle so terribly grand and sublime was ever before beheld by man as that of the firmament descending in fiery torrents over the dark and roaring cataract."—"*Our First Century,*" *page 330; also The American Cyclopedia, edition 1881, article "Meteor."* See readings just referred to.

A contributor, writing for the *Journal of Commerce* of Nov. 14, 1833, in regard to the falling stars of Nov. 13, 1833, said: "Were I to hunt through nature for a simile, I could not find one so apt to illustrate the appearance of the heavens as that which St. John uses in the prophecy. The falling stars did not come as if from several trees shaken, but as from *one;* those which appeared in the east, fell toward the east; those which appeared in the west, fell toward the west; and those which appeared in the south, fell toward the south. And they fell not as the *ripe* fruit falls,— far from it,— but they flew, they were *cast,* like the unripe fruit which at first refuses to leave the branch; and when, under a violent pressure, it does break its hold, it flies swiftly, *straight* off, descending; and in the multitude falling, some cross the track of others, as they are thrown with more or less force; but each one falls on its own side of the tree." See page 321.

14. What is the next event mentioned in the prophecy?

"And *the heaven departed as a scroll* when it is rolled together;

and every mountain and island were moved out of their places." Verse 14.

NOTE.— This event is still future, and will take place in connection with Christ's second coming. We are now standing between the two events,— the last of the signs in the heavens, and the parting of the heavens and removal of earthly things out of their places. The great signs here mentioned which mark the approach of Christ's second coming and the dissolution of all earthly things, are all in the past, and the world awaits the sound of the last trump as the closing scene in earth's drama.

15. How will this great event affect the world?

"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Verses 15-17.

16. After the sealing work brought to view in Revelation 7, which takes place under the sixth seal, how is the seventh seal introduced?

"And when He had opened the seventh seal, *there was silence in heaven* about the space of half an hour." Rev. 8: 1.

NOTE.— The sixth seal introduced the events connected with the second coming of Christ. The seventh seal most naturally, therefore, would refer to that event, or to some accompanying result of it. When Christ comes, all the holy angels will accompany Him (Matt. 25: 31); and it follows that silence will necessarily, therefore, reign in heaven during their absence. A half-hour of prophetic time would be about seven days. The seven seals, therefore, bring us down to the second coming of Christ.

IT may be at morn, when the day is awaking;
When sunlight through darkness and shadow is breaking,
That Jesus will come in the fulness of glory
To receive from the world His own.

It may be at midday, it may be at twilight,
It may be, perchance, that the blackness of midnight
Will burst into light in the blaze of His glory,
When Jesus receives His own.

O joy! O delight! should we go without dying,
No sickness, no sadness, no dread, and no crying,
Caught up through the clouds with our Lord into glory,
When Jesus receives His own.

H. L. TURNER.

SYMBOLS OF WAR

"The nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged." Rev. 11:18.

THE SEVEN TRUMPETS

1. FOLLOWING the seven seals, under what symbols was the next series of thrilling events shown the apostle John?

"And I saw the seven angels which stood before God: and to them were given *seven trumpets.*" Rev. 8:2.

2. With what do these trumpets deal?

With the wars, commotions, and political upheavals which result in the breaking up and downfall of the Roman Empire, — the first four with the downfall of Western Rome, the fifth and sixth with the downfall of Eastern Rome, and the seventh with the final downfall of Rome in its broadest sense, or all the kingdoms of the world. See Revelation 8 and 9 and 11:14-19. A trumpet is a symbol of war. Jer. 4:19, 20; Joel 2:1-11.

3. Under what figures is the first trumpet described?

"The first angel sounded, and there followed *hail* and *fire* mingled with *blood*, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up." Rev. 8:7.

NOTES.— "Twice, at least, before the Roman Empire became divided permanently into the two parts, the Eastern and the Western, there was a tripartite division of the empire. The first occurred 311 A. D., when it was divided between Constantine, Licinius, and Maximin; the other, 337 A. D., on the death of Constantine, when it was divided between his three sons, Constantine, Constans, and Constantius."— *Albert Barnes, on Rev. 12: 4.*

To Constantius was given Constantinople and the East; to Constans, Italy, Illyricum, and northern Africa; and to Constantine II, Britain, Gaul, and Spain.

This trumpet describes the first great invasion upon Western or ancient Rome, by the Goths, under Alaric, from 395 A. D. to 410 A. D. In 408 he descended upon Italy, the middle "third part," pillaging and burning cities, and slaughtering their inhabitants. Says Gibbon, in his "Decline and Fall of the Roman Empire," chapter 33, closing sentence, "The union of the Roman Empire was dissolved; its genius was humbled in the dust; and armies of unknown barbarians, issuing from the frozen regions of the North, had established their victorious reign over the fairest provinces of Europe and Africa."

4. What striking figure is used to describe the destruction wrought under the second trumpet?

"And the second angel sounded, and as it were *a great mountain burning with fire was cast into the sea:* and the third part of the sea became blood; and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed." Verses 8, 9.

NOTE.— This describes the invasions and conquests of the Vandals under the terrible Genseric — first of Africa and later of Italy — from 428 to 476 A. D. His conquests were largely by sea. In a single night, near Carthage, he destroyed, by fire and sword, more than half of the Roman fleet, consisting of 1,113 ships and over 100,000 men. See Gibbon's "Decline and Fall of the Roman Empire," chapter 36.

5. What was to take place under the third trumpet?

"And the third angel sounded, and *there fell a great star from heaven, burning as it were a lamp,* and it fell upon the third part of the rivers, and upon the fountains of waters; and the name of the star is called *Wormwood:* and the third part of the waters became wormwood; *and many men died of the waters,* because they were made bitter." Verses 10, 11.

NOTES.— The harassing invasions and conquests of Attila, the Hun, are foretold here. His conquests were characterized by fire, sword, and pillage along the Rhine, in Gaul, and northern Italy. He claimed descent from Nimrod, styled himself the "Scourge of God" and the "Dread of the World," and boasted that grass would never grow again where his horse had trod. His greatest battle was at Chalons, in Gaul, 451 A. D., where of his 700,000 men from 100,000 to 300,000 are said to have been left dead on the field. See Gibbon's Rome, chapter 35, and "Fifteen Decisive Battles of the World," by Sir Edward Creasy, chapter 6.

Says Gibbon (chapter 34), "In the reign of Attila, the Huns again became the terror of the world;" and he proceeds to describe "the character and actions of that formidable barbarian, who," he says, "alternately insulted and invaded the East and the West, and urged the rapid downfall of the Roman Empire."

6. What was to occur under the fourth trumpet?

"And the fourth angel sounded, and *the third part of the sun was smitten, and the third part of the moon, and the third part of the stars;* so as the third part of them was darkened, and the

day shone not for a third part of it, and the night likewise." Verse 12.

NOTE.— This trumpet brings us to the fall of Western Rome, in 476 A. D., when the Herulian barbarians, under the leadership of Odoacer, took possession of the city and scepter of Rome; and the great empire which had hitherto been the empress of the world was reduced to a poor dukedom, tributary to the exarch of Ravenna. Its luminaries, or civil rulers, were smitten, and ceased to shine. "Italy now became in effect a province of the empire of the East. The Roman Empire in the West had come to an end, after an existence from the founding of Rome of 1,229 years." — *Myers's "General History," page 348.*

7. What was to be the character of the last three trumpets?

"And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, *Woe, woe, woe,* to the inhabiters of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!" Verse 13.

A.D. 395				476	622	1449	1453	1840	THE END
FIRST TRUMPET — Invasion from the north by the GOTHS	SECOND TRUMPET — Naval Attack on Italy by the VANDALS	THIRD TRUMPET — Western Empire invaded by the HUNS	FOURTH TRUMPET — Last emperor dethroned by the HERULI	FIFTH TRUMPET — FIRST WOE — Conquests of the SARACENS		SIXTH TRUMPET — SECOND WOE — Conquests of the TURKS		SEVENTH TRUMPET — THIRD WOE — Nations angry. God's wrath impending. Mystery of God finished.	
ALARIC	GENSERIC	ATTILA	ODOACER	MOHAMMED AND OTHMAN		FOUR SULTANIES		Nations preparing for Armageddon.	
DOWNFALL OF WESTERN ROME				DOWNFALL OF EASTERN ROME (Constantinople) (Ottoman power)				DOWNFALL OF THE WORLD	

THE SEVEN TRUMPETS

8. After the fall of Western Rome, what power in the East arose to harass and overrun the Roman world, East and West?

Mohammedanism, commonly known as the Turkish or Ottoman power, which arose in Arabia, with Mohammed, in 622 A. D.

9. How is the fifth trumpet, or first woe, introduced?

"And the fifth angel sounded, and I saw *a star fall from heaven unto the earth:* and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; *and the sun and the air were darkened by reason of the smoke of the pit.* And there came out of the smoke *locusts* upon the earth: and unto them was given power, as the scorpions of the earth have power." Rev. 9: 1-3.

NOTES.— Attila is symbolized by the star of the third trumpet (Rev. 8: 10, 11); Mohammed, by the star of this trumpet. The bottomless pit doubtless refers to the wastes of the Arabian desert, from which came forth

the Mohammedans, or Saracens of Arabia, like swarms of locusts. The darkening caused by the smoke from this pit fitly represents the spread of Mohammedanism and its doctrines over Asia, Africa, and portions of Europe. Their power as scorpions is strikingly seen in their vigorous and speedy attacks upon, and overthrow of, their enemies.

"Over a large part of Spain, over north Africa, Egypt, Syria, Babylonia, Persia, north India, and portions of Central Asia were spread — to the more or less perfect exclusion of native customs, speech, and worship — the manners, the language, and the religion of the Arabian conquerors." — *Myers's "General History," page 401.*

10. What command was given these locusts?

"And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads." Verse 4.

NOTES.— When the Arabian tribes were gathered for the conquest of Syria, 633 A. D., the caliph Abu-Bekr, the successor of Mohammed, instructed the chiefs of his army not to allow their victory to be "stained with the blood of women and children;" to "destroy no palm-trees, nor burn any fields of corn;" to "cut down no fruit-trees, nor do any mischief to cattle;" and to spare those religious persons "who live retired in monasteries, and propose to themselves to serve God in that way;" but, he said, "you will find another sort of people that belong to the synagogue of Satan, who have shaven crowns: be sure you cleave their skulls and give them no quarter till they either turn Mohammedan or pay tribute." In this, Mohammedanism, itself a false religion, is revealed as a scourge to apostate Christianity.

"In a short time they [the Mohammedan Saracens] had taken from the Aryans all the principal old Semitic lands,— Palestine, Syria, Mesopotamia, Assyria, and Babylonia. To these was soon added Egypt." — *Encyclopedia Britannica, article "Mohammedanism."*

11. What were these locusts said to have over them?

"And they had *a king* over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon [margin, a destroyer]." Verse 11.

NOTES.— For hundreds of years the Mohammedans and invading Tartar tribes, like the locusts (Prov. 30: 27), had no general government or king over them, but were divided into bands, or factions, under separate leaders. But in the twelfth century Temuljin, king of the Mongols, or Moguls, who is described as "the most terrible scourge that ever afflicted the human race," built up an empire "at the cost," it is estimated, says Myers in his "General History," page 461, of "fifty thousand cities and towns and five million lives." This was followed by the more permanent Tartar empire founded by Othman a century later, commonly known as the Ottoman Empire, and ruled by the sultan.

From the first, the great characteristic of the Turkish government has been that of a "destroyer." Speaking of a war by the Turks upon the Byzantine Empire in 1050, Gibbon (chapter 57) says: "The myriads of Turkish horse overspread a frontier of six hundred miles from Tauris to Erzeroum, and the blood of one hundred and thirty thousand Christians was a grateful sacrifice to the Arabian prophet."

In 1058 the Turks wrested the Holy Land from the Saracens, desecrated the holy places, and treated the pilgrims to Jerusalem with cruelty. This brought on the nine unsuccessful crusades of the next two centuries for the recovery of the Holy Land.

12. What definite period is mentioned under this trumpet?

"And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men *five months.*" Verse 10. See also verse 5.

NOTES.— "It was on the twenty-seventh of July, in the year 1299," says Gibbon, "that Othman first invaded the territory of Nicomedia," in Asia Minor, "and the singular accuracy of the date," he adds, "seems to disclose some foresight of the rapid and destructive growth of the monster." —*"Decline and Fall of the Roman Empire," chap. 64, par. 14.* This, then, we take to be the beginning of the period referred to.

A Bible month consists of thirty days; five months would be 150 days. Allowing a day for a year, 150 years from July 27, 1299, would reach to July 27, 1449. During this period the Turks were engaged in almost constant warfare with the Greek Empire, and yet without conquering it.

13. With what statement does the fifth trumpet close?

"One woe is past; and, behold, there come two woes more hereafter." Verse 12.

14. What command is given under the sixth trumpet?

"And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, *Loose the four angels which are bound in the great river Euphrates.*" Verses 13, 14.

NOTES.— These four angels are understood to refer to the four leading Turkish sultanies — Aleppo, Iconium, Damascus, and Bagdad — of which the Ottoman Empire was composed, situated in the country watered by the river Euphrates.

As a striking parallel it may be noted that under the sixth plague (Rev. 16: 12-16), the four angels of Rev. 7: 1-3 will loose the winds of war, the waters of the river Euphrates (the Turkish Empire) will be dried up, and the armies of the nations will assemble for the battle of Armageddon.

15. What warlike scene is given under this trumpet?

"The number of the armies of the horsemen was *twice ten thousand times ten thousand:* . . . and the heads of the horses are as the heads of lions; and *out of their mouths proceedeth fire and smoke and brimstone.*" Verses 16, 17, R. V.

NOTES.— "In the year 1453, Mohammed II, the Great, sultan of the Ottomans, laid siege to the capital [Constantinople], with an army of over 200,000 men. After a short investment, the place was taken by storm. The cross, which since the time of Constantine the Great had surmounted the dome of St. Sophia, was replaced by the crescent, which remains to this day."— *Myers's "General History," edition 1902, pages 462, 463.*

Thus Constantinople, the eastern seat of the Roman Empire since the days of Constantine, was captured by the Turks.

Reference also seems to be made here to the use of firearms, which began to be employed by the Turks toward the close of the thirteenth century, and which, discharged from horseback, would give the appearance of fire and smoke issuing from the horses' mouths. In the battle of Armageddon, to which allusion may here be made, an army of "twice ten thousand times ten thousand," or two hundred million, will doubtless be assembled.

16. What was the result of this warfare by means of "fire and smoke and brimstone"?

"By these three was the third part of men killed." Verse 18.

NOTE.— This shows the deadly effect of this new means of warfare. "Constantinople was subdued, her empire subverted, and her religion trampled in the dust by the Moslem conquerors."— *Elliott's "Horæ Apocalypticæ," Vol. I, page 484.*

17. What definite period is mentioned under this trumpet?

"And the four angels were loosed, which were prepared for an *hour*, and a *day*, and a *month*, and a *year*, for to slay the third part of men." Verse 15.

NOTE.— An hour in prophetic time is equal to fifteen days; a day stands for a year, a month for thirty years, a year for 360 years. Added together, these amount to 391 years and fifteen days, the time allotted for the Ottoman supremacy. Commencing July 27, 1449, the date of the close of the fifth trumpet, this period would end Aug. 11, 1840. In exact fulfilment of the words of inspiration, this date marks the fall of the Ottoman Empire as an independent power. Wasted beyond hope of recovery in a war with Mohammed Ali, pasha of Egypt, the sultan of Turkey submitted to the dictates of the four great powers of Europe,— England, Russia, Austria, and Prussia,— and, through his minister Rifat Bey, on that very day, Aug. 11, 1840, placed in the hands of Mohammed Ali the decision, or ultimatum, drawn up by these powers. Since then Turkey has existed only by the help or sufferance of the great powers of Europe, and has commonly been referred to as "the Sick Man of the East."

18. With what announcement does the sixth trumpet close?

"The second woe is past; and, behold, *the third woe cometh quickly*." Rev. 11: 14.

NOTE.— The definite period under the sixth trumpet brings us to 1840, when Turkey lost her independence. Her final downfall, we understand, will come at the opening of the seventh trumpet.

19. What is to be finished when the seventh trumpet is about to sound?

"But in the days of the voice of the seventh angel, when he is about to sound, then is finished *the mystery of God*, according to the good tidings which He declared to His servants the prophets." Rev. 10: 7, R. V.

NOTE.— The mystery of God is the gospel. Eph. 3: 3-6; Gal. 1: 11, 12. When this trumpet is about to sound, therefore, the gospel will close,

and the end will come. The "time of trouble," of Dan. 12:1, and the seven last plagues and the battle of Armageddon, spoken of in Revelation 16, will take place when this trumpet begins to sound.

20. What event marks the sounding of the seventh trumpet?

"And the seventh angel sounded; and there were great voices in heaven, saying, *The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever.* And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshiped God, saying, We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come; because Thou hast taken to Thee Thy great power, and hast reigned." Rev. 11:15-17.

NOTE.— The seventh trumpet, therefore, brings us to the setting up of God's everlasting kingdom.

21. What is the condition of the nations, and what other events are due or impending at this time?

"And *the nations were angry*, and *Thy wrath is come*, and *the time of the dead, that they should be judged*, and that Thou shouldest *give reward unto Thy servants the prophets, and to the saints*, and them that fear Thy name, small and great; and shouldest *destroy them which destroy the earth.*" Verse 18.

NOTES.— The closing scenes of this world's history and the judgment are clearly brought to view here. Ever since the loss of independence by the Ottoman Empire in 1840, the nations have been preparing for war as never before, in view of international complications and a world war which all fear is inevitable upon the dissolution of Turkey and the final disposition of its territory. Towering above all others, the Eastern question has been the one of paramount concern to them.

The investigative judgment began in heaven in 1844, at the close of the prophetic period of 2300 days. See readings on pages 230-253. When this is finished, the time of reward will have arrived, the end will have come, and the saints will themselves sit in judgment. See Rev. 20:4; 1 Cor. 6:1-3.

22. What scene in heaven was presented to the prophet as the seventh trumpet was about to sound?

"And *the temple of God was opened in heaven*, and there was seen in His temple *the ark of His testament:* and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." Rev. 11:19.

NOTES.— This forcibly calls attention to the closing work of Christ in the second apartment, or most holy place, of the sanctuary in heaven, which began in 1844. See readings referred to in preceding note. The reference to the ark of God's testament is a forcible reminder also of that which is to be the standard in the judgment,— the law of God, or ten commandments. See Eccl. 12:13, 14; Rom. 2:12, 13; James 2:8-12.

From its closing words — the reference to "great hail" — the seventh trumpet evidently embraces the seven last plagues (see Rev. 16:17, 18); and from its opening words — "the kingdoms of this world are become the kingdoms of our Lord" — it marks the setting up of God's everlasting kingdom.

THE BOSPORUS

"He shall come to his end, and none shall help him." Dan. 11:45.

THE EASTERN QUESTION

1. WHAT, briefly stated, is the Eastern question?

The driving out of Turkey from Europe, and the final extinction of the Turkish Empire, with the world-embracing events that follow. It has been otherwise described as "the driving of the Turk into Asia, and a scramble for his territory."

2. What scriptures are devoted to the Turkish power?

Dan. 11:40-45; Revelation 9; and Rev. 16:12.

NOTE.— In the eleventh chapter of Daniel, Turkey is dealt with under the title of the "king of the north;" in Revelation 9, under the sounding of the fifth and sixth "trumpets;" and in Revelation 16, under the symbol of the drying up of the water of the chief river of the Turkish Asiatic possessions, "the great river Euphrates." The actual drying up of the river Euphrates was the signal for the overthrow of ancient Babylon.

3. When did Turkey take Constantinople, and thus the northern division of ancient Greece and Rome?

In A. D. 1453, under Mohammed II. See pages 293, 294.

NOTE.— After the death of Alexander the Great, the Grecian Empire was divided by his four leading generals, Cassander, Lysimachus, Seleucus, and Ptolemy, into four parts,— east, west, north, and south,— the first three of which were shortly afterward absorbed into one kingdom, the kingdom of the north, Egypt remaining the king, or kingdom, of the south. In the breaking up of the Roman Empire, the Turks gained possession of the Holy Land in A. D. 1058, and finally of Constantinople, and considerable portions of eastern Europe,— the kingdom of the north,— in 1453, to which, with varying fortunes and shrinking geographical boundaries, it has held ever since.

4. How has Turkey been regarded by European nations?

"The Turks have ever remained quite insensible to the influences of European civilization, and their government has been a perfect blight and curse to the countries subject to their rule. They have always been looked upon *as intruders* in Europe, and their presence there has led to several of the most sanguinary wars of modern times. Gradually they have been pushed out from their European possessions, and the time is probably not very far distant when they will be driven back across the Bosporus."— *Myers's "General History," edition 1902, page 463.*

5. When did the independence of Turkey cease?

In 1840, at the close of a two years' war between Turkey and Egypt, when the fate of Turkey was placed in the hands of four great powers of Europe,— England, Russia, Austria, and Prussia. See page 294, under question 19.

6. What is one of the last predictions of the prophecy of Daniel concerning the king of the north?

"But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many." Dan. 11:44.

NOTE.— Upon this, Dr. Adam Clarke, writing in 1825, said: "If the Turkish power be understood, as in the preceding verses, it may mean that the Persians on the *east* and the Russians on the *north* will at some time greatly embarrass the Ottoman government." Such indeed was the case, and these conditions brought on the Crimean war of 1853-56, between Russia and Turkey. In this war England and France came to the help of Turkey, and prevented Russia from grasping Constantinople, her coveted prize, and thus gaining access to the Dardanelles and the Mediterranean Sea, and so possessing herself of the gateway of commerce between Europe and Asia. Without an outlet to the sea, Russia cannot be a strong naval power. In his celebrated will, Peter the Great of Russia (1672-1725) admonished his countrymen thus: "Take every possible means of gaining Constantinople and the Indies, for," said he, "he who rules there will be the true sovereign of the world; excite war continually in Turkey and Persia; . . . get control of the sea by degrees; . . . advance to the Indies, which are the great depot of the world. Once there, we can do without the gold of England." The authenticity of this will has been questioned, but it outlines a policy which Russia has quite faithfully pursued.

7. What since 1840 has saved Turkey from complete overthrow?

The help and interference of various European powers.

NOTE.— "It is not too much to say that England has twice saved Turkey from complete subjection since 1853. It is largely — mainly — due to our action that she now exists at all as an independent power. On both these occasions we dragged the powers of Europe along with us in maintaining the Ottoman government."— *Duke of Argyle (1895), in "The Turkish-Armenian Question," page 17.*

8. Why have these powers thus helped Turkey?

Not from love for Turkey, but for fear of the international complications that its downfall might entail.

NOTES.— In his Mansion House speech, Nov. 9, 1895, Lord Salisbury, responding to a wide-spread demand for the overthrow of the Turkish power, said: "Turkey is in that remarkable condition that it has now stood for half a century, mainly because the great powers of the world have resolved that *for the peace of Christendom it is necessary that the Ottoman Empire should stand.* They came to that conclusion nearly half a century ago. I do not think they have altered it now. *The danger*, if the Ottoman Empire fall, would not merely be the danger that would threaten the territories of which that empire consists; *it would be the danger that the fire there lit should spread to other nations, and should involve all that is most powerful and civilized in Europe in a dangerous and calamitous contest.* That was a danger that was present to the minds of our fathers when they resolved to make the integrity and independence of the Ottoman Empire a matter of European treaty, *and that is a danger* WHICH HAS NOT PASSED AWAY."

"The Balkan, or Near Eastern, question has been one of the most complicated political problems of the world's history for half a century. . . . For four centuries and a half, or ever since the conquering Turk crossed the Bosporus and took Constantinople, the grim contest has been on to dislodge him by war and diplomacy."— *American Review of Reviews, November, 1912.*

Nearly a century ago, Napoleon, while a prisoner on St. Helena, explained that when emperor of France, he would not consent for Alexander, the czar of Russia, to have Constantinople, "foreseeing that the equilibrium of Europe would be destroyed."

9. What is the divine prediction regarding the future and final downfall of the king of the north?

"And he shall plant the tabernacles of his palace between the seas *in the glorious holy mountain: yet he shall come to his end, and none shall help him.*" Dan. 11: 45.

NOTE.— It would seem natural that the Ottoman government should make its last stand at Jerusalem. Around the city of the Holy Sepulcher and the tombs of the "saints" has been waged for long years a war between the followers of Islam and the believers in the Christian religion. In this place, many Bible students believe, Turkey will come to her end in fulfilment of this scripture.

10. Under which of the seven last plagues is the water of the Euphrates (Turkey) to be dried up, and for what purpose?

"And *the sixth angel* poured out his vial upon the great river Euphrates; and the water thereof was *dried up, that the way of the kings of the East might be prepared.*" Rev. 16: 12.

NOTE.— For years the drying-up process of the Turkish Empire has been in progress, as may be seen from the following: —

(1) In 1783 Turkey was compelled to surrender to Russia the territory of the Crimea, including all the countries east of the Caspian Sea.
(2) In 1828 Greece secured her independence.
(3) In 1830 Algeria was ceded to France.
(4) In 1867 Turkey was forced to recognize the independence of Egypt.

(5) In the same year Turkey lost possession of Servia and Bosnia.
(6) In 1878 the Treaty of Berlin granted autonomous government to Bulgaria, and independence to Roumelia, Roumania, and Montenegro.
(7) In 1912 Tripoli was taken over by Italy.
(8) In 1912 and 1913 the Balkan States and Greece dispossessed Turkey of nearly all of her remaining territory in Europe.

11. Under this plague, what incites the nations to war?

"And I saw *three unclean spirits* like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are *the spirits of devils*, working miracles, which go forth unto the kings of the earth and of the whole world, *to gather them to the battle of that great day of God Almighty.*" Verses 13, 14.

12. At this time, what event is near at hand?

"*Behold, I come as a thief.* Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Verse 15.

13. To what place will the nations be gathered for battle?

"And he gathered them together into a place called in the Hebrew tongue *Armageddon.*" Verse 16.

NOTE.— Armageddon consists of a great triangular plain in northern Palestine, twelve by fifteen by eighteen miles, extending southeast from Mt. Carmel, otherwise known as the plain of Esdraelon, or valley of Jezreel. It has been the scene of many great battles, such as that of Gideon's overthrow of the Midianites (Judges 6, 7), when "the Lord set every man's sword against his fellow;" of Saul's defeat by the Philistines (1 Sam. 29: 1; 1 Chronicles 10); and of Josiah's defeat by Pharaoh Necho (2 Kings 23: 29, 30; 2 Chron. 35: 20-24): and, as this scripture indicates, it is the place where, under the influence of evil spirits just preceding Christ's second coming, the great armies of the world will be gathered for their final struggle and utter destruction under the seventh plague.

14. When the king of the north comes to his end, what, according to the prophecy, is to take place?

"And *at that time shall Michael stand up,* the great Prince which standeth for the children of thy people: and *there shall be a time of trouble, such as never was since there was a nation* even to that same time: and *at that time thy people shall be delivered,* every one that shall be found written in the book." Dan. 12: 1.

NOTE.— The expression "stand up" occurs eight times in this line of prophecy (Daniel 11 and 12), and in each case means *to reign.* See Dan. 11: 2, 3, 4, 7, 14, 20, 21; 12: 1. Michael is Christ, as will be seen by comparing Jude 9, 1 Thess. 4: 16, and John 5: 25. When the Turkish Empire is brought to an end, therefore, the time will have come for Christ to receive His kingdom (Luke 19: 11-15), and begin His reign. This great change will be ushered in by the downfall, not only of Turkey, but of all nations (Rev. 11: 15); by the time of trouble here spoken of; by the seven

last plagues described in Revelation 16; and by the deliverance of all God's people,— those whose names are found written in the book of life (Rev. 3:5; 20:12),— which shows that probation and the investigative judgment will then be past.

15. What will take place at this time?

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Verse 2.

NOTES.— At the resurrection of Christ there was a special resurrection, when many of the saints were raised from the dead, were seen of many, and were taken to heaven with Christ at His ascension. Matt. 27:52, 53; Eph. 4:8. So, just prior to Christ's second coming and the general resurrection of the righteous, many of the sleeping saints, and some colossal sinners (those that "pierced Him," Rev. 1:7), it seems, will be raised to witness His coming, and hear God's covenant of peace with His people.

This line of prophecy, therefore, brings us down to the resurrection of the righteous, which takes place at the second advent.

16. What false message will go forth before destruction comes upon those unprepared for Christ's coming and kingdom?

"For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. *For when they shall say, Peace and safety; then sudden destruction cometh upon them,* . . . and they shall not escape." 1 Thess. 5:2, 3.

NOTE.— The so-called Christian nations will not go to Palestine merely to expel the Turks from the land. As in the crusades of the twelfth and thirteenth centuries, the idea will be to rescue the Holy Land from the Mohammedans, and make Jerusalem the center of a glorious kingdom, with Christ as king. The Papacy itself, it is thought by some, will at this time remove its seat to Jerusalem, and issue a great peace proclamation, directing the nations to beat their swords into plowshares and their spears into pruning-hooks, and calling upon all to come up to the mountain of the Lord, as described in Isa. 2:2-5 and Micah 4:1-5. Infatuated by the doctrine of a temporal millennium, many nations will join in the call, and say, "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Isa. 2:3. But this will be but the signal for the battle of Armageddon and the "sudden destruction" that is to overtake the world and bring to an end the present order of things. See Rev. 19:17-21; Eze. 38:14-23; 39:17-22. Toward this consummation passing events all indicate we are rapidly hastening.

WATCHMAN on the walls of Zion,
What, O tell us, of the night?
Is the day-star now arising?
Will the morn soon greet our sight?
O'er your vision shine there now some rays of light?

Tell, O tell us, are the landmarks
On our voyage all passed by?
Are we nearing now the haven?
Can we e'en the land descry?
Do we truly see the heavenly kingdom nigh?

MARSHALING OF THE NATIONS

"And he gathered them together into a place called . . . Armageddon." Rev. 16: 16.

THE SEVEN LAST PLAGUES

1. What is God's final warning against false worship?

"If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, *the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation;* and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Rev. 14: 9, 10.

NOTE.— During probationary time God's wrath is always tempered, or mingled, with mercy. Thus the prophet Habakkuk prays, "In wrath remember mercy." Hab. 3: 2. God's wrath unmixed with mercy is visited only when mercy has done its final work, and evil has gone to the limit, so that there is "no remedy." See Gen. 6: 3; 15: 16; 19: 12, 13; 2 Chron. 36: 16; Matt. 23: 37, 38; Luke 19: 42-44; 2 Peter 2: 6; Jude 7.

2. In what is the wrath of God filled up?

"And I saw another sign in heaven, great and marvelous, seven angels having *the seven last plagues;* for *in them is filled up the wrath of God.*" Rev. 15: 1.

3. How does Joel describe the day of the Lord?

"Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come." "For the day of the Lord is great and very terrible; and who can abide it?" Joel 1: 15; 2: 11.

4. What has Daniel said of this time?

"And there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12: 1. See Eze. 7: 15-19.

NOTE.— The seven last plagues will be the most terrible scourges ever visited upon man. As Ahab accused Elijah of being the cause of Israel's calamities (1 Kings 18: 17, 18), so, in the time of trouble, the wicked and those who have departed from God will be enraged at the righteous, will accuse them as being the cause of the plagues, and will seek to destroy them as did Haman the Jews. See Esther 3: 8-14. But God will miraculously deliver His people at this time as He did then.

5. What will be the first plague, and upon whom will it fall?

"And the first went, and poured out his vial upon *the earth;* and *there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image.*" Rev. 16: 2.

6. What will constitute the second plague?

"And the second angel poured out his vial upon *the sea;* and *it became as the blood of a dead man: and every living soul died in the sea.*" Verse 3.

7. What will be the third plague?

"And the third angel poured out his vial upon *the rivers and fountains of waters;* and *they became blood.*" Verse 4.

NOTE.— The second plague affects the sea. The third plague comes closer to the habitations of men, and affects the land. The water supplies are contaminated.

8. Why, under these plagues, does the Lord give men blood to drink?

"*For they have shed the blood of saints and prophets,* and Thou hast given them blood to drink; for they are worthy." Verse 6.

NOTE.— In this is shown God's abhorrence of oppression and persecution. The plagues are God's rebukes against colossal forms of sin.

9. What will be the fourth plague?

"And the fourth angel poured out his vial upon *the sun;* and *power was given unto him to scorch men with fire.*" Verse 8. See Joel 1: 16-20.

NOTE.— Sun-worship is the most ancient and wide-spread of all forms of idolatry. In this plague God manifests His displeasure at this form of idolatry. That which men have worshiped as a god, becomes a plague and tormentor. Thus it was in the plagues of Egypt. Those things which the Egyptians had worshiped became scourges to them instead of bene-

factors and blessings. See "The Philosophy of the Plan of Salvation," by "An American Citizen," chapter 3.

10. Will even this terrible judgment lead men to repent?

"And men were scorched with great heat, and *blasphemed the name of God*, which hath power over these plagues: and *they repented not to give Him glory.*" Verse 9.

11. What will be the fifth plague?

"And the fifth angel poured out his vial upon *the seat of the beast;* and *his kingdom was full of darkness;* and they gnawed their tongues for pain." Verse 10.

NOTE.— This plague strikes at the very seat of the great apostasy of the latter days, the Papacy. It will doubtless be similar in effect to the like plague in Egypt, which was a darkness that could "be felt." Ex. 10: 21-23. By this plague that iniquitous, haughty, and apostate spiritual despotism which has set itself up as possessing all truth, and as being the light of the world, is enshrouded in midnight darkness.

12. What takes place under the sixth plague?

"And the sixth angel poured out his vial upon the great river *Euphrates;* and *the water thereof was dried up*, that the way of the kings of the East might be prepared." Verse 12.

NOTE.— This, we understand, refers to the drying up of the Turkish Empire by the great world powers preparatory to the battle of Armageddon. See preceding reading.

13. What gathers the nations to the battle of Armageddon?

"And I saw *three unclean spirits* like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are *the spirits of devils*, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. . . . And he gathered them together into a place called in the Hebrew tongue Armageddon." Verses 13-16.

NOTE.— This scripture shows that it is the spirit of Satan which incites men to war, and explains why the great nations of the world are now making such preparations for war. The dragon represents paganism; the beast, the Papacy; and the false prophet, apostate Protestantism,— the three great religious apostasies since the flood. The plain Esdraelon, in southwestern Galilee, is the Armageddon here referred to. See note on page 99.

14. At this time what event is imminent?

"*Behold, I come as a thief.* Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Verse 15.

15. What takes place under the seventh plague?

"And the seventh angel poured out his vial into *the air.* . . . And there were *voices,* and *thunders,* and *lightnings;* and *there was a great earthquake,* such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, *and the cities of the nations fell.*" Verses 17-19.

16. What accompanies the earthquake?

"And there fell upon men *a great hail out of heaven,* every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." Verse 21. See Job 38: 22, 23; Ps. 7: 11-13.

17. What will the Lord be to His people at this time?

"The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake: *but the Lord will be the hope of His people, and the strength of the children of Israel.*" Joel 3: 16. See Jer. 25: 30, 31; Haggai 2: 21; Heb. 12: 26; Ps. 91: 5-10.

NOTE.— To prepare His people and the world for these terrible judgments, the Lord, as in the days of Noah, sends a warning message to every nation, kindred, tongue, and people. See Rev. 14: 6-10.

18. Just before the pouring out of the plagues, what call does God send to His people still in Babylon?

"And I heard another voice from heaven, saying, *Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues.* For her sins have reached unto heaven, and God hath remembered her iniquities." Rev. 18: 4, 5. See Gen. 19: 12-17; Jer. 51: 6; and page 254.

NOTE.— As before the flood, many of God's people will doubtless be laid away to rest shortly before the time of trouble. See Isa. 57: 1; Rev. 14: 13. Referring to the time before the flood, an ancient book says: "And all men who walked in the ways of the Lord, died in those days, before the Lord brought the evil upon man which He had declared, for this was from the Lord, that they should not see the evil which the Lord spoke of concerning the sons of men."— *Book of Jasher 4: 20.* See also chapter 5: 21 of the same book.

19. How suddenly will the plagues come upon modern Babylon?

"Therefore shall her plagues come *in one day,* death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. . . . For in *one hour* is thy judgment come." Rev. 18: 8-10.

20. What famine will come at this time upon those who have rejected God's messages of mercy?

"Behold, the days come, saith the Lord, that *I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord:* and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." Amos 8: 11, 12. See Luke 13: 25; Prov. 1: 24-26; Heb. 12: 15-17.

21. What announcement is made under the seventh plague?

"And there came a great voice out of the temple of heaven, from the throne, saying, *It is done.*" Rev. 16: 17.

NOTE.— God made man to bless him. Gen. 1: 28. When His blessings are abused, He withholds them, to teach men their source and their proper use. Haggai 1: 7-11. Judgments are sent that men may "learn righteousness." Isa. 25: 9; 1 Kings 17: 1. That men do not repent under the plagues is no evidence that God has ceased to be merciful and forgiving. They simply demonstrate that all have determined their destiny, and that even the severest judgments of God will not move the ungodly and impenitent to repentance.

22. Just preceding Christ's second coming, what solemn decree will go forth showing that the cases of all have been decided?

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. 22: 11, 12.

23. What psalms seem to have been written especially for the comfort and encouragement of God's people during the time of the seven last plagues?

Psalms 91 and 46. See also Isa. 33: 13-17.

THE great decisive day is at hand!
The day when Christ will come,
To call His children home
And to seal the sinner's doom,
Is at hand.

Where will the sinner hide in that day?
It will be in vain to call,
"Ye mountains on us fall,"
For His hand will find out all
In that day.

WATCHMAN, WHAT OF THE NIGHT?

"The kingdoms of this world are become the kingdoms of our Lord, and of His Christ." Rev. 11:15.

THE MYSTERY OF GOD FINISHED

1. FOLLOWING his description of the sixth trumpet, what did John see?

"And I saw *another mighty angel come down from heaven*, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun." Rev. 10:1.

2. What did he have in his hand?

"And he had in his hand *a little book open*." Verse 2.

NOTE.— The book of Daniel, which was to be "sealed," or closed, till the time of the end, is doubtless referred to here. See Dan. 12:4, 9.

3. What solemn announcement did this angel make?

"And the angel which I saw . . . lifted up his hand to heaven, and sware by Him that liveth forever and ever, who created heaven, and the things that therein are, . . . *that there should be time no longer*." Rev. 10:5, 6.

NOTE.— Not literal nor probationary time, but prophetic time. The 2300-day period, which ended in 1844, must be alluded to here. See page 230. No prophetic period in the Bible reaches beyond this.

4. What did the angel say was to be finished when the seventh trumpet was about to sound?

"But in the days of the voice of the seventh angel, when he shall begin to sound, *the mystery of God* should be finished, as He hath declared to His servants the prophets." Verse 7.

NOTE.— The mystery of God is the gospel. Eph. 3:1-6; Gal. 1:11, 12. The gospel, then, is to be finished as the seventh trumpet is about to sound.

5. What was John told to do with the little book?

"Go and take the little book which is open in the hand of the angel . . . and *eat it up*." Verses 8, 9.

6. What was to be the result of the eating of this book?

"It shall *make thy belly bitter*, but it shall be *in thy mouth sweet as honey.*" Verse 9, last part.

7. What does the apostle say of his experience in this matter?

"And I took the little book out of the angel's hand, and ate it up; and it was in my mouth *sweet as honey:* and as soon as I had eaten it, my belly was *bitter.*" Verse 10.

NOTE.— In this is most strikingly foretold the experience of those who proclaimed the advent and judgment-hour message of 1843-44. Joyous in the hope that Christ was coming then, like the early disciples regarding His first advent (Luke 24: 21; Acts 1: 6, 7), they were bitterly disappointed, and found that there was still a work on earth for them to do, as did the early disciples following the crucifixion, resurrection, and ascension of Christ.

8. What words of the angel to John show that both literal and probationary time were to continue yet for a time, and that God had a still further message for the world?

"And he said unto me, *Thou must prophesy again* before many peoples, and nations, and tongues, and kings." Verse 11.

NOTE.— The message of Revelation 10 is the same as that of Rev. 14: 6, 7; and the later messages of Rev. 14: 8-12 answer to the instruction, "Thou must *prophesy again*," of Rev. 10: 11. But all are last-day messages, and indicate that the end of all things is near at hand.

How long, O Lord our Saviour,
Wilt Thou remain away?
Our hearts are growing weary
Of Thy so long delay.
O when shall come the moment
When, brighter far than morn,
The sunshine of Thy glory
Shall on Thy people dawn?

How long, O gracious Master,
Wilt Thou Thy household leave?
So long hast Thou now tarried,
Few Thy return believe.
Immersed in sloth and folly,
Thy servants, Lord, we see;
And few of us stand ready
With joy to welcome Thee.

O, wake Thy slumbering people;
Send forth the solemn cry;
Let all the saints repeat it,—
"The Saviour draweth nigh!"
May all our lamps be burning,
Our loins well girded be,
Each longing heart preparing
With joy Thy face to see.

Great Lines of Prophecy

The Great Image of Daniel 2. This prophecy, written over twenty-five hundred years ago, is one of the greatest, briefest, and most comprehensive prophecies in the Bible. Under the symbol of a great metallic image, the rise and fall of nations is outlined till the end of time and the setting up of God's everlasting kingdom. See reading on page 204.

The Four Beasts of Daniel 7. This line of prophecy covers the same ground as that of Daniel 2, but with additional features introduced, especially that concerning the development and work of the "little horn" power of the fourth beast, under which God's people were to be oppressed until delivered and placed in possession of the kingdom "forever and ever." See reading on page 213.

The 2300 Days of Daniel 8. This prophecy, after tracing the course of empire down through Medo-Persia, Greece, and Rome, introduces the longest prophetic period in the Bible, reaching from the beginning of the movement to restore and build Jerusalem before Christ's first advent, to a similar work to be performed by God's people in the last days preparatory to Christ's second advent. See reading on page 230.

The Seventy Weeks of Daniel 9. This prophecy fixes the date of the beginning of the 2300 days, of which the seventy weeks are a part; definitely marks the time of Christ's first advent; and briefly refers to the "consummation" and the overthrow of the last of earthly kingdoms. See pages 232-236.

The Standing Up of Michael — Daniel 11 and 12. A literal prophecy tracing the rise and fall of kings and kingdoms from the early rulers of Persia in the sixth century B. C., to the overthrow of Turkey, the "king of the north," and the "standing up," or reign, of Michael, the Great Prince, which is Christ. See page 296.

The Prophecies of the Revelation. These are supplemental to the prophecies of Daniel. Under the Seven Churches, the Seven Seals, the Seven Trumpets, the Great Red Dragon, the Leopard Beast, and the Two-Horned Beast, the history and experience of the church and of earthly kingdoms are traced during the Christian era, to the end of the age. See pages 268-230.

Christ's Great Prophecy. Christ's claim to being a prophet, and the greatest of all prophets, is fully established by His prophecy recorded in Matthew 24, Mark 13, and Luke 21. In this He depicts minutely the destruction of Jerusalem, the great tribulation of the Dark Ages, and the signs that were to herald His second coming. See pages 311-325.

PART VII

Coming Events and Signs of the Times

	PAGE
Our Lord's Great Prophecy	311
Signs of the Times	319
Increase of Knowledge	326
Conflict Between Capital and Labor	329
Christ's Second Coming	332
Manner of Christ's Coming	337
Object of Christ's Coming	340
The Resurrection of the Just	343
The World's Conversion	347
The Gathering of Israel	352
The Millennium	355
Length of the Day of the Lord	360
Elijah the Prophet	362

SIEGE OF JERUSALEM, A. D. 70

"When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." Luke 21: 20.

CHRIST FORETELLING THE DESTRUCTION OF JERUSALEM

"When shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Matt. 24:3.

OUR LORD'S GREAT PROPHECY

1. How did Christ feel concerning Jerusalem, as He was about to make His final visit to the city before His crucifixion?

"And when He was come near, He beheld the city, and *wept over it*, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." Luke 19:41, 42.

2. In what words did He foretell its destruction?

"For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." Verses 43, 44.

3. What pitiful appeal did He make to the impenitent city?

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Matt. 23:37.

4. As He was about to leave the temple, what did He say?

"Behold, your house is left unto you *desolate*." Verse 38.

NOTE.— That which was to fill up their cup of iniquity was their final rejection and crucifixion of Christ, and their condemnation and persecution of His apostles and people after His resurrection. See Matt. 23:29-35; John 19:15; Acts 4-8.

5. Hearing these words, what questions did the disciples ask?

"Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Matt. 24:3.

NOTE.— Christ's answers to these questions are worthy of the most careful study. The destruction of Jerusalem and the overthrow of the Jewish nation attending it are a type of the final destruction of all the cities of the world, and the overthrow of all nations. To some extent, therefore, the descriptions of the two great events seem to be blended. When Christ referred to the destruction of Jerusalem, His prophetic words reached beyond that event to the final conflagration when the Lord shall rise out of His place "to punish the inhabitants of the earth for their iniquity," and when the earth "shall disclose her blood, and shall no more cover her slain." Isa. 26:21. Thus the entire discourse was given not for the early disciples only, but for those who were to live during the closing scenes of the world's history. During the discourse Christ did, however, give definite signs, both of the destruction of Jerusalem and of His second coming.

6. In His reply, how did Christ indicate that neither the end of the world nor of the Jewish nation was immediately at hand?

"Jesus answered and said unto them, *Take heed that no man deceive you.* For many shall come in My name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumors of wars: see that ye be not troubled: *for all these things must come to pass, but the end is not yet.*" Verses 4-6.

7. What did He say of the wars, famines, pestilences, and earthquakes which were to precede these events?

"All these are *the beginning of sorrows.*" Verse 8.

NOTE.— These were to precede and culminate in the great calamity and overthrow, first, of Jerusalem, and finally of the whole world; for, as already noted, the prophecy has a double application, first, to Jerusalem and the Jewish nation, and secondly, to the whole world; the destruction of Jerusalem for its rejection of Christ at His first advent being a type of the destruction of the world at the end for its rejection of Christ in refusing to heed the closing warning message sent by God to prepare the world for Christ's second advent.

8. In what language did Christ briefly describe the experiences of His people previous to these calamities?

"Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for My name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold." Verses 9-12.

9. Who did He say would be saved?

"But *he that shall endure unto the end,* the same shall be saved." Verse 13.

10. When did Christ say the end would come?

"And *this gospel of the kingdom* shall be *preached in all the world* for a *witness* unto *all nations;* and *then shall the end come.*" Verse 14.

NOTES.— In 60 A. D. Paul carried the gospel to Rome, which was then the capital of the world. In A. D. 64 he wrote of the saints of "Cæsar's household" (Phil. 4:22); and the same year he says that the gospel had been "preached to every creature which is under heaven." Col. 1:23. Very soon after this (October, 66 A. D.) the Romans began their attacks against Jerusalem; and three and one-half years later the overthrow of the city and of the Jewish nation followed in the notable five months' siege under Titus, in the spring and summer of 70 A. D.

Thus it was respecting the end of the Jewish nation; and thus it will be in the end of the world as a whole. When the gospel, or good news, of Christ's coming kingdom has been preached in all the world for a witness unto all nations, the end of the world — of all nations — will come. As the end of the Jewish nation came with overwhelming destruction, so will come the end of the world. Armageddon, the battle of the nations, will be fought, and the world will be swept with the besom of destruction under the seven last plagues. See readings on pages 296, 301.

11. What sign did Christ mention by which His disciples might know when the destruction of Jerusalem was near?

"And *when ye shall see Jerusalem compassed with armies,* then know that the desolation thereof is nigh." Luke 21:20.

12. When this sign appeared, what were the disciples to do?

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) then let them which be in Judea *flee into the mountains.*" Matt. 24:15, 16.

NOTE.— In October, 66 A. D., when Cestius came against the city, but for some unaccountable reason suddenly withdrew his army from it, the Christians discerned in this the sign foretold by Christ, and fled. After the departure of Cestius, Josephus, in his "Wars of the Jews," chapter 20, says that "many of the most eminent of the Jews swam away from the city, as from a ship when it is going to sink." It is a remarkable fact that in the terrible siege which occurred under Titus three and one-half years later, not a single Christian is known to have lost his life, while 1,100,000 Jews are said to have perished in it. Here is a most striking lesson on the value and importance of studying and believing the prophecies, and giving heed to the signs of the times. Those who believed what Christ had said, and watched for the sign which He had foretold, were saved, while the unbelieving perished. So it will be in the end of the world. The watchful and believing will be delivered, while the careless and unbelieving will be snared and taken. See Matt. 24:36-44; Luke 21:34-36; 1 Thess. 5:1-6.

13. When the sign appeared, how suddenly were they to flee?

"Let him which is on the housetop not come down to take anything out of his house: neither let him which is in the field return back to take his clothes." Verses 17, 18.

14. Besides telling His disciples when to flee, how did Christ further show His solicitude and tender care for them?

"But pray ye that your flight be not in *the winter*, neither on *the Sabbath day*." Verse 20.

NOTES.— The winter would be an unfavorable time in which to flee, entailing discomfort and hardship; and an attempt to flee on the Sabbath day would doubtless have been met with difficulty, so false and pharisaical were the notions of the Jews respecting the true character and object of the Sabbath. See Matt. 12: 1-14; Luke 13: 14-17; Mark 1: 32; 2: 23-28; John 5: 10-18.

The prayers of Christ's followers were heard. Events were so overruled that neither Jews nor Romans hindered the flight of the Christians. Upon the retreat of Cestius, the Jews pursued after his army, and the Christians thus had an opportunity to leave the city. The country also had been cleared of enemies who might have endeavored to intercept them. At the time of this siege, the Jews were assembled at Jerusalem to keep the Feast of Tabernacles, and thus the Christians of Judea were able to escape unmolested, and in the autumn, a most favorable time for flight.

15. What trying experience did Christ then foretell?

"For *then shall be great tribulation*, such as was not since the beginning of the world to this time, no, nor ever shall be." Verse 21.

NOTES.— In paragraph 4 of his preface to his "Wars of the Jews," Josephus, referring to the destruction of Jerusalem, says: "The misfortunes of all men, from the beginning of the world, if they be compared to these of the Jews, are not so considerable." In this terrible calamity, the prophecy of Moses recorded in Deut. 28: 47-53, was literally fulfilled. He said, "Thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, . . . in the siege, and in the straitness, wherewith thine enemies shall distress thee." For an account of the fulfilment of this, see Josephus's "Wars of the Jews," book 6, chap. 3, par. 4.

Following the destruction of Jerusalem came the persecution of the early Christians under the pagan emperors during the first three centuries of the Christian era, that begun under Diocletian in 303 A. D., and continuing for ten years (Rev. 2: 10), being the most bitter and extensive persecution of God's people the world had yet witnessed. Following this came the still greater and more terrible persecution of the saints during the long centuries of papal supremacy, foretold in Dan. 7: 25 and Rev. 12: 6. All these tribulations occurred under either pagan or papal Rome.

16. For whose sake did Christ say the period of papal persecution would be shortened?

"And except those days should be shortened, there should no flesh be saved: but *for the elect's sake those days shall be shortened*." Verse 22.

NOTE.— Through the influence of the Reformation of the sixteenth century, and the movements which grew out of it, the power of the Papacy to enforce its decrees against those it pronounced heretics was gradually lessened, until persecution ceased almost wholly about the middle of the eighteenth century — the beginning of an epoch of freedom.

17. Against what deceptions did Christ then warn us?

"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Verses 23, 24.

18. Answering the question as to what would be the sign of His coming and the end of the world, what did Christ say?

"*There shall be signs* in the *sun*, and in the *moon*, and in the *stars;* and upon the earth *distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth:* for the powers of heaven shall be shaken." Luke 21:25, 26.

19. When were the first of these signs to appear, and what were they to be?

"*Immediately after the tribulation of those days* shall *the sun be darkened,* and *the moon shall not give her light,* and *the stars shall fall from heaven.*" Matt. 24:29.

20. How is this expressed by Mark?

"But *in those days, after that tribulation,* the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken." Mark 13:24, 25.

NOTE.— As already noted, papal persecution almost wholly ceased about the middle of the eighteenth century. Then, true to Christ's words, the signs of His coming at once began to appear.

21. When was there a wonderful darkening of the sun?

On May 19, 1780.

NOTE.— May 19, 1780, is known in history as "the dark day." On this day over a large portion of the New World, upon which at this time the eyes of all the world were centered, there occurred, at midday, a remarkable darkness. "Candles were lighted in many houses. The birds were silent, and disappeared. The fowls retired to roost." In harmony with the impression God evidently designed should be made by the sign, many thought the day of judgment was at hand. See next reading.

22. When did the moon refuse to give her light?

The night following the darkening of the sun, May 19, 1780.

NOTE.— Although the moon had fulled only the night before, the darkness of this night was so intense that for a time no luminous body whatever appeared in the heavens, and a sheet of white paper could not be seen when held within a few inches of the eyes. See next reading.

23. What sign was to follow the darkening of the sun and the moon?

THE DARK DAY OF MAY 19, 1780

"Immediately after the tribulation of those days shall the sun be darkened." Matt. 24: 29.

"And *the stars shall fall from heaven.*" Matt. 24: 29.

24. When did the stars fall, as here predicted?

Nov. 13, 1833.

NOTE.— On the morning of Nov. 13, 1833, there occurred the most wonderful exhibition of shooting stars the world has ever seen. Those who witnessed it, says Professor Olmsted, the celebrated astronomer of Yale College, "probably saw the greatest display of celestial fireworks that has ever been since the creation of the world, or at least within the annals covered by the pages of history." The extent of this shower, he says, "was such as to cover no inconsiderable part of the earth's surface." And, like the darkening of the sun and moon, it was considered by many who saw it as "the harbinger of the coming of the Son of man."

25. What were to be the signs on earth of Christ's coming?

"And upon the earth *distress of nations*, with perplexity; *the sea and the waves roaring; men's hearts failing them for fear*, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Luke 21:25, 26.

NOTE.— This is an exact picture of the condition of things in the world today. Through greed of gain, lawlessness, licentiousness, increasing violence, trouble between capital and labor, international complications, and preparations for war, the nations are perplexed, and men's hearts tremble with fear as they look into the future. The elements are also disturbed, as seen in great earthquakes and storms on land and sea.

26. What did Christ say was to be the next great event following these signs?

"And then shall they see *the Son of man coming in a cloud with power and great glory.*" Verse 27. See Matt. 24: 30.

27. When these things should *begin* to come to pass, what did Christ tell His people to do?

"And when these things begin to come to pass, then *look up, and lift up your heads;* for your redemption draweth nigh." Luke 21: 28.

28. When the trees put forth their leaves, what do we know?

"Now learn a parable of the fig-tree; When his branch is yet tender, and putteth forth leaves, *ye know that summer is nigh.*" Matt. 24: 32.

29. What may be known with equal certainty when these signs have been seen?

"So likewise ye, when ye shall see all these things, *know that it is near, even at the doors.*" Verse 33. "So likewise ye, when ye see these things come to pass, *know ye that the kingdom of God is nigh at hand.*" Luke 21: 31.

30. What did Christ say of the certainty of this prophecy?

"Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but My word shall not pass away." Matt. 24: 34, 35.

NOTE.— Every one at all acquainted with history knows that what Christ foretold concerning the destruction of Jerusalem came true to the very letter. So likewise may we be assured that what He has said concerning the end of the world will as certainly and as literally be fulfilled.

31. Who alone knows the exact day of Christ's coming?

"But of that day and hour *knoweth no man,* no, not the angels of heaven, but *My Father only.*" Verse 36.

32. What did Christ say would be the moral condition of the world just preceding His advent?

"But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were *eating* and *drinking, marrying* and *giving in marriage,* until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; *so shall also the coming of the Son of man be.*" Verses 37- 39.

33. In view of the fact that we do not know the exact time of Christ's coming, what important admonition has He given us?

"Therefore *be ye also ready:* for in such an hour as ye think not the Son of man cometh." Verse 44.

34. What will be the experience of those who say in their hearts that the Lord is not soon coming?

"But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder [cut him off, margin], and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." Verses 48-51.

IN the sun, and moon, and stars,
Signs and wonders have appeared;
Earth has groaned with bloody wars,
And the hearts of men have feared.

But, though from His awful face
Heaven shall fade and earth shall fly,
Fear not ye, His chosen race,
Your redemption draweth nigh.

REGINALD HEBER.

FALLING STARS AT NIAGARA

"And the stars shall fall from heaven." Matt. 24:29.

SIGNS OF THE TIMES

1. For what did Christ reprove the Pharisees and Sadducees?

"O ye hypocrites, ye can discern the face of the sky; but *can ye not discern the signs of the times?*" Matt. 16:3.

2. What sign had been foretold by the prophet Isaiah by which Christ, at His *first* advent, might be known as the Messiah?

"Therefore the Lord Himself shall give you a sign; Behold, *a virgin shall conceive, and bear a son, and shall call His name Immanuel.*" Isa. 7:14. For fulfilment, see Matt. 1:22, 23.

3. Where had the prophet said Christ should be born?

"But thou, *Bethlehem* Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel." Micah 5:2. For fulfilment, see Matt. 2:1.

4. What prophet had foretold Christ's ride into Jerusalem?

"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; *lowly, and riding upon an ass, and upon a colt the foal of an ass.*" Zech. 9:9. For fulfilment, see Matt. 21:4, 5.

5. What question did the disciples ask Christ concerning His *second* coming?

"And as He sat upon the Mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall these things

be? and *what shall be the sign of Thy coming, and of the end of the world?*" Matt. 24: 3.

6. How, according to Luke, did Christ answer this question?

"And *there shall be signs* in the *sun*, and in the *moon*, and in the *stars;* and upon the earth *distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear,* and for looking after those things which are coming on the earth." Luke 21: 25, 26.

7. What, according to Matthew's account, did Christ say were to be the signs in the sun, moon, and stars?

"Immediately after the tribulation of those days shall the sun be *darkened,* and the moon shall *not give her light,* and the stars shall *fall from heaven.*" Matt. 24: 29.

8. In what language had some of the Old Testament prophets already foretold these signs?

"And *I will show wonders in the heavens and in the earth,* blood, and fire, and pillars of smoke. *The sun shall be turned into darkness, and the moon into blood,* before the great and the terrible day of the Lord come." Joel 2: 30, 31. "The *sun* and the *moon* shall be *darkened,* and the *stars* shall *withdraw their shining.*" Joel 3: 15. "For *the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.*" Isa. 13: 10. "I will cause the sun to *go down at noon,* and I will *darken the earth in a clear day.*" Amos 8: 9.

9. When were the sun and moon darkened?

May 19, 1780.

NOTES — "The nineteenth of May, 1780, was a remarkably dark day. Candles were lighted in many houses. The birds were silent, and disappeared. The fowls retired to roost. It was the general opinion that the day of judgment was at hand. The legislature of Connecticut was in session at Hartford, but being unable to transact business, adjourned." — *President Dwight, in "Historical Collections."*

"In some places persons could not see to read common print in the open air for several hours together. Birds sang their evening song, disappeared, and became silent; fowls went to roost; cattle sought the barnyard; and candles were lighted in the houses. The obscuration began about ten o'clock in the morning, and continued until the middle of the next night, but with differences of degree and duration in different places. . . . The true causes of this remarkable phenomenon are not known." — *Webster's Unabridged Dictionary, edition 1883, page 1604, in article "The Dark Day."*

Herschel, the great astronomer, says: "The dark day in Northern America was one of those wonderful phenomena of nature which will always be read with interest, but which philosophy is at a loss to explain."

The darkness was not caused by any eclipse of the sun by the moon, for the moon had fulled only the night before, and consequently was on the opposite side of the earth from the sun.

"The darkness of the following evening was probably as deep and dense as ever had been observed since the Almighty first gave birth to light; it wanted only palpability to render it as extraordinary as that which overspread the land of Egypt in the days of Moses. If every luminous body in the universe had been shrouded in impenetrable shades, or struck out of existence, it was thought the darkness could not have been more complete. A sheet of white paper, held within a few inches of the eyes, was equally invisible with the blackest velvet."—*"Our First Century," by R. M. Devins, page 94.*

The darkness of the night was as supernatural as that of the previous day, from the fact, as stated by Dr. Adams, that "the moon had fulled the day before."

10. When was there a remarkable display of falling stars?

Nov. 13, 1833.

NOTES.— The celebrated astronomer and meteorologist, Professor Olmsted, of Yale College, says: "Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13, 1833, probably saw the greatest display of celestial fireworks that has ever been since the creation of the world, or at least within the annals covered by the pages of history. . . . The extent of the shower of 1833 was such as to cover no inconsiderable part of the earth's surface, from the middle of the Atlantic on the east to the Pacific on the west; and from the northern coast of South America to undefined regions among the British possessions on the north the exhibition was visible, and everywhere presented nearly the same appearance."

"At Niagara the exhibition was especially brilliant, and probably no spectacle so terribly grand and sublime was ever before beheld by man as that of the firmament descending in fiery torrents over the dark and roaring cataract."— *The American Encyclopedia, edition 1881, article "Meteor."*

Upon reading a statement that modern fireworks excel this greatest exhibition of shooting stars, Mr. Clarkson, father of the former editors of the paper from which the following quotation is made, and himself agricultural editor of it, said: "The writer of that sentence did not witness the glorious meteoric shower of November, 1833, when the display was so much superior to any artistic display of fireworks that neither language nor any element in nature can furnish comparisons. The comparison of the sheet-iron thunder of the theaters to the electric display of Providence when the heavens are all on fire, and the earth trembles, would be tolerable. But the awful grandeur of the display on the night of the thirteenth of November, 1833, which made the stoutest heart stand in awe, and the most defiant infidel quake with fear, is never to be compared with the most brilliant fireworks. Those who witnessed the meteoric shower named saw the greatest display that man ever will see until the day that Peter speaks of when the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat. The agricultural editor of the *Register* was out alone with a team and load of lumber all night on that never-to-be-forgotten night. And he cannot now consent to hear of human fireworks being superior to that most grand and sublime spectacle ever before or since beheld by man. Patent fireworks are no nearer this wonderful phenomenon than a lightning-bug is equal to the sun."— *Iowa State Register, July 12, 1889.*

Frederick A. Douglas, in his book "My Bondage and My Freedom," page 186, says: "I witnessed this gorgeous spectacle, and was struck with awe. The air seemed filled with bright descending messengers from the sky. It was about daybreak when I saw this sublime scene. It was not without the suggestion at that moment that it might be *the harbinger of the coming of the Son of man;* and in my state of mind I was prepared to hail Him as my friend and deliverer. I had read that the stars shall fall from heaven, and they were now falling."

A single star appeared to the wise men, and directed them to the Saviour, at His first advent. Myriads of stars have announced the nearness of His second advent.

It will be seen that these signs produced the very impression that God evidently intended that they should,— that the day of judgment, Christ's coming, and the end of the world are near at hand.

11. Have we reached the time when there is "distress of nations, with perplexity"?

Every intelligent person knows that the world is in a state of unrest at the present time, and that men are troubled and perplexed at the outlook of present conditions throughout the civilized world.

NOTES.— "Those who study the map of Europe at the present moment, and the condition of things in Europe, must feel that there is hanging over us a war-cloud greater than any that has hung over Europe before. It means when it bursts, and burst it will as surely as the sun will rise tomorrow, . . . a war of extinction, of devastation, between great nations whose populations are armed and trained to fight."— *Lord Wolseley.*

"It is impossible for any one to contemplate the present naval and military arrangements without the gravest forebodings. . . . In fact, we never now have any real peace; we live practically in a state of war." — *Sir John Lubbock.*

"The danger, if the Ottoman Empire fall, would not merely be the danger that would threaten the territories of which that empire consists; it would be the danger that the fire there lit should spread to the other nations, and should involve all that is most powerful and civilized in Europe in a dangerous and calamitous contest."— *Lord Salisbury, in Mansion House Speech, London, Nov. 9, 1895.*

"There can be no division of either of those countries [Turkey or Persia] without setting all the nations of Europe at the throats of each other."— *Washington Post, April 24, 1909.*

"This is the most unsettled condition of the world since the crucifixion of Christ. The stability of government is no longer a fact. Change is in the atmosphere. . . . Statesmen are at their wits' end. Philosophers speculate in vain."— *The Late Bishop Newman.*

12. Are men's hearts now "failing them for fear, and for looking after those things which are coming on the earth"?

Every one familiar with present-day conditions knows that this is the case.

NOTES.— "We are marching toward the unknown. Who knows what tomorrow has in store for us?"— *Signor Crispi, ex-Prime Minister of Italy.*

THE FALLING STARS, NOV. 13, 1833

"Ye can discern the face of the sky; but can ye not discern the signs of the times?" Matt. 16: 3.

"In regard to the future I am filled with disquietude when I think how easy it is to fan these international jealousies, and how difficult it seems to allay them."— *Lord Balfour, of England.*

"In this world of ours we seem to be borne down by commercial and spiritual controversy. . . . We grope in the daytime with fear and trembling for the future. Poor, distracted man is tossed over the night to a more distraught tomorrow."— *John Wanamaker, ex-Postmaster-General of the United States.*

"The bonds of society are relaxed; traditional principles are losing their sacredness, and perils hitherto unknown are menacing the life of the social organism."— *Archbishop Ireland.*

These, with forebodings of coming droughts, famines, fires, storms, earthquakes, tidal waves, and pestilences, are filling men's hearts with fear.

13. What may be said of "the sea and the waves roaring"?

Great tidal waves and storms at sea, with cyclones and tornadoes on land, have become fearfully frequent of late years, making men apprehensive of still greater calamities to come.

14. What, according to the prophecy of Daniel, was to characterize the time of the end?

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: *many shall run to and fro, and knowledge shall be increased.*" Dan. 12: 4.

NOTES.—The time of the end began in 1798. See Dan. 7: 25; 11: 35; 12: 4, 9, and the reading "The Kingdom and Work of Antichrist," page 218, under questions 5-8. Since 1798 there has been a most wonderful increase of all kinds of knowledge, both scientific and religious. Men have been "running to and fro" through both the world and the Word of God. The prophecies of Daniel are now themselves understood. Since 1798 five great Bible and tract societies have been organized; namely, the London Religious Tract Society, the British and Foreign Bible Society, the American Bible Society, the American Tract Society, and the International Tract Society, besides many smaller societies of the same kind. From these have gone forth to the world hundreds of millions of copies of the Bible, and countless pages of tracts and pamphlets, disseminating knowledge upon the truths of salvation. Besides these, millions of copies of religious papers are being circulated annually in the various countries of the world. Missions have been established in all parts of the world. All this has been accomplished since 1798.

Concerning the increase of knowledge in the material, scientific, and intellectual worlds, see the next reading.

15. What is predicted of the moral condition of the world in the last days?

"This know also, that in *the last days perilous times shall come.* For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Tim. 3: 1-5.

16. How did the apostle Peter say the message of the Lord's coming would be treated by some?

"Knowing this first, that there shall come in the last days *scoffers,* walking after their own lusts, and *saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.*" 2 Peter 3:3, 4.

17. What will God's faithful servants be doing at this time?

"Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to *give them meat in due season?*" Matt. 24:45.

NOTE.— The "meat in due season" here spoken of evidently refers to the proclamation of the message based upon the signs which indicate the near approach of the Lord. The preaching of this message is what causes scoffers mockingly to ask, "Where is the *promise of His coming?*"

18. What are all admonished to do when these signs have appeared?

"Therefore *be ye also ready:* for in such an hour as ye think not the Son of man cometh." Verse 44.

19. How will Christ's coming overtake those evil servants who say in their hearts, "My Lord delayeth His coming"?

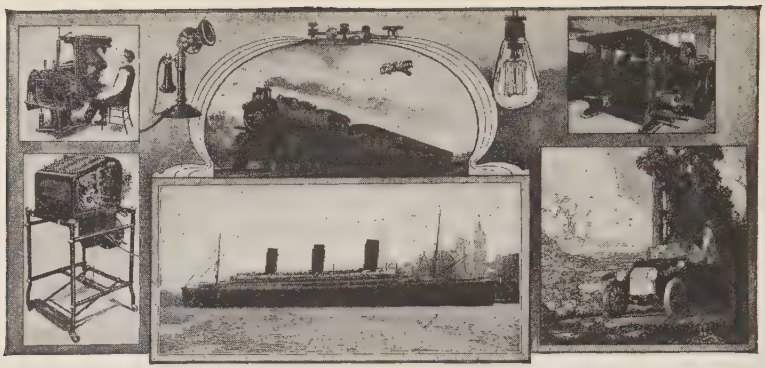
"The lord of that servant shall come in a day *when he looketh not for him, and in an hour that he is not aware of,* and shall *cut him asunder, and appoint him his portion with the hypocrites:* there shall be weeping and gnashing of teeth." Verses 50, 51.

WE know not the hour of the Master's appearing,
Yet signs all foretell that the moment is nearing
When He shall return,—'tis a promise most cheering,—
But we know not the hour.

There's light for the wise who are seeking salvation,
There's truth in the Book of the Lord's revelation,
Each prophecy points to the great consummation,—
But we know not the hour.

We'll watch and we'll pray, with our lamps trimmed and burning,
We'll work and we'll wait till the Master's returning,
We'll sing and rejoice, every omen discerning,—
But we know not the hour.

F. E. BELDEN.



MODERN INVENTIONS

"Many shall run to and fro, and knowledge shall be increased." Dan. 12:4.

INCREASE OF KNOWLEDGE

1. According to the words of the angel to Daniel, when might the world look for an increase of knowledge?

"But thou, O Daniel, shut up the words, and seal the book, *even to the time of the end:* many shall run to and fro, and knowledge shall be increased." Dan. 12:4.

Note.— The prophecies of Daniel were not to be shut up till the *end*, for then there would be no time either to develop knowledge or to use the knowledge thus acquired, but until "the *time of the end,*" which refers to a short period just preceding the end. During this time there was to be a wonderful increase of knowledge. Especially were the prophecies of the book of Daniel to be unsealed, studied, and understood at this time.

2. Until what time were the saints to be persecuted under the Roman power?

"And some of them of understanding shall fall, to try them, and to purge, and to make them white, *even to the time of the end: because it is yet for a time appointed.*" Dan. 11:35.

Note.— The time of the end, as shown by this text, was even then, in the days of Daniel, an appointed time, in the mind of God. This is not strange, when we learn that in the Scriptures both the judgment and the end itself are said to be appointed times. Acts 17:31; Dan. 8:19. The close of the period allotted for this persecution (1798) was to mark the beginning of "the time of the end." See page 223.

3. According to the prophecy, how long was the power represented by the little horn, or papal Rome, to persecute the saints?

"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, . . . and they shall be given into his hand *until a time and times and the dividing of time.*" Dan. 7:25.

NOTES.— As shown in the reading on "The Kingdom and Work of Antichrist," page 218, this expression, "a time and times and the dividing of time," represents 1260 years, which extend from the period 533-538 A. D., the time of the decree of Emperor Justinian recognizing the Pope as head of all the churches and the successful campaign against Arianism, to the period 1793-98, when, as a result of the French Revolution, the papal power received its deadly wound and the Pope was carried into captivity. This, then, locates the beginning of "the time of the end" in 1798. Up to that point the book of Daniel, as a whole, was to be closed up; in other words, not understood by the people. But when the power that had placed this embargo on the Word of God, and had tried to shut it away from the people, was broken, then light of all kinds, Biblical, scientific, inventive, and industrial, began to shine and penetrate in every direction.

It is a singular and striking fact that immediately following the overthrow of the papal power in 1798, Bible societies, tract societies, and Sunday-schools sprang up in large numbers. The London Religious Tract Society was organized in 1799, the British and Foreign Bible Society in 1804, the American Bible Society in 1816, and the American Tract Society in 1825. The Bible has now been translated into about four hundred and fifty languages and dialects, and sent to every part of the globe. Before that time access to the Bible was confined to comparatively few. Now the humblest person may possess it, and is as free to read and study it as is the most exalted in the land. A little more than one hundred years ago there was not a Sunday-school in the world, the first one being organized by Robert Raikes, at Gloucester, England, in 1784. Now there are more than 285,000 such schools, with over 28,000,000 officers, teachers, and pupils.

4. What may be said of the developments in the line of scientific inventions since 1798?

These have been remarkable, phenomenal, and without parallel in the history of the world. The people of a century and a quarter ago knew nothing of steamships, steam and electric railways, telegraphs, telephones, photographs, phonographs, sewing-machines, anesthetics, submarine cables, linotypes, monotypes, motion pictures, X-rays, aeroplanes, or wireless telegraphy. Were they to be raised from the dead, they would be as much astonished at all these things as would the people of four thousand years ago.

NOTES.— "Of a verity, this is the age of invention."— *Scientific American.*

"The great facts of the nineteenth century stand out so conspicuously above the achievements of any preceding century that it would be affectation of humility not to recognize and speak of them."— *Union Handbook, 1870.*

"The most striking characteristic of our times is the rapid strides which the world is making in science, general intelligence, and inventions." — *Chicago Republican, March 14, 1872.*

"Never was there such activity of invention within the history of mankind as at the present day."— *Phrenological Journal, April, 1871.*

"More has been done, richer and more prolific discoveries have been made, grander achievements have been realized, in the course of the fifty years of our lifetime than in all the previous lifetime of the race."— *London Spectator.*

Some of the principal inventions and discoveries of modern times are the following: —

The balloon in 1798.
Gas for lighting purposes in 1798.
Cast-iron plow in 1800.
Steel pen in 1803.
Steamboat in 1807.
Steam printing-press in 1811.
Revolver in 1818.
Railroad-cars in 1825.
Lucifer-match in 1829.
Reaper and mower in 1833.
Electric telegraph in 1837.
Electrotyping in 1837.
Photography in 1839.
Sewing-machine in 1846.
Anesthesia by ether in 1846.
Anesthesia by chloroform in 1847.
Submarine cable in 1851.
Gatling gun in 1861.
Monitor war-ship in 1862.
Typewriter in 1868.
Automatic air-brake in 1872.
Telephone in 1876.
Phonograph in 1877.
Electric railway in 1879.
Modern seismograph in 1880.
Linotype in 1885.
Steam-turbine in 1888.
Roentgen or X-ray in 1895.
Wireless telegraphy in 1895.
Motion pictures in 1895.
Monotype in 1896.
Radium in 1902.
Aeroplane, first successful flying, Dec. 17, 1903.

It will be noticed that none of these inventions antedate 1798. Go back a little over a century and we find the world about where it was in the days of the patriarchs. For thousands of years there seemed to be scarcely any advancement or improvement in knowledge. But suddenly with the opening of the nineteenth century, the world awoke from its long sleep, and a new era dawned,— the time of the end, when knowledge was to be increased.

5. What did the Saviour say should precede the end?

"And *this gospel of the kingdom shall be preached in all the world for a witness unto all nations;* and then shall the end come." Matt. 24: 14.

NOTE.— Luther, the Wesleys, and others could not, in their day, proclaim the Lord's coming to be at hand, as the signs heralding this event had not taken place. But now, the sun and moon have been darkened, and the stars have fallen, as predicted by the Saviour; knowledge has most wonderfully increased, as stated by the angel to Daniel; and the gospel has gone to nearly every kindred, tribe, and people in the world. Therefore we may know that the end is near.

6. When we see all these things, what are we to know?

"When ye shall see all these things, *know that it is near, even at the doors.*" Verse 33.

LIFT up the trumpet, and loud let it ring;
Jesus is coming again!
Cheer up, ye pilgrims, be joyful and sing;
Jesus is coming again!

Echo it, hilltops, proclaim it, ye plains;
Jesus is coming again!
Coming in glory, the Lamb that was slain;
Jesus is coming again!

JESSIE E. STROUT.

A RACE FOR SUPREMACY

"Thou fool, this night thy soul shall be required of thee." Luke 12:20.

CONFLICT BETWEEN CAPITAL AND LABOR

1. WHAT is one reason why the last days were to be perilous?

"Men shall be *lovers of their own selves, covetous.*" 2 Tim. 3:2.

2. When, according to prophecy, were men to amass great wealth?

"Go to now, *ye rich men,* weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. *Ye have heaped treasure together for the last days.*" James 5: 1-3.

NOTE.— We have reached the age of vast accumulations of wealth, when there seems to be a mad rush for making money quickly, and the millionaire and the multimillionaire are much in evidence. Speaking on this subject, Rev. H. W. Bowman, in his work "War Between Capital and Labor," says: "Such colossal fortunes, such hoarding of treasures, such combinations of wealth, with such rapid increase in poverty, were never witnessed before. Our age alone fits the prophetic mold."

3. Why did Christ, in the parable, reprove the man who hid his talent?

"Thou wicked and slothful servant, thou knewest that I

reap where I sowed not, and gather where I have not strawed: *thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.*" Matt. 25: 26, 27.

NOTE.— "Servility to wealth," says J. S. Mill, "is a social curse." Vespasian spoke truly when he said, "Riches are well, if gotten well and well spent;" and Peter Cooper likewise uttered a great truth when he said, "A man of wealth is but a steward for the good of mankind." James A. Patten, the retired Chicago millionaire wheat broker, announcing his intention to give away his fortune to charity, said: "I believe a man should give away a good share of his wealth while he is living. He can't take a dollar out of the world with him, although I know some men who seem to believe they can. Personally, I mean to get rid of the most of my fortune. I hope to help many charitable institutions before I die. I doubt the advisability of leaving any great sum of money to one's children. Many lives have been ruined by large bequests. The offspring of a rich man are better off if they are required to hustle for themselves."— *Washington Times, Nov. 5, 1910.*

4. What did Christ tell the rich young man to do?

"Jesus said unto him, If thou wilt be perfect, *go and sell that thou hast, and give to the poor,* and thou shalt have treasure in heaven: and come and follow Me." Matt. 19: 21.

5. What, in the parable, did God say to the rich man who thought to build larger barns in which to store his goods?

"But God said unto him, *Thou fool, this night thy soul shall be required of thee:* then whose shall those things be, which thou hast provided?" Luke 12: 20.

6. How does James say the rich have lived?

"*Ye have lived in pleasure on the earth, and been wanton;* ye have nourished your hearts, as in a day of slaughter." James 5: 5.

NOTE.— This indicates that they have lived in luxury and for pleasure, quite heedless of the needs of the poor and of the great world about them. They have lived simply to have a good time themselves, with no thought of their responsibility to God or to their fellow men.

7. Who gives men the power to get wealth?

"But thou shalt remember the Lord thy God: for *it is He that giveth thee power to get wealth.*" Deut. 8: 18.

8. How does James say the rich have treated the just?

"*Ye have condemned and killed the just;* and he doth not resist you." James 5: 6.

NOTE.— There is nothing more rapacious and heartless than greed, or covetousness. To obtain its ends, it disregards the rights, the welfare, and even the lives of those affected by its merciless schemes and intrigues. The righteous, or just, however, do not make forcible resistance to this unjust treatment.

9. How have the rich defrauded the laborers?

"Behold, *the hire of the laborers who have reaped down your fields, which is of you kept back by fraud,* crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth." Verse 4.

10. Seeking a fair remuneration, what do many laborers do?

Form labor-unions, engage in strikes, boycotts, etc.

NOTE.— While these means may hold matters in check for a time, and afford temporary relief, they cannot eradicate the evil, and bring about a final solution. The evil is deep-seated; it lies in the heart; and nothing but conversion — a change of the heart and of the affections — can eradicate it. It is the sin of selfishness, or covetousness,— a failure to love one's neighbor as oneself. The conflict between capital and labor is an inevitable and an irrepressible conflict as long as sin and selfishness are in the world. And near the end it becomes the most acute and intense, because then sin comes to the full.

11. Do the Scriptures indicate that there will be violence manifested in this conflict?

"Woe to him that increaseth that which is not his! how long? and to him that ladeth himself with thick clay! *Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?*" Hab. 2: 6, 7.

12. Would God have His people unite in these combinations?

"*Say ye not, A confederacy, to all them to whom this people shall say, A confederacy;* neither fear ye their fear, nor be afraid." Isa. 8: 12.

13. Whom should we fear and dread?

"Sanctify *the Lord of hosts Himself;* and let Him be your fear, and let Him be your dread." Verse 13.

14. What are God's people told to do at this time?

"*Be patient therefore, brethren, unto the coming of the Lord.* Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. *Be ye also patient;* stablish your hearts: *for the coming of the Lord draweth nigh.*" James 5:7, 8.

15. What commands obeyed would bring about a peaceful solution to this wide-spread and growing conflict?

"Thou shalt love thy neighbor as thyself." Matt. 22: 39. "Look not every man on his own things, but every man also on the things of others." Phil. 2: 4. "Whatsoever ye would that men should do to you, do ye even so to them." Matt. 7: 12.

CHRIST ANSWERING HIS DISCIPLES' QUESTIONS

"When ye shall see all these things, know that it is near, even at the doors." Matt. 24:33.

CHRIST'S SECOND COMING

1. What promise did Christ make concerning His coming?

"Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, *I will come again*, and receive you unto Myself; that where I am, there ye may be also." John 14: 1-3.

2. Following the signs of His coming, what did Christ say would take place?

"And then shall they see *the Son of man coming in a cloud with power and great glory.*" Luke 21: 27.

3. Will the world be prepared to meet Him?

"And then shall appear the sign of the Son of man in heaven: and *then shall all the tribes of the earth mourn*, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24: 30. "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and *all kindreds of the earth shall wail because of Him.*" Rev. 1: 7.

4. Why will many not be prepared for this event?

"But and if that evil servant shall say in his heart, *My lord delayeth his coming;* and shall begin to smite his fellow servants,

and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." Matt. 24: 48-51.

5. What will the world be doing when Christ comes?

"But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood *they were eating and drinking, marrying and giving in marriage,* until the day that Noe entered into the ark, and knew not till the flood came, and took them all away; so shall also the coming of the Son of man be." Verses 37-39. "Likewise also as it was in the days of Lot; *they did eat, they drank, they bought, they sold, they planted, they builded;* but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17: 28-30.

NOTE.— The idea is, not that it is wrong in itself to eat, drink, marry, buy, sell, plant, or build, but that men's minds will be so taken up with these things that they will give little or no thought to the future life, and make no plans or preparation to meet Jesus when He comes.

6. Who is it that blinds men to the gospel of Christ?

"In whom *the god of this world* hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, which is the image of God, should shine unto them." 2 Cor. 4: 4.

NOTES.— "To my mind this precious doctrine — for such I must call it — of the return of the Lord to this earth is taught in the New Testament as clearly as any other doctrine in it; yet I was in the church fifteen or sixteen years before I ever heard a sermon on it. There is hardly any church that does not make a great deal of baptism; but in all of Paul's epistles I believe baptism is spoken of only thirteen times, while it speaks about the return of our Lord fifty times; and yet the church has had very little to say about it. Now I can see a reason for this. The devil does not want us to see this truth; for nothing would wake up the church so much. The moment a man takes hold of the truth that Jesus Christ is coming back again to receive His followers to Himself, this world loses its hold on him. Gas stocks, and water stocks, and stocks in banks and railroads are of very much less consequence to him then. His heart is free, and he looks for the blessed appearing of his Lord, who, at His coming, will take him into His blessed kingdom."—"*The Second Coming of Christ,*" *by D. L. Moody, pages 6, 7.*

"'This same Jesus which is taken up from you into heaven, *shall so come in like manner as ye have seen Him go into heaven,*' is the parting promise of Jesus to His disciples, communicated through the two men in white apparel, as a cloud received Him out of their sight. When after more than fifty years in glory He breaks the silence and speaks once more in the Revelation which He gave to His servant John, the post-ascension gospel which He

sends opens with, '*Behold, He cometh with clouds,*' and closes with, '*Surely I come quickly.*' Considering the solemn emphasis thus laid upon this doctrine, and considering the great prominence given to it throughout the teaching of our Lord and of His apostles, how was it that for the first five years of my pastoral life it had absolutely no place in my preaching? Undoubtedly, the reason lay in the lack of early instruction. Of all the sermons heard from childhood on, I do not remember listening to a single one upon this subject."—"*How Christ Came to Church,*" *by A. J. Gordon, D. D., pages 44, 45.*

7. At His ascension, what assurance was given of Christ's return?

"And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? *this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.*" Acts 1: 10, 11.

8. How ancient is this doctrine of Christ's coming?

"And Enoch also, the seventh from Adam, prophesied of these, saying, *Behold, the Lord cometh with ten thousands of His saints,* to execute judgment upon all." Jude 14, 15.

NOTE.— Seeking to cast reflection upon modern believers in the advent doctrine, a man in Hungary not long ago remarked to a colporteur of this faith that he had heard that the first Adventist preacher is still living. "Yes," replied the colporteur, "the first Adventist preacher is still living, yet the Adventist faith is thousands of years old. The Bible says that Enoch also, the seventh from Adam, preached the coming of Christ in glory and power, and Enoch is still living. He was translated to heaven without seeing death, and will never die."

9. What was Job's confidence concerning Christ's coming?

"For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: . . . whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Job 19: 25-27.

10. How does David speak of Christ's coming?

"Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him." Ps. 50: 3. "For He cometh, for He cometh to judge the earth: He shall judge the world with righteousness, and the people with His truth." Ps. 96: 13.

11. How does Paul give expression to this hope?

"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." Phil. 3: 20.

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2: 13.

12. What is Peter's testimony regarding it?

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty." 2 Peter 1: 16.

13. When are the saints to be like Jesus?

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, *when He shall appear, we shall be like Him;* for we shall see Him as He is." 1 John 3: 2.

14. What scriptures show that Christ's coming will be a time of reward?

"For the Son of man shall come in the glory of His Father with His angels; and *then He shall reward every man according to his works.*" Matt. 16: 27. "And, behold, I come quickly; *and My reward is with Me,* to give every man according as his work shall be." Rev. 22: 12.

15. To whom is salvation promised at Christ's appearing?

"So Christ was once offered to bear the sins of many; and *unto them that look for Him* shall He appear the second time without sin unto salvation." Heb. 9: 28.

16. What influence has this hope upon the life?

"We know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And *every man that hath this hope in him purifieth himself, even as He is pure.*" 1 John 3: 2, 3.

17. To whom does Paul say a crown of righteousness is promised?

"For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but *unto all them also that love His appearing.*" 2 Tim. 4: 6-8.

18. What will the waiting ones say when Jesus comes?

"And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we

have waited for Him, we will be glad and rejoice in His salvation." Isa. 25: 9.

19. Has the exact time of Christ's coming been revealed?

"But of that day and hour *knoweth no man*, no, not the angels of heaven, but my Father only." Matt. 24: 36.

20. In view of this fact, what does Christ tell us to do?

"*Watch therefore:* for ye know not what hour your Lord doth come." Verse 42.

NOTE.—"In the Scriptures, the constant note, the continually recurring exhortation, is to be prepared for the Lord's coming."— *Dean Alford.* "The proper attitude of a Christian is to be always looking for his Lord's return."— *D. L. Moody.* See "How Christ Came to Church," by A. J. Gordon, pages 49, 50.

21. What warning has Christ given that we might not be taken by surprise by this great event?

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21: 34-36.

22. What Christian grace are we exhorted to exercise in our expectant longing for this event?

"Be *patient* therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also *patient;* stablish your hearts: for the coming of the Lord draweth nigh." James 5: 7, 8.

I AM waiting for the coming
Of earth's long-expected Lord;
For the signs are now fulfilling
That He gave us in His Word.
I am watching, I am waiting,
For that promised happy day;
Yet I do not cease my working;
I must work as well as pray.

W. S. CRUZAN.

COMING IN CLORY

"Behold, He cometh with clouds; and every eye shall see Him." Rev. 1 : 7.

MANNER OF CHRIST'S COMING

1. Is Christ coming again?

"I will come *again*." John 14: 3.

2. How does Paul speak of this coming?

"Unto them that look for Him shall He appear *the second time* without sin unto salvation." Heb. 9: 28.

3. Did the early disciples think that death would be the second coming of Christ?

"Peter seeing him [John] saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry *till I come*, what is that to thee? follow thou Me. Then went this saying abroad among the brethren, that that disciple *should not die:* yet Jesus said not unto him, He shall not die; but, If I will that he tarry *till I come*, what is that to thee?" John 21: 21-23.

NOTES.— From this it is evident that the early disciples regarded death and the coming of Christ as two separate events.

"'Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.' Some people say that means death; but the Word of God does not say it means death. Death is our enemy, but our Lord hath the keys of death; He has conquered death, hell, and the grave. . . . Christ is the Prince of Life; there is no death where He is; death flees at His coming; dead bodies sprang to life when He touched them or spoke to them. His coming is not death. He is the resurrection and the life. When He sets up His kingdom, there is to be no death, but life forevermore."—*"The Second Coming of Christ," by D. L. Moody, pages 10, 11.*

4. At His ascension, how did the angels say Christ would come again?

THE ASCENSION

"This same Jesus . . . shall so come in like manner as ye have seen Him go into heaven." Acts 1:11.

"And when He had spoken these things, while they beheld, He was taken up; and *a cloud received Him out of their sight.* And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, *shall so come in like manner as ye have seen Him go into heaven.*" Acts 1: 9-11.

5. How did Christ Himself say He would come?

"For the Son of man shall come *in the glory of His Father with His angels.*" Matt. 16: 27. "Then shall all the tribes of the earth mourn, and they shall see the Son of man coming *in the clouds of heaven with power and great glory.*" Matt. 24: 30. "For whosoever shall be ashamed of Me and of My words, of him shall the Son of man be ashamed, when *He shall come in His own glory, and in His Father's, and of the holy angels.*" Luke 9: 26.

6. How many will see Him when He comes?

"Behold, He cometh with clouds; and *every eye shall see Him,* and they also which pierced Him." Rev. 1: 7.

NOTE.— Christ's second coming will be as real as was His first, and as visible as His ascension, and far more glorious. To spiritualize our Lord's return is to pervert the obvious meaning of His promise, "I will come again," and nullify the whole plan of redemption; for the reward of the faithful of all ages is to be given at this most glorious of all events.

7. What wonderful demonstration will accompany the Lord's coming?

"The Lord Himself shall descend from heaven *with a shout, with the voice of the Archangel, and with the trump of God:* and the dead in Christ shall rise first." 1 Thess. 4: 16.

8. What warning has Christ given concerning false views of the manner of His coming?

"Then if any man shall say unto you, *Lo, here is Christ, or there; believe it not.* For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, He is in the *desert;* go not forth: behold, He is in the *secret chambers;* believe it not." Matt. 24: 23-26.

9. How visible is His coming to be?

"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Verse 27.

THE TRANSFIGURATION

"Behold, I come quickly; and My reward is with Me." Rev. 22:12.

OBJECT OF CHRIST'S COMING

1. For what purpose did Christ say He would come again?

"I go to prepare a place for you. And if I go and prepare a place for you, *I will come again, and receive you unto Myself; that where I am, there ye may be also.*" John 14:2, 3.

2. What part will the angels have in this event?

"And He shall send His angels with a great sound of a trumpet, and *they shall gather together His elect* from the four winds, from one end of heaven to the other." Matt. 24:31.

3. What takes place at the sounding of the trumpet?

"For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and *the dead in Christ shall rise first.*" 1 Thess. 4:16.

4. What will be done with the righteous living?

"Then we which are alive and remain shall be *caught up together with them in the clouds,* to meet the Lord in the air: and so shall we ever be with the Lord." Verse 17.

5. What change will then take place in both the living and the sleeping saints?

"We shall not all sleep, but *we shall all be changed,* in a

moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised *incorruptible*, and we shall be changed. For this corruptible must put on *incorruption*, and this mortal must put on *immortality*." 1 Cor. 15: 51-53.

6. When are the saints to be like Jesus?

"But we know that, *when He shall appear, we shall be like Him;* for we shall see Him as He is." 1 John 3: 2.

7. How many will receive a reward when Christ comes?

"For the Son of man shall come in the glory of His Father with His angels; and *then He shall reward every man according to his works*." Matt. 16: 27.

8. What does He say He will bring with Him when He comes?

"Behold, I come quickly; and *My reward is with Me*, to give every man according as his works shall be." Rev. 22: 12.

9. What promise is made to those who look for Him?

"So Christ was once offered to bear the sins of many; and unto them that look for Him *shall He appear the second time without sin unto salvation*." Heb. 9: 28.

10. When did Christ say the good would be recompensed?

"For thou shalt be recompensed *at the resurrection of the just*." Luke 14: 14.

11. Have the worthies of old gone to their reward?

"And these all, having obtained a good report through faith, *received not the promise:* God having provided some better thing for us, *that they without us should not be made perfect*." Heb. 11: 39, 40.

12. When did Paul expect to receive his crown?

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me *at that day:* and not to me only, but unto all them also that love His appearing." 2 Tim. 4: 8.

13. Will this be a time of judgment?

"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, *the Lord cometh with ten thousands of His saints, to execute judgment upon all*." Jude 14, 15.

14. How did David express himself on this point?

"*For He cometh, for He cometh to judge the earth:* He shall judge the world with righteousness, and the people with His truth." Ps. 96: 13.

15. When did Paul say Christ would judge the living and the dead?

"I charge thee therefore before God, and the Lord Jesus Christ, *who shall judge the quick and the dead at His appearing and His kingdom.*" 2 Tim. 4: 1.

16. What great separation will then take place?

"When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and *He shall separate them one from another, as a shepherd divideth his sheep from the goats.*" Matt. 25: 31, 32.

17. What will He say to those on His right hand?

"Then shall the King say unto them on His right hand, *Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.*" Verse 34.

18. What will He say to those on the left?

"Then shall He say also unto them on the left hand, *Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels.*" Verse 41.

At the sounding of the trumpet, when the saints are gathered home,
We shall greet each other by the crystal sea;
When the Lord Himself from heaven to His glory bids them come,
What a gathering of the faithful that will be!

When the angel of the Lord proclaims that time shall be no more,
We shall gather, and the saved and ransomed see;
Then to meet again together, on the bright, celestial shore,
What a gathering of the faithful that will be!

At the great and final judgment, when the hidden comes to light,
When the Lord in all His glory we shall see;
At the bidding of our Saviour, "Come, ye blessed, to My right,"
What a gathering of the faithful that will be!

When the golden harps are sounding, and the angel bands proclaim
In triumphant strains the glorious jubilee;
Then to meet and join to sing the song of Moses and the Lamb,
What a gathering of the faithful that will be!

J. H. KURZENKNABE.

THE RESURRECTION OF CHRIST

"I am He that liveth, and was dead; . . . and have the keys of hell and of death." Rev. 1: 18.

THE RESURRECTION OF THE JUST

1. CONCERNING what should we not be ignorant?

"But I would not have you to be ignorant, brethren, *concerning them which are asleep,* that ye sorrow not, even as others which have no hope." 1 Thess. 4: 13.

2. What is set forth as the basis for hope and comfort?

"For if we believe that Jesus died and rose again, *even so them also which sleep in Jesus will God bring with Him.*" Verse 14.

3. When will this resurrection of the saints take place?

"For this we say unto you by the word of the Lord, that we which are alive and remain unto *the coming of the Lord* shall not prevent [precede] them which are asleep. *For the Lord Himself shall descend from heaven* with a shout, with the voice of the Archangel, and with the trump of God: *and the dead in Christ shall rise first.*" Verses 15, 16.

4. What will then take place?

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Verse 17.

5. With what are we to comfort one another?

"Wherefore comfort one another *with these words.*" Verse 18.

NOTE.— The hope of a resurrection from the dead to a life immortal is the great hope set forth in the gospel.

6. Concerning what did Christ tell us not to marvel?

"Marvel not at this: for *the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth;* they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28, 29.

7. What is said of those embraced in the first resurrection?

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." Rev. 20: 6.

8. Upon what one fact does Paul base the Christian hope?

"Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead? But *if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain.* Yea, and we are found false witnesses of God; because we have testified of God that *He raised up Christ:* whom He raised not up, if so be that the dead rise not. For *if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins.* Then they also which are fallen asleep in Christ are *perished.* If in this life only we have hope in Christ, we are of all men most miserable." 1 Cor. 15: 12-19.

9. What positive declaration does the apostle then make?

"*But now is Christ risen from the dead,* and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." Verses 20-22.

NOTE.— The resurrection of Christ is in many respects the most significant fact in history. It is the great and impregnable foundation and hope of the Christian church. Every fundamental truth of Christianity is involved in the resurrection of Christ. If this could be overthrown, every essential doctrine of Christianity would be invalidated. The resurrection of Christ is the pledge of our resurrection and future life.

10. What does Christ proclaim Himself to be?

"*I am the resurrection and the life:* he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die." John 11: 25, 26. "*I am He that liveth, and was dead;* and, behold, *I am alive forevermore,* Amen; *and have the keys of hell and of death.*" Rev. 1: 18.

NOTE.— Christ changed death into a *sleep.* Absolute death knows no waking; but through Christ all who have fallen under the power of death will be raised, some to a life unending, some to everlasting death.

11. What question does Job ask and answer?

"*If a man die, shall he live again?* all the days of my appointed time will I wait, till my change come. *Thou shalt call, and I will answer Thee:* Thou wilt have a desire to the work of Thine hands." Job 14: 14, 15.

12. Why did Job wish that his words were written in a book, graven with an iron pen and lead in the rock forever?

"*For I know that My Redeemer liveth,* and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet *in my flesh shall I see God.*" Job 19: 25, 26.

13. How does Paul say the saints will be raised?

"Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and *the dead shall be raised incorruptible.*" 1 Cor. 15: 51, 52.

14. What great change will then take place in their bodies?

"So also is the resurrection of the dead. It is *sown in corruption;* it is *raised in incorruption:* it is *sown in dishonor; it is raised in glory:* it is *sown in weakness;* it is *raised in power:* it is *sown a natural body;* it is *raised a spiritual body.*" Verses 42-44.

15. What saying will then be brought to pass?

"O death, where is thy sting? O grave, where is thy victory?" Verse 55.

16. When did David say he would be satisfied?

"As for me, I will behold Thy face in righteousness: I shall be satisfied, *when I awake, with Thy likeness.*" Ps. 17: 15.

17. What comforting promise has God made concerning the sleeping saints?

"I will *ransom them from the power of the grave;* I will *redeem them from death:* O death, I will be thy plagues; O grave, I will be thy destruction." Hosea 13: 14.

18. What else has He promised to do?

"And God *shall wipe away all tears* from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21: 4. See pages 759-785.

THE DELUGE

"And knew not until the flood came, and took them all away." Matt. 24: 39.

AFTER THE FLOOD

"Evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3:13.

THE WORLD'S CONVERSION

1. WHAT did Christ say would be the condition of the world at His second coming?

"*As it was in the days of Noe,* so shall it be also in the days of the Son of man." Luke 17:26. See also verses 27-30.

2. How was it in the days of Noah?

"And God saw that *the wickedness of man was great in the earth,* and that *every imagination of the thoughts of his heart was only evil continually.* . . . And *the earth was filled with violence.*" Gen. 6:5-11.

NOTE.— In a sermon delivered at Savannah, Ga., Dec. 2, 1912, Bishop A. W. Wilson (Methodist) said: "Old Rome in her worst days never harbored such conditions of vice as are prevalent in our highest social circles. Never at any period of the world's history has the moral stratum been so thin or so low."

3. How did Paul characterize the last days?

"This know also, that in the last days *perilous times shall come.*" 2 Tim. 3:1.

4. What did he say would make those times perilous?

"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than

lovers of God; having a form of godliness, but denying the power thereof." Verses 2-5.

5. Are things to grow better or worse before the Lord comes?

"*But evil men and seducers shall wax worse and worse,* deceiving, and being deceived." Verse 13.

NOTE.— "Even to the end of time there will still be occasion for the same complaint; the world will grow no better, no, not when it is drawing toward its period. Bad it is, and bad it will be, and *worst of all* just before Christ's coming."— *Matthew Henry, on Luke 18: 8.*

6. According to the parable of the wheat and the tares, how long are the good and bad to remain together?

"The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil." "*Let both grow together until the harvest:* and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them." Matt. 13: 38, 39, 30.

7. When does the harvest come?

"The harvest is *the end of the world.*" Verse 39.

NOTES.— Thus it is plain that the wicked (the tares) live with the righteous (the wheat) till the end of the world. There is, then, no time before Christ's coming for a sinless state, in which all men will be converted and turn to God.

Harper's "Book of Facts," edition 1906, article "Religion," classifies the population of the globe religiously as follows: —

Non-Christian		Christian	
Buddhists	400,000,000	Roman Catholics	175,000,000
Brahmans	250,000,000	Protestants	110,000,000
Mohammedans	180,000,000	Greek Church	90,000,000
Fetish-worshipers	150,000,000	Various	25,000,000
Jews	8,000,000		
Various	62,000,000		
	1,050,000,000		400,000,000

From this it will be seen that only about one fourth of the world's population are even nominal Christians.

8. For what purpose did Christ say the gospel was to be preached in all the world?

"And this gospel of the kingdom shall be preached in all the world *for a witness unto all nations;* and then shall the end come." Matt. 24: 14.

NOTES.— He did not say that all would *receive* the gospel, but that the gospel was to be *preached* in all the world *for a witness* unto all nations, and that *then* the end would come.

Commenting on Rev. 20: 2, Dr. Adam Clarke says: "Probably no such time shall ever appear, in which evil shall be wholly banished from the earth, till after the day of judgment, when, the earth having been

burned up, a new heaven and a new earth shall be produced out of the ruins of the old, by the mighty power of God; righteousness alone shall dwell in them."— *Clarke's Commentary, edition 1860.*

9. When is the "man of sin," or "mystery of iniquity," called also "that Wicked," to come to an end?

"And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." 2 Thess. 2: 8.

10. How long was the little horn of Dan. 7: 25 to make war with the saints?

"I beheld, and the same horn made war with the saints, and prevailed against them; *until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.*" Dan. 7: 21, 22.

11. How will the day of the Lord come upon the world?

"For yourselves know perfectly that *the day of the Lord so cometh as a thief in the night.* For when they shall say, Peace and safety; then sudden destruction cometh upon them, . . . and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5: 2-4.

NOTE.— There will be but two classes in the world then: those in darkness, who are looking for a time of peace and safety, and those not in darkness, who are looking for the day of the Lord,— a day of waste and destruction,— the coming of Christ and the end of the world. See Jer. 7: 1-19; Dan. 12: 1; Joel 2: 1-11; Zephaniah 1.

12. What will some who are in darkness say when they hear about the Lord's coming?

"Knowing this first, that *there shall come in the last days scoffers,* walking after their own lusts, and saying, *Where is the promise of His coming?* for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3: 3, 4.

13. What will be popularly taught in the last days?

"But in the last days . . . *many nations shall come, and say,* Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; . . . and He shall judge among many people, and rebuke strong nations afar off; *and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more.*" Micah 4: 1-3. See also Isa. 2: 2-5.

NOTE.— Notice, this is not what the *Lord* says, but what the Lord says *many nations* shall say in the last days. And this is the very message

now heard in every land,—a great world's peace movement; a call for all nations to disarm, to go to war no more, and to profess religion.

14. What message indicates the true condition of things?

"Proclaim ye this among the Gentiles; *Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong.*" Joel 3: 9, 10.

NOTE.—On this question of preparing for war, note the following:—

Armies of the World

	REGULAR STANDING ARMY (1909)	NATIONAL ARMY INCLUDING RESERVES
Austria-Hungary	409,000	5,840,000
Belgium	45,000	125,000
British Empire	250,000	1,050,000
China	60,000	1,000,000
Denmark	14,000	68,000
France	630,000	4,350,000
Germany	617,000	3,000,000
Greece	28,000	178,000
Italy	264,000	3,200,000
Japan	225,000	600,000
Netherlands	40,000	500,000
Norway	30,000	95,000
Persia	24,500	105,000
Portugal	30,000	175,000
Russia	1,100,000	5,200,000
Servia	35,000	353,000
Spain	100,000	1,000,000
Sweden	62,000	500,000
Switzerland	140,000	275,000
Turkey	350,000	1,500,000
United States	89,128	208,054
Total	4,542,628	29,322,054

Naval Expenditures of the Great Powers for Ten Years—1902-11

	Expenditure	New Construction
Great Britain	$1,761,500,000	$589,875,000
Germany	737,695,000	351,010,000
France	660,695,000	236,430,000
Russia	556,730,000	164,280,000
Italy	301,145,000	82,750,000
Austria	154,070,000	74,165,000
United States	1,150,680,000	367,050,000
Japan	288,505,000	76,155,000
Total	$5,611,320,000	$1,941,715,000

Thus in only ten years these eight great powers spent over seven and one-half billion dollars on their navies.

"The immense armies maintained by European countries have come to be a terrific drain upon their respective nations."—*Nelson's Encyclopedia, article "Army."*

15. While making these war preparations, what are men saying?

"They have healed also the hurt of the daughter of My people slightly, *saying, Peace, peace; when there is no peace.*" Jer. 6: 14.

NOTE.— Every one conversant with existing conditions in the world today knows this is true. While the message of peace is being proclaimed, the nations are arming as never before; wars are in progress almost continually; international complications are constantly arising; and a world war is feared as imminent, and constantly looming in sight. The world today is a vast armed camp.

16. But does not the Bible say that the heathen are to be given to the Lord for an inheritance?

"Ask of Me, and *I shall give Thee the heathen for Thine inheritance,* and the uttermost parts of the earth for Thy possession." Ps. 2: 8.

17. What will the Lord do with them?

"Thou shalt *break them with a rod of iron;* Thou shalt *dash them in pieces* like a potter's vessel." Verse 9. "And out of His mouth goeth a sharp sword, that with it He should *smite the nations:* and He shall *rule them with a rod of iron:* and *He treadeth the wine-press of the fierceness and wrath of Almighty God.*" Rev. 19: 15.

NOTE.— How suddenly surprised those who have been preaching peace and safety will be when the end comes is indicated in the text already quoted: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then *sudden destruction cometh upon them.*" 1 Thess. 5: 2, 3. All heedless of the signs of the times, and indifferent to the future, the world will come up to the day of the Lord unprepared. As a thief in the night, coming with stealthy, muffled tread, this day will take all unawares who are not looking, watching, and waiting for their Lord's return. Instead of looking for the world's conversion, we should be looking for Christ's coming.

THE coming King is at the door,
Who once the cross for sinners bore,
But now the righteous ones alone
He comes to gather home.

The signs that show His coming near
Are fast fulfilling year by year,
And soon we'll hail the glorious dawn
Of heaven's eternal morn.

Look not on earth for strife to cease,
Look not below for joy and peace,
Until the Saviour comes again
To banish death and sin.

Then in the glorious earth made new
We'll dwell the countless ages through;
This mortal shall immortal be,
And time, eternity.

F. E. BELDEN.

WAILING PLACE OF THE JEWS

"The Lord shall set His hand again the second time to recover the remnant of His people." Isa. 11: 11.

THE GATHERING OF ISRAEL

1. Because of disobedience, what experience came to Israel?

"I will make you to be removed into all the kingdoms of the earth." Jer. 34: 17. See Jer. 25: 8-11.

2. What prophecy spoke of their return from captivity?

"For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end. . . . And ye shall seek Me, and find Me, when ye shall search for Me with all your heart. And I will be found of you, saith the Lord: and *I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you,* saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive." Jer. 29: 11-14. See also Jer. 23: 3.

Note.— The first dispersion of the Jews occurred B. C. 606-588, under Nebuchadnezzar, king of Babylon. In B. C. 457, under Artaxerxes, the Persian king, large numbers of Jews returned to Palestine, their home land.

3. How had Moses spoken of another and greater dispersion?

"The Lord shall bring a nation against thee from far, from the end of the earth, . . . and he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, . . . and the Lord shall scatter thee among all people, from the one end of the earth even unto the other." Deut. 28: 49-64.

NOTE.— This calamity and dispersion occurred in 70 A. D., under Titus, the Roman general. Says the Popular and Critical Bible Encyclopedia, Vol. II, article "Jerusalem," page 932: "Jerusalem seems to have been raised to this greatness as if to enhance the misery of its overthrow. So soon as the Jews had set the seal to their formal rejection of Christ, by putting Him to death, and invoking the responsibility of His blood upon the heads of themselves and of their children (Matt. 27:25), the city's doom went forth. Titus, a young, brave, and competent Roman general, with an army of sixty thousand trained, victorious warriors, appeared before the city in April, 70 A. D., and the most disastrous siege of all history began." See pages 313, 314.

4. Under what striking symbol was all this foretold?

"Thus saith the Lord, Go and get *a potter's earthen bottle,* and . . . break the bottle . . . and . . . say unto them, Thus saith the Lord of hosts; *Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again.*" Jer. 19: 1-11.

NOTE.— "No city on the globe has suffered more from war and sieges than Jerusalem. . . . Storming legions, battering-rams, and catapults have razed it again and again. And yet, the general outline of the city has always been preserved. Zion and Mt. Moriah remain in full view from Olivet, and there, on those hills, stretching away toward the west, city after city has come and gone in the passing ages."— *Popular and Critical Bible Encyclopedia, Vol. II, article "Jerusalem," pages 928, 929.*

5. How long was Jerusalem to be trodden down of the Gentiles?

"And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, *until the times of the Gentiles be fulfilled.*" Luke 21: 24.

NOTE.— Jerusalem stands for the people, the truth, and the true worship of God. It is first mentioned in the Bible as Salem (Gen. 14: 18); is spoken of figuratively as a mother bringing forth the children of God (Gal. 4: 26, 27); and is a type of the holy city, New Jerusalem, which is to be the metropolis of the new earth. In Rev. 11:2 it is used as a type of God's people during the long period of 1260 years of papal persecution, who are there referred to as "the holy city," which the Gentiles "tread underfoot forty and two months."

6. What will terminate the "times" allotted to the Gentiles?

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and *then shall the end come.*" Matt. 24: 14.

7. Why was the gospel to be preached to the Gentiles?

"Simeon hath declared how God at the first did visit the Gentiles, *to take out of them a people for His name.*" Acts 15: 14.

8. What false idea of this gathering were some to hold?

"And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem." Micah 4: 2.

9. For what will the heathen be assembled in Palestine?

"Let the heathen be wakened, and come up to the valley of Jehoshaphat. . . . Multitudes, multitudes in the valley of decision [margin, concision, or threshing; i. e., war]: for the day of the Lord is near in the valley of decision." Joel 3: 12-14.

10. Under whose influence are the nations to be assembled?

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are *the spirits of devils*, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16: 13, 14.

NOTE.— Infatuated by the doctrine of the world's conversion and a temporal millennium of peace, prosperity, and good will among men, the deluded nations will aim to make Jerusalem the center of a glorious kingdom, at which place they will doubtless expect Christ will come and take up His reign as their king. This was the favorite idea of the crusaders in the dark ages. But the crusaders were mistaken in their conception, and sorely disappointed. So also will the modern crusaders be mistaken and disappointed; for one object of Christ's second coming will be to "smite the nations" and to destroy these armies assembled. Rev. 19: 15.

11. Unto whom are God's people to be gathered?

"The scepter shall not depart from Judah, nor a lawgiver from between his feet, until *Shiloh* come; and *unto Him shall the gathering of the people be.*" Gen. 49: 10.

12. How did Christ speak of the gathering of the Gentiles?

"Other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and one shepherd." John 10: 16.

13. What great gathering yet awaits God's people?

"And it shall come to pass in that day, that *the Lord shall set His hand again the second time to recover the remnant of His people.* . . . And He shall set up an ensign for the nations, and shall *assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.*" Isa. 11: 11, 12. "And He shall send His angels with a great sound of a trumpet, and *they shall gather together His elect from the four winds, from one end of heaven to the other.*" Matt. 24: 31.

THE BINDING OF SATAN

"And he laid hold on . . . Satan, and bound him a thousand years." Rev. 20: 2.

THE MILLENNIUM

1. What text definitely brings the millennium to view?

"And I saw thrones, and they sat upon them, and *judgment was given unto them:* . . . and *they lived and reigned with Christ a thousand years.*" Rev. 20: 4.

2. Whom does Paul say the saints are to judge?

"Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? *Do ye not know that the saints shall judge the world?* . . . *Know ye not that we shall judge angels?*" 1 Cor. 6: 1-3.

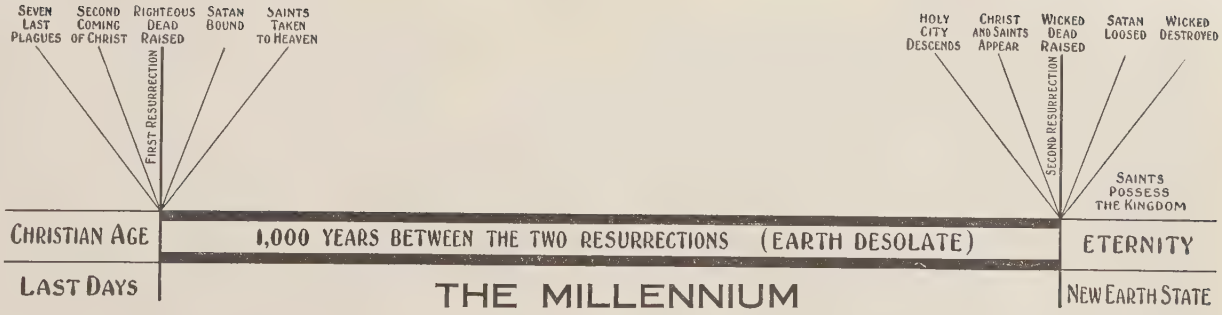
NOTE.— From these scriptures it is plain that the saints of all ages are to be engaged with Christ in a work of "judgment" during the millennium, or one thousand years.

3. What prophecy had Paul upon which to base his statement?

"I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and *judgment was given to the saints of the Most High.*" Dan. 7: 21, 22.

4. How many resurrections are there to be?

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come



The millennium is the closing period of God's great week of time — a great sabbath of rest to the earth and to the people of God.

It follows the close of the gospel age, and precedes the setting up of the everlasting kingdom of God on earth.

It comprehends what in the Scriptures is frequently spoken of as "the day of the Lord."

It is bounded at each end by a resurrection.

Its beginning is marked by the pouring out of the seven last plagues, the second coming of Christ, the resurrection of the righteous dead, the binding of Satan, and the translation of the saints to heaven; and its close, by the descent of the New Jerusalem, with Christ and the saints, from heaven, the resurrection of the wicked dead, the loosing of Satan, and the final destruction of the wicked.

During the one thousand years the earth lies desolate; Satan and his angels are confined here; and the saints, with Christ, sit in judgment on the wicked, preparatory to their final punishment.

The wicked dead are then raised; Satan is loosed for a little season, and he and the host of the wicked encompass the camp of the saints and the holy city, when fire comes down from God out of heaven and devours them. The earth is cleansed by the same fire that destroys the wicked, and, renewed, becomes the eternal abode of the saints.

The millennium is one of "the ages to come." Its close will mark the beginning of the new earth state.

forth; they that have done good, unto *the resurrection of life;* and they that have done evil, unto *the resurrection of damnation.*" John 5: 28, 29.

5. What class only have part in the first resurrection?

"*Blessed and holy* is he that hath part in the first resurrection: on such the second death hath no power." Rev. 20: 6.

6. What will Christ do with the saints when He comes?

"I will come again, and *receive you unto Myself;* that where I am, there ye may be also." John 14: 3.

NOTE.— In other words, Christ will take them to heaven, there to live and reign with Him during the one thousand years.

7. Where did John, in vision, see the saints?

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, *stood before the throne, and before the Lamb,* clothed with white robes, and palms in their hands." Rev. 7: 9.

NOTE.— This scripture shows plainly that the righteous are all taken to heaven immediately after the first resurrection. This accords with the words of Christ in John 14: 1-3, where He says, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and *receive you unto Myself; that where I am, there ye may be also.*" Peter desired to accompany Christ to those mansions; but Jesus answered, "Thou canst not follow Me now; *but thou shalt follow Me afterwards.*" John 13: 36. This makes it clear that when Christ returns to earth to receive His people, He takes them to the Father's house in heaven.

8. What becomes of the living wicked when Christ comes?

"*As it was in the days of Noe,* so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and *the flood came, and destroyed them all. Likewise also as it was in the days of Lot;* . . . the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and *destroyed them all. Even thus shall it be in the day when the Son of man is revealed.*" Luke 17: 26-30.

9. What does the apostle Paul say concerning this?

"When they shall say, Peace and safety; *then sudden destruction cometh upon them,* . . . and they shall not escape." 1 Thess. 5: 3.

NOTE.— When Christ comes, the righteous will be delivered and taken to heaven, and all the living wicked will be suddenly destroyed, as they were at the time of the flood. For further proof see 2 Thess. 1: 7-9; Rev. 6: 14-17; 19: 11-21; Jer. 25: 30-33. There will be no general resurrection of the wicked until the end of the one thousand years. This will leave the earth desolate and without human inhabitant during this period.

10. What description does the prophet Jeremiah give of the earth during this time?

"I beheld the earth, and, lo, it was *without form, and void;* and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, *there was no man,* and all the birds of the heavens were fled. I beheld, and, lo, the *fruitful place was a wilderness, and all the cities thereof were broken down* at the presence of the Lord, and by His fierce anger." Jer. 4: 23-26.

NOTE.— At the coming of Christ the earth is reduced to a chaotic state — to a mass of ruins. The heavens depart as a scroll when it is rolled together; mountains are moved out of their places; and the earth is left a dark, dreary, desolate waste. See Isa. 24: 1-3; Rev. 6: 14-17.

11. How does Isaiah speak of the wicked at this time?

"It shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and *shall be shut up in prison,* and after many days shall they be visited." Isa. 24: 21, 22.

12. How long is Satan to be imprisoned on this earth?

"I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and *bound him a thousand years,* and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled." Rev. 20: 1-3.

NOTE.— The word here translated "bottomless pit," is translated in Gen. 1: 1 "deep"—"darkness was upon the face of the *deep.*" A more literal translation would be "abyss." It is a term applied to the earth in its desolate, waste, chaotic, dark, uninhabited condition. In this condition it will remain during the one thousand years. This will be the dreary prison-house of Satan during this period. Here, in the midst of the moldering bones of wicked dead, slain at Christ's second coming; the broken-down cities; and the wreck and ruin of all the pomp and power of this world, Satan will have opportunity to reflect upon the results of his rebellion against God. But the prophecy of Isaiah says, "After many days shall they be visited."

13. The righteous dead are raised at Christ's second coming. When will the rest of the dead, the wicked, be raised?

"The rest of the dead lived not again *until the thousand years were finished.*" Verse 5.

NOTES.— From this we see that the beginning and the close of the millennium, or one thousand years, are marked by the two resurrections.

The word millennium is from two Latin words, *mille*, meaning a thousand, and *annus*, year — a thousand years. It covers the time during which Satan is to be bound and wicked men and angels are to be judged. This period is bounded by distinct events. Its beginning is marked by the close of probation, the pouring out of the seven last plagues, the second coming of Christ, and the resurrection of the righteous dead. It closes with the resurrection of the wicked, and their final destruction in the lake of fire. See diagram on page 356.

14. What change is made in Satan's condition at the close of the one thousand years?

"After that *he must be loosed a little season.*" Verse 3.

NOTE.— At the close of the one thousand years, Christ, accompanied by the saints, comes to the earth again, to execute judgment upon the wicked, and to prepare the earth, by a re-creation, for the eternal abode of the righteous. At this time, in answer to the summons of Christ, the wicked dead of all ages awake to life. This is the second resurrection, the resurrection unto damnation. The wicked come forth with the same rebellious spirit which possessed them in this life. Then Satan is loosed from his long period of captivity and inactivity.

15. As soon as the wicked are raised, what does Satan at once proceed to do?

"When the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to *deceive the nations* which are in the four quarters of the earth, Gog and Magog, *to gather them together to battle:* the number of whom is as the sand of the sea." Verses 7, 8.

16. Against whom do the wicked go to make war, and what is the outcome?

"They went up on the breadth of the earth, and *compassed the camp of the saints about, and the beloved city;* and *fire came down from God out of heaven, and devoured them.*" Verse 9.

NOTES.— This is the last act in the great controversy between Christ and Satan. The whole human race meet here for the first and last time. The eternal separation of the righteous from the wicked here takes place. At this time the judgment of God is executed upon the wicked in the lake of fire. This is the second death. This ends the great rebellion against God and His government. Now is heard the voice of God as He sits upon His throne, speaking to the saints, and saying, "Behold, I make all things new;" and out of the burning ruins of the old earth there springs forth before the admiring gaze of the millions of the redeemed, "a new heaven and a new earth," in which they shall find an everlasting inheritance and dwelling-place.

The millennium is a great sabbath of rest, both for the earth and for God's people. For six thousand years the earth and its inhabitants have been groaning under the curse of sin. The millennium, the seventh thousand, will be a sabbath of rest and release for, says the prophet concerning the land, "as long as she lay desolate she kept *sabbath.*" 2 Chron. 36:21. "There remaineth therefore a *rest* [margin, *keeping of a sabbath*] to the people of God." Heb. 4:9. This precedes the new earth state.

THE LAST GREAT EARTHQUAKE

"For the great day of His wrath is come." Rev. 6: 17.

LENGTH OF THE DAY OF THE LORD

1. WHAT is the character of the "day of the Lord"?

"The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. *That day is a day of wrath, a day of trouble and distress.*" Zeph. 1: 14, 15.

2. Under which of the seven seals does this day begin?

"And I beheld *when He had opened the sixth seal*, and, lo, there was a great earthquake, . . . for *the great day of His wrath is come;* and who shall be able to stand?" Rev. 6: 12-17.

3. What signs were to appear under this seal?

"The sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind." Verses 12, 13.

NOTE.— For dates and fulfilment of these signs, see readings on pages 311, 319. The Lisbon earthquake of 1755 (page 286) should not be confounded with that to take place under the seventh plague. Rev. 16: 18.

4. Under which seal will the Lord come?

"And when He had *opened the seventh seal*, there was silence in heaven about the space of half an hour." Rev. 8: 1.

NOTE.— This silence in heaven is the result of Christ and the angels leaving heaven to come to this earth. See page 288.

5. With what is the day of wrath to open?

"And I saw another sign in heaven, great and marvelous, seven angels having *the seven last plagues; for in them is filled up the wrath of God.*" Rev. 15: 1.

NOTE.— These plagues immediately precede Christ's coming. See Rev. 16: 12-15, and reading on page 301.

6. What great event will take place at Christ's coming?

"For the Lord Himself shall descend from heaven: . . . and *the dead in Christ shall rise first.*" 1 Thess. 4: 16.

7. How long after this will the wicked dead be raised?

"But *the rest of the dead lived not again until the thousand years were finished.*" Rev. 20: 5.

8. As they gather around the holy city, what will take place?

"And fire came down from God out of heaven, and devoured them." Verse 9.

9. What is this destruction called?

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is *the second death.*" Rev. 21: 8.

10. Unto what are the present heavens and earth reserved?

"But the heavens and the earth, which are now, by the same word are kept in store, reserved *unto fire against the day of judgment and perdition of ungodly men.*" 2 Peter 3: 7.

NOTE.— When the fire from heaven destroys the wicked, the earth itself will also be burned and purified.

11. Does the day of the Lord include this burning day?

"But *the day of the Lord* will come as a thief in the night; in the which the heavens shall pass away with a great noise, and *the elements shall melt with fervent heat, the earth also* and the works that are therein shall be burned up." Verse 10.

NOTE.— The day of the Lord, therefore, begins with the seven last plagues and the coming of Christ, and continues for one thousand years, or till the wicked are destroyed, and the earth is renewed and given to the saints.

MT. CARMEL

"How long halt ye between two opinions?" 1 Kings 18:21.

ELIJAH THE PROPHET

1. What promise, through the prophet Malachi, does the Lord make concerning Elijah?

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Mal. 4:5.

2. What will this prophet do when he comes?

"And he shall *turn the heart of the fathers to the children, and the heart of the children to their fathers,* lest I come and smite the earth with a curse." Verse 6.

3. Whom did Christ indicate as fulfilling this prophecy?

"And His disciples asked Him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That *Elias is come already,* and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that He spake unto them of *John the Baptist.*" Matt. 17:10-13.

4. When John the Baptist was asked if he were Elijah, what did he say?

"And he said, *I am not.*" John 1:21.

5. Who did he say he was?

"He said, *I am the voice of one crying in the wilderness,*

TRANSLATION OF ELIJAH

"Behold, there appeared a chariot of fire, . . . and Elijah went up by a whirlwind into heaven." 2 Kings 2: 11.

Make straight the way of the Lord, as said the prophet Esaias." Verse 23.

6. In what sense does the angel Gabriel explain John the Baptist to be the Elijah of Mal. 4: 5?

"Many of the children of Israel shall he turn to the Lord their God. And he shall go before Him [Christ] *in the spirit and power of Elias,* to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Luke 1: 16, 17.

NOTE.— John went forth "*in the spirit and power of Elias,*" and, in preparing a people for Christ's first advent, did a work similar to that done by Elijah the prophet in Israel centuries before. See 1 Kings 17 and 18. In this sense, and in this sense only, he was the Elijah of Mal. 4: 5.

7. Near the close of the three and one-half years' drought in Israel, brought about as a judgment through the intercessions of Elijah (James 5: 17) in consequence of Israel's apostasy, what accusation did King Ahab bring against Elijah?

"And it came to pass, when Ahab saw Elijah, that Ahab said unto him, *Art thou he that troubleth Israel?*" 1 Kings 18: 17.

8. What answer did Elijah make?

"And he answered, *I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim.*" Verse 18.

NOTE.— Israel had departed from God, forsaken His commandments, and gone off into idolatry. Jezebel, Ahab's wicked and idolatrous wife, had "cut off the prophets of the Lord" (verse 4), was supporting hundreds of the prophets of Baal, and was seeking Elijah to slay him. Elijah called for a famine on the land, and said to Ahab, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." 1 Kings 17: 1. Elijah's message was a call to repentance and obedience to God's commandments.

9. What plain proposition did he submit to all Israel?

"And Elijah came unto all the people, and said, *How long halt ye between two opinions? if the Lord be God, follow Him: but if Baal, then follow him.*" 1 Kings 18: 21.

NOTE.— The result of the test by fire which followed on Mt. Carmel, can be read in the remainder of this wonderful chapter. There was a great turning to God, the people saying, "The Lord, He is the God; the Lord, He is the God." Verse 39.

10. What was the burden of the message of John the Baptist?

"*Repent ye:* for the kingdom of heaven is at hand." "Bring forth therefore *fruits* meet for repentance." Matt. 3: 2, 8.

11. What was the result of this message?

"Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and *were baptized of him in Jordan, confessing their sins.*" Verses 5, 6.

NOTE.— There was a genuine work of repentance and reform. John was not satisfied with a mere profession of religion. He told the Pharisees and Sadducees who came to his baptism, to "bring forth fruits" answerable to an "amendment of life." He wished to see religion in the life, the heart, the home. Thus he prepared a people for Christ's first advent.

12. But when, according to the prophecy, was Elijah to be sent?

"Before the coming of the great and dreadful day of the Lord." Mal. 4: 5.

13. How is this great and dreadful day described in this same prophecy?

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Verse 1.

NOTE.— This day is yet future. It cannot be, therefore, that the work done by John the Baptist at Christ's first advent is all that was contemplated in the prophecy concerning the sending of Elijah the prophet. It must be that there is to be another and greater fulfilment of it, to precede Christ's *second advent*, and to prepare, or "make ready," a people for that great event.

14. What is the burden of the threefold message of Rev. 14: 6-10?

"Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters. . . . Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. . . . If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation." Rev. 14: 6-10.

NOTE.— Like the messages of Elijah and John, this is a call to repentance and reform,— a call to forsake false, idolatrous worship, and to turn to God, and worship Him, and Him alone. The first part of this threefold message points out the true God, the Creator, in language very similar to that found in the fourth, or Sabbath, commandment. This is the message now due the world, and that is now being proclaimed to the world. See readings on pages 251-263. Those who are proclaiming these messages constitute the Elijah for this time, as John and his colaborers did at the time of Christ's first advent.

15. How are the people described who are developed by the threefold message here referred to?

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Verse 12.

NOTE.— These will be the ones who will be ready to meet Jesus when He comes. They have heeded the Elijah-call to repentance and reform. They have become concerned, not only for their own individual salvation, but for the salvation of their friends and relatives. By this message the hearts of the fathers are turned to the children, and the hearts of the children to their fathers. Each becomes burdened for the conversion and salvation of the other. There can be little religion in the heart of one who cares not for the eternal interests of his loved ones. When this message has done its work, God will smite the earth with a curse; the seven last plagues will fall, and usher in the great day of the Lord described in the preceding reading.

LIGHT is beaming, day is coming!
Let us sound aloud the cry;
We behold the day-star rising
Pure and bright in yonder sky!
Saints, be joyful;
Your redemption draweth nigh.

We have found the chart and compass,
And are sure the land is near;
Onward, onward, we are hasting,
Soon the haven will appear;
Let your voices
Sound aloud your holy cheer.

PART VIII

The Law of God

	PAGE
The Law of God	369
Perpetuity of the Law	374
Why the Law Was Given at Sinai	379
Penalty for Transgression	383
The Law of God in the Patriarchal Age	386
The Law of God in the New Testament	389
The Moral and Ceremonial Laws	393
The Two Covenants	397
What Was Abolished by Christ	405
The Law and the Gospel	409

The Law of God

I

Thou shalt have no other gods before Me.

II

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments.

III

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.

IV

Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

V

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI

Thou shalt not kill.

VII

Thou shalt not commit adultery.

VIII

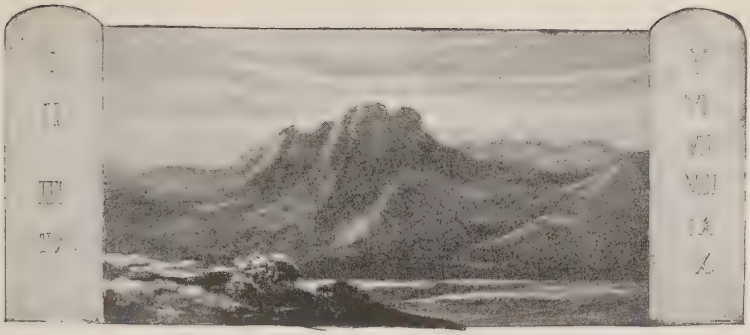
Thou shalt not steal.

IX

Thou shalt not bear false witness against thy neighbor.

X

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor anything that is thy neighbor's.



MT. SINAI

"The law of the Lord is perfect, converting the soul." Ps. 19: 7.

THE LAW OF GOD

1. When God brought His people out of Egypt, how did He republish His law?

"And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And *He declared unto you His covenant, which He commanded you to perform, even ten commandments; and He wrote them upon two tables of stone.*" Deut. 4: 12, 13. See also Neh. 9: 13, 14.

2. Where are the ten commandments recorded?

In Ex. 20: 2-17.

3. How comprehensive are these commandments?

"Fear God, and keep His commandments: for *this is the whole duty of man.*" Eccl. 12: 13.

4. What inspired tribute is paid to the law of God?

"*The law of the Lord is perfect,* converting the soul: the testimony of the Lord is *sure,* making wise the simple. The statutes of the Lord are *right,* rejoicing the heart: the commandment of the Lord is *pure,* enlightening the eyes." Ps. 19: 7, 8.

5. What blessing does the psalmist say attends the keeping of God's commandments?

"Moreover by them is Thy servant warned: and *in keeping of them there is great reward.*" Verse 11.

6. What did Christ state as a condition of entering into life?

"If thou wilt enter into life, *keep the commandments.*" Matt. 19: 17.

7. Can man of himself, unaided by Christ, keep the law?

"I am the vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit: for *without Me ye can do nothing.*" John 15: 5. See also Rom. 7: 14-19.

8. What provision has been made so that we may keep God's law?

"For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8: 3, 4.

9. What is the nature of God's law?

"For we know that *the law is spiritual:* but I am carnal, sold under sin." Rom. 7: 14.

NOTE.— In His comments on the sixth and seventh commandments, recorded in Matt. 5: 21-28, Christ demonstrated the spiritual nature of the law, showing that it relates not merely to outward actions, but that it reaches to the thoughts and intents of the heart. See also Heb. 4: 12. The tenth commandment forbids lust, or all unlawful desire. Rom. 7: 7. Obedience to this law, therefore, requires not merely an outward compliance, but genuine heart service. This can be rendered only by a regenerated soul.

10. How is the law further described?

"Wherefore the law is *holy,* and the commandment *holy,* and *just,* and *good.*" Verse 12.

11. What is revealed in God's law?

"And knowest *His* [*God's*] *will,* and approvest the things that are more excellent, being instructed out of the law." Rom. 2: 18.

12. When Christ came to this earth, what was His attitude toward God's will, or law?

"Then said I, Lo, I come: in the volume of the book it is written of Me, *I delight to do Thy will, O My God: yea, Thy law is within My heart.*" Ps. 40: 7, 8. See Heb. 10: 5, 7.

13. Who did He say would enter the kingdom of heaven?

"Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but *he that doeth the will of My Father which is in heaven.*" Matt. 7: 21.

14. What did He say of those who should break one of God's commandments, or should teach men to do so?

"Whosoever therefore shall break one of these least commandments, and shall teach men so, *he shall be called the least in the kingdom of heaven.*" Matt. 5: 19, first part.

15. Who did He say would be called great in the kingdom?

"But *whosoever shall do and teach them*, the same shall be called great in the kingdom." Same verse, last part.

16. How did Christ estimate the righteousness of the scribes and Pharisees?

"For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, *ye shall in no case enter into the kingdom of heaven.*" Verse 20.

17. For what did Christ reprove the Pharisees?

"But He answered and said unto them, *Why do ye also transgress the commandment of God by your tradition?*" Matt. 15: 3.

18. How had they done this?

"For God commanded, saying, Honor thy father and mother. . . . But ye say, Whosoever shall say to his father or his mother, It is a gift, . . . and honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition." Verses 4-6.

19. In consequence of this, what value did Christ place upon their worship?

'But *in vain they do worship Me*, teaching for doctrines the commandments of men." Verse 9.

20. What is sin declared to be?

"Whosoever committeth sin transgresseth also the law: for *sin is the transgression of the law.*" 1 John 3: 4.

21. By what is the knowledge of sin?

"For *by the law is the knowledge of sin.*" Rom. 3: 20. See Rom. 7: 7.

22. How many of the commandments is it necessary to break in order to become a transgressor of the law?

"For *whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.* For He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, and yet if thou kill, thou art become a transgressor of the law." James 2: 10, 11.

NOTE.— This shows that the ten commandments are a complete whole, and together constitute but one law. Like a chain of ten links, all are inseparably connected together. If one link is broken, the chain is broken.

23. How may we be freed from the guilt of our sins, or our transgressions of God's law?

"*If we confess our sins,* He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9.

24. Why are we admonished to fear God and keep His commandments?

"Fear God, and keep His commandments: for this is the whole duty of man. *For God shall bring every work into judgment,* with every secret thing, whether it be good, or whether it be evil." Eccl. 12: 13, 14.

25. What will be the standard in the judgment?

"So speak ye, and so do, as they that shall be *judged by the law of liberty.*" James 2: 12.

26. What is said of those who love God's law?

"*Great peace have they which love Thy law:* and nothing shall offend them." Ps. 119: 165.

27. What would obedience to God's commandments have insured to ancient Israel?

"O that thou hadst harkened to My commandments! *then had thy peace been as a river, and thy righteousness as the waves of the sea.*" Isa. 48: 18.

28. What is another blessing attending the keeping of God's commandments?

"The fear of the Lord is the beginning of wisdom: a *good understanding have all they that do His commandments.*" Ps. 111: 10.

29. In what does the man delight whom the psalmist describes as blessed?

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But *his delight is in the law of the Lord; and in His law doth he meditate day and night.*" Ps. 1: 1, 2. See Rom. 7: 22.

30. Why is the carnal mind enmity against God?

"Because the carnal mind is enmity against God: *for it is not subject to the law of God, neither indeed can be.*" Rom. 8:7.

31. How do those with renewed hearts and minds regard the commandments of God?

"For this is the love of God, that we keep His commandments: and *His commandments are not grievous.*" 1 John 5:3.

32. What is the essential principle of the law of God?

"Love worketh no ill to his neighbor: therefore *love* is the fulfilling of the law." Rom. 13:10.

33. In what two great commandments is the law of God briefly summarized?

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22:37-40.

NOTE.— "Does any man say to me, 'You see, then, instead of the ten commandments, we have received the two commandments, and these are much easier'? I answer that this reading of the law is not in the least easier. Such a remark implies a want of thought and experience. Those two precepts comprehend the ten at their fullest extent, and cannot be regarded as the erasure of a jot or tittle of them. Whatever difficulties surround the commands are equally found in the two, which are their sum and substance. If you love God with all your heart, you must keep the first table; and if you love your neighbor as yourself, you must keep the second table."—"*The Perpetuity of the Law of God,*" *by C. H. Spurgeon, page 5.*

34. What is said of one who professes to know the Lord, but does not keep His commandments?

"He that saith, I know Him, and keepeth not His commandments, is *a liar,* and *the truth is not in him.*" 1 John 2:4.

35. What promise is made to the willing and obedient?

"If ye be willing and obedient, *ye shall eat the good of the land.*" Isa. 1:19.

36. How does God regard those who walk in His law?

"*Blessed* are the undefiled in the way, who walk in the law of the Lord." Ps. 119:1.

CHRIST EXPOUNDING THE LAW

"Think not that I am come to destroy the law, or the prophets." Matt. 5: 17.

PERPETUITY OF THE LAW

1. How many lawgivers are there?

"There is *one lawgiver*, who is able to save and to destroy." James 4: 12.

2. What is said of the stability of God's character?

"For I am the Lord, *I change not.*" Mal. 3: 6.

3. How enduring are His commandments?

"The works of His hands are verity and judgment; *all His commandments are sure. They stand fast forever and ever*, and are done in truth and uprightness." Ps. 111: 7, 8.

4. Did Christ come to abolish or to destroy the law?

"Think not that I am come to destroy the law, or the prophets: *I am not come to destroy, but to fulfil.*" Matt. 5: 17.

NOTES.— *The law;* broadly, the writings of Moses; specifically, the ten commandments, or moral law, from which the writings of Moses primarily derived their name. *The prophets;* that is, the writings of the prophets. Neither of these Christ came to destroy, but rather to fulfil, or meet their design.

"The laws of the Jews are commonly divided into moral, ceremonial, and judicial. The moral laws are such as grow out of the nature of things, which cannot, therefore, be changed,— such as the duty of loving God and His creatures. These cannot be abolished, as it can never be made right to hate God, or to hate our fellow men. Of this kind are the ten command-

ments; and these our Saviour neither abolished nor superseded. The ceremonial laws are such as are appointed to meet certain states of society, or to regulate the religious rites and ceremonies of a people. These can be changed when circumstances are changed, and yet the moral law be untouched."— *Dr. Albert Barnes, on Matt. 5: 18.*

"Jesus did not come to change the law, but He came to explain it, and that very fact shows that it remains; for there is no need to explain that which is abrogated. . . . By thus explaining the law He confirmed it; He could not have meant to abolish it, or He would not have needed to expound it. . . . That the Master did not come to alter the law is clear, because after having embodied it in His life, He willingly gave Himself up to bear its penalty, though He had never broken it, bearing the penalty for us, even as it is written, 'Christ hath redeemed us from the curse of the law, being made a curse for us.' . . . If the law had demanded more of us than it ought to have done, would the Lord Jesus have rendered to it the penalty which resulted from its too severe demands? I am sure He would not. But because the law asked only what it ought to ask, namely, perfect obedience, and exacted of the transgressor only what it ought to exact, namely, death as the penalty for sin,— death under divine wrath,— therefore the Saviour went to the tree, and there bore our sins, and purged them once for all."—"*The Perpetuity of the Law of God,*" *by C. H. Spurgeon, pages 4-7.*

"The moral law contained in the ten commandments, and enforced by the prophets, He did not take away. It was not the design of His coming to revoke any part of this. . . . Every part of this law must remain in force upon all mankind and in all ages, as not depending either on time or place, or any other circumstance liable to change, but on the nature of God, and the nature of man, and their unchangeable relation to each other."— *John Wesley, in his "Sermons," Vol. I, No. 25, pages 221, 222.*

5. When used with reference to prophecy, what does the word *fulfil* mean?

To fill up; to accomplish; to bring to pass; as, "that it might be *fulfilled* which was spoken by Esaias the prophet." Matt. 4: 14.

6. What does it mean when used with reference to law?

To perform, to keep, or to act in accordance with; as, "Bear ye one another's burdens, and so *fulfil* the law of Christ." Gal. 6: 2. See also Matt. 3: 15; James 2: 8, 9.

7. How did Christ treat His Father's commandments?

"I have *kept* My Father's commandments, and abide in His love." John 15: 10.

8. If one professes to abide in Christ, how ought he to walk?

"He that saith he abideth in Him *ought himself also so to walk, even as He walked.*" 1 John 2: 6.

9. What is sin?

"Whosoever committeth sin transgresseth also the law: for *sin is the transgression of the law.*" 1 John 3: 4.

THE GREAT SACRIFICE

[376]

"Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3: 31.

NOTE.— This text does not say that sin *was* the transgression of the law, but that it *is* this, thus demonstrating that the law is still in force in the gospel dispensation. "Whosoever" likewise shows the universality of its binding claims. Whoever of any nation, race, or people commits sin, transgresses the law.

10. In what condition are all men?

"For *all have sinned*, and come short of the glory of God." Rom. 3: 23.

11. How many are included in the "all" who have sinned?

"What then? are we better than they? No, in no wise: for we have before proved *both Jews and Gentiles*, that *they are all under sin*." Verse 9.

12. By what are all men proved guilty?

"Now we know that *what things soever the law saith*, it saith to them who are under the law: *that every mouth may be stopped, and all the world may become guilty before God*." Verse 19.

NOTE.— It is what the law says, and not what one may interpret it to mean, that proves the sinner guilty. Moreover, God is no respecter of persons, but treats Jew and Gentile alike. Measured by the law, *all the world* are guilty before God.

13. Does faith in God make void the law?

"Do we then make void the law through faith? *God forbid: yea, we establish the law*." Verse 31.

14. What, more than all else, proves the perpetuity and immutability of the law of God?

"For *God so loved the world, that He gave His only begotten Son*, that whosoever believeth in Him should not perish, but have everlasting life." John 3: 16. "Christ died for our sins." 1 Cor. 15: 3.

NOTE.— Could the law have been abolished, and sin been disposed of in this way, Christ need not have come and died for our sins. The gift of Christ, therefore, more than all else, proves the immutability of the law of God. Christ must come and die, and satisfy the claims of the law, or the world must perish. The law could not give way. Says Spurgeon in his sermon on "The Perpetuity of the Law of God," "Our Lord Jesus Christ gave a greater vindication of the law by dying because it had been broken than all the lost can ever give by their miseries." The fact that the law is to be the standard in the judgment is another proof of its enduring nature. See Eccl. 12: 13, 14; James 2: 8-12.

15. What relation does a justified person sustain to the law?

"For not the hearers of the law are just before God, but *the doers of the law shall be justified*." Rom. 2: 13.

16. Who has the promise of being blessed in his doing?

"But he that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth, but *a doer that worketh*, this man shall be blessed in his doing." James 1: 25, R. V.

17. By what may we know that we have passed from death unto life?

"We know that we have passed from death unto life, *because we love the brethren.*" 1 John 3: 14.

18. And how may we know that we love the brethren?

"By this we know that we love the children of God, *when we love God, and keep His commandments.*" 1 John 5: 2.

19. What is the love of God?

"For this is the love of God, *that we keep His commandments.*" Verse 3.

20. How are those described who will be prepared for the coming of Christ?

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12.

O THAT the Lord would guide my ways
To keep His statutes still!
O that my God would grant me grace
To know and do His will!

O send Thy Spirit down to write
Thy law upon my heart,
Nor let my tongue indulge deceit,
Nor act the liar's part.

From vanity turn off my eyes,
Let no corrupt design
Nor covetous desire arise
Within this soul of mine.

Order my footsteps by Thy word,
And make my heart sincere;
Let sin have no dominion, Lord,
But keep my conscience clear.

Make me to walk in Thy commands,
'Tis a delightful road;
Nor let my head, nor heart, nor hands
Offend against my God.

ISAAC WATTS.

MOSES WITH THE TABLES OF THE LAW

"By the law is the knowledge of sin." Rom. 3: 20.

WHY THE LAW WAS GIVEN AT SINAI

1. How does Nehemiah describe the giving of the law at Sinai?

"Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: and madest known unto them Thy holy Sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses Thy servant." Neh. 9: 13, 14.

2. What is declared to be the chief advantage possessed by the Jews?

"What advantage then hath the Jew? or what profit is there of circumcision? Much every way: *chiefly, because that unto them were committed the oracles of God.*" Rom. 3: 1, 2.

NOTE.— The law was not spoken at this time exclusively for the benefit of the Hebrews. God honored them by making them the guardians and keepers of His law, but He intended that it should be held by them as a sacred trust for the whole world. The precepts of the decalogue are adapted to all mankind, and they were given for the instruction and government of all. "Ten precepts, brief, comprehensive, and authoritative, cover the duty of man to God and to his fellow men;" and all are based upon the great fundamental principle of love. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Luke 10: 27. In the ten commandments these principles are carried out in detail, and are made applicable to the condition and circumstances of man.

3. Before the giving of the law at Sinai, what did Moses say when Jethro asked him concerning his judging the people?

"When they have a matter, they come unto me; and I judge between one and another, and *I do make them know the statutes of God, and His laws.*" Ex. 18: 16.

4. What explanation did Moses give the rulers of Israel concerning the withholding of the manna on the seventh day in the wilderness of Sin, before they reached Sinai?

"And he said unto them, This is that which the Lord hath said, *Tomorrow is the rest of the holy Sabbath unto the Lord.* . . . Six days ye shall gather it; but on the seventh day, *which is the Sabbath,* in it there shall be none." Ex. 16: 23-26.

5. When some went out to gather manna on the seventh day, what did the Lord say to Moses?

"And the Lord said unto Moses, *How long refuse ye to keep My commandments and My laws?*" Verse 28.

NOTE.— It is evident therefore that the Sabbath and the law of God existed before the law was given at Sinai.

6. What question does Paul ask concerning the law?

"Wherefore then serveth the law?" Gal. 3: 19.

NOTE.— That is, of what use or service was the law announced at Sinai? What special purpose had God in view in giving it then?

7. What answer is given to this question?

"*It was added, because of transgressions,* till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator." Same verse.

NOTES.— The Greek word here translated "added" is the same one that is translated "spoken" in Heb. 12: 19.

"The meaning is that *the law was given to show the true nature of transgressions,* or *to show what sin is.* It was not to reveal a way of justification, but it was *to disclose the true nature of sin;* to deter men from committing it; to declare its penalty; *to convince men of it,* and thus to be ancillary to, and preparatory to, the work of redemption through the Redeemer. This is the true account of the law of God as given to apostate man, and this use of the law still exists."— *Dr. Albert Barnes, on Gal. 3: 19.*

8. How is this same truth again expressed?

"Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. *But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.*" Rom. 7: 12, 13.

9. For what purpose did the law enter?

"Moreover the law entered, *that the offense might abound.*" Rom. 5: 20.

NOTE.— By the giving of the law at Sinai, then, God designed, not to increase or multiply sin, but that men might, through a new revelation of Him and of His character and will, as expressed in a *plainly spoken* and *plainly written* law, the better see *the awful sinfulness of sin*, and thus *their utter helplessness* and *undone condition*. While in Egypt, surrounded as they were with idolatry and sin, and as the result of their long bondage and hard servitude, Israel even, the special people of God, had largely forgotten God and lost sight of His requirements. Until one realizes that he is a sinner, he cannot see his need of a Saviour from sin. Hence the entering, or republication, of the law to the world through Israel at Sinai.

10. By what is the knowledge of sin?

"*By the law* is the knowledge of sin." Rom. 3: 20. See also Rom. 7: 7.

11. Under what condition is the written law good?

"But we know that the law is good, *if a man use it lawfully.*" 1 Tim. 1: 8.

12. And what is indicated as the lawful use of the law?

"Knowing this, that *the law is not made for a righteous man, but for the lawless and disobedient*, for the *ungodly* and for *sinners*, for *unholy* and *profane*, for *murderers* of fathers and *murderers* of mothers, for *manslayers*, for *whoremongers*, for them that *defile themselves with mankind*, for *menstealers*, for *liars*, for *perjured persons*, and if there be any other thing that is contrary to sound doctrine." Verses 9, 10.

NOTE.— In other words, the lawful use of the written law is to show what sin is, and to convince sinners that they are sinners, and that they need a Saviour. God's design, then, in giving the law at Sinai was to shut men up under sin, and thus lead them to Christ.

13. Who does Christ say need a physician?

"They that be whole need not a physician, but *they that are sick.*" Matt. 9: 12.

NOTE.— Speaking of how to deal with those "who are not stricken of their sins," and "have no deep conviction of guilt," D. L. Moody, in his "Sermons, Addresses, and Prayers," says: "Just bring the law of God to bear on these, and show them themselves in their true light. . . . Don't try to heal the wound before the hurt is felt. Don't attempt to give the consolation of the gospel until your converts see that they have sinned — see it and feel it."

14. Whom does Christ say He came to call to repentance?

"For I am not come to call the righteous but *sinners* to repentance." Verse 13.

15. What is the strength of sin?

"The sting of death is sin; and the strength of sin is *the law.*" 1 Cor. 15: 56.

16. What are the wages of sin?

"For *the wages of sin is death;* but the gift of God is eternal life through Christ Jesus our Lord." Rom. 6: 23.

17. Could a law which condemns men give them life?

"Is the law then against the promises of God? God forbid: for *if there had been a law given which could have given life, verily righteousness should have been by the law.*" Gal. 3: 21.

18. What, therefore, was the purpose, or special design, of the giving of the law at Sinai?

"Wherefore *the law was our schoolmaster to bring us unto Christ,* that we might be justified by faith." Verse 24.

NOTES.— "What is the law of God for? for us to keep in order to be saved by it?— Not at all. It is sent in order to show us that we cannot be saved by works, and to shut us up to be saved by grace. But if you make out that the law is altered so that a man can keep it, you have left him his old legal hope, and he is sure to cling to it. You need a perfect law that shuts man right up to hopelessness apart from Jesus, puts him into an iron cage, and locks him up, and offers him no escape but by faith in Jesus; then he begins to cry, 'Lord, save me by grace, for I perceive that I cannot be saved by my own works.' This is how Paul describes it to the Galatians: 'The Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.' I say you have deprived the gospel of its ablest auxiliary when you set aside the law. You have taken away from it the schoolmaster that is to bring men to Christ. They will never accept grace till they tremble before a just and holy law. Therefore the law serves a most necessary and blessed purpose, and it must not be removed from its place."—"*The Perpetuity of the Law of God,*" *by C. H. Spurgeon, pages 10, 11.*

"And let it be observed that the law did not answer this end merely among the Jews, in the days of the apostles: it is just as necessary to the Gentiles, to the present hour. Nor do we find that true repentance takes place where the moral law is not preached and enforced. Those who preach only the gospel to sinners, at best only heal the hurt of the daughter of My people slightly."—*Dr. Adam Clarke, on Rom. 7: 13 (edition 1860).*

Commenting on Gal. 3: 23, Mr. Spurgeon, in his "Sermon Notes," CCXII, says: "Here we have a condensed history of the world before the gospel was fully revealed by the coming of our Lord Jesus. . . . The history of each saved soul is a miniature likeness of the story of the ages." That is, in his experience, each individual that is saved is first in darkness; he then comes to Sinai and learns that he is a sinner; this leads him to Calvary for the pardon of his sins, and so to full and final salvation.

DESTRUCTION OF KORAH, DATHAN, AND ABIRAM

"The wages of sin is death." Rom. 6: 23.

PENALTY FOR TRANSGRESSION

1. WHAT is the wages of sin?

"For the wages of sin is *death.*" Rom. 6: 23.

2. What did God tell Adam and Eve would be the result if they transgressed, and partook of the forbidden fruit?

"But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof *thou shalt surely die.*" Gen. 2: 17.

3. Who does God say shall die?

"*The soul that sinneth,* it shall die." Eze. 18: 4.

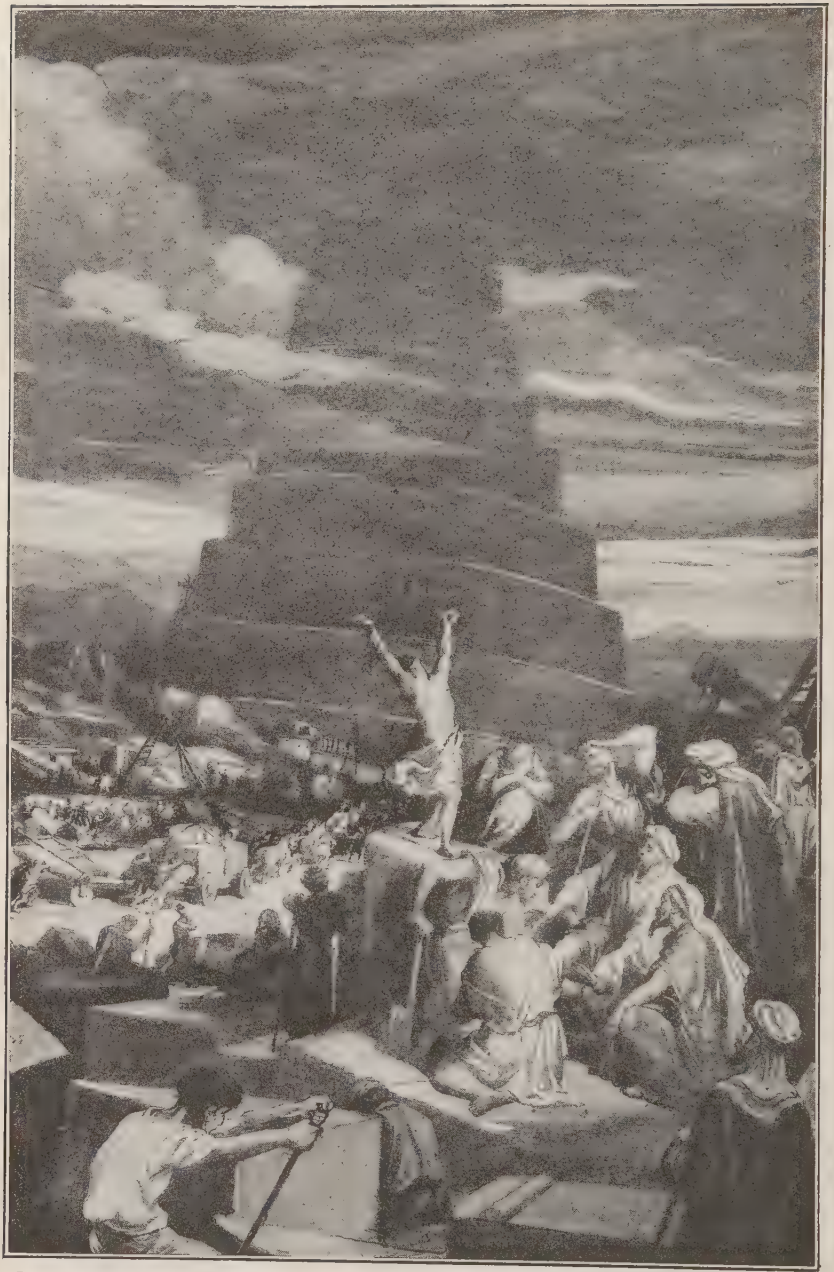
4. How did death enter the world?

"Wherefore, as by one man sin entered into the world, and *death by sin;* and so death passed upon all men, for that all have sinned." Rom. 5: 12.

5. Why did God destroy the antediluvian world?

"And *God saw that the wickedness of man was great in the earth.* . . . And the Lord said, I will destroy man whom I have created from the face of the earth." Gen. 6: 5-7.

6. While God is merciful, does this clear the guilty?



THE TOWER OF BABEL

"The Lord did there confound the language of all the earth." Gen. 11: 9.

"The Lord is long-suffering, and of great mercy, forgiving iniquity and transgression, and *by no means clearing the guilty.*" Num. 14: 18. See also Ex. 34: 5-7.

7. What is the result of wilful sin?

"For *if we sin wilfully* after that we have received the knowledge of the truth, *there remaineth no more sacrifice for sins,* but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Heb. 10: 26, 27.

8. Under the theocracy, how were the rebellious or wilful transgressors treated?

"He that despised Moses' law *died without mercy* under two or three witnesses." Verse 28.

9. What awaits those who despise the means of grace?

"*Of how much sorer punishment,* suppose ye, *shall he be thought worthy, who hath trodden underfoot the Son of God,* and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" Verse 29.

10. Is it the duty of gospel ministers to execute vengeance?

"Now then *we are ambassadors for Christ,* as though God did beseech you by us." 2 Cor. 5: 20. See 2 Tim. 2: 24-26.

11. To whom does vengeance belong?

"*Vengeance is Mine; I will repay,* saith the Lord." Rom 12: 19.

12. To whom has execution of judgment been committed?

"For as the Father hath life in Himself; so hath He given to the Son to have life in Himself; and *hath given Him authority to execute judgment also.*" John 5: 26, 27. See Jude 14, 15.

13. Because evil is not punished immediately, what presumptuous course do many pursue?

"Because sentence against an evil work is not executed speedily, *therefore the heart of the sons of men is fully set in them to do evil.*" Eccl. 8: 11.

14. What message has God commissioned His ministers to bear to men?

"Say ye to the righteous, that *it shall be well with him:* for they shall eat of the fruit of their doings. *Woe unto the wicked! it shall be ill with him:* for the reward of his hands shall be given him." Isa. 3: 10, 11.

OBEDIENCE OF ABRAHAM

"Abraham obeyed My voice, and kept . . . My commandments." Gen. 26: 5.

THE LAW OF GOD IN THE PATRIARCHAL AGE

1. CAN there be sin where there is no law?

"Because the law worketh wrath: *for where no law is, there is no transgression.*" "*Sin is not imputed when there is no law.*" Rom. 4:15; 5: 13.

2. Through what is the knowledge of sin obtained?

"For *by the law* is the knowledge of sin." "I had not known sin, but *by the law.*" Rom. 3:20; 7:7.

3. What statement shows that sin was in the world before the law was given on Mt. Sinai?

"*For until the law sin was in the world:* but sin is not imputed when there is no law." Rom. 5: 13.

NOTE.— The fact that sin was imputed before the law was given at Sinai is conclusive proof that the law existed before that event.

4. When did sin and death enter the world?

"Wherefore, as *by one man* [*Adam*] *sin entered into the world,* and death by sin; and so death passed upon all men, for that all have sinned." Verse 12.

5. With what words did God admonish Cain?

"If thou doest well, shalt thou not be accepted? and if thou doest not well, *sin lieth at the door.*" Gen. 4: 7.

6. What shows that God imputed sin to Cain?

"And He said, What hast thou done? the voice of thy brother's blood crieth unto Me from the ground. And *now art thou cursed from the earth*, which hath opened her mouth to receive thy brother's blood from thy hand." Verses 10, 11.

7. What was the difference between Cain's and Abel's characters?

"Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? *Because his own works were evil, and his brother's righteous.*" 1 John 3: 12.

NOTE.— There must, therefore, have been a standard at that time by which the characters of men were weighed. That standard must have defined the difference between right and wrong, and pointed out man's duty. But this is the province of the law of God. Hence the law of God must have existed at that time.

8. In what condition was the world before the flood?

"The earth also was *corrupt before God*, and the earth was *filled with violence.*" Gen. 6: 11.

9. What did God purpose to do with the people of that day?

"And God said unto Noah, The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, *I will destroy them with the earth.*" Verse 13.

10. What is Noah called?

"And spared not the old world, but saved Noah the eighth person, *a preacher of righteousness.*" 2 Peter 2: 5.

NOTE.— Noah must have warned the antediluvians against sin, and preached repentance and that obedience of faith which brings the life into harmony with the law of God.

11. Why did the Lord destroy Sodom?

"The men of Sodom were *wicked* and *sinners* before the Lord *exceedingly.*" Gen. 13: 13.

12. What was the character of their deeds?

"And delivered just Lot, vexed with the filthy conversation of the wicked: (for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their *unlawful deeds*)." 2 Peter 2: 7, 8.

NOTE.— Their deeds would not have been *unlawful* had there been no law then in existence. *Unlawful* means "contrary to law."

13. What did Joseph, in Egypt, say when tempted to sin?

"How then can I do this great wickedness, and *sin against God?*" Gen. 39: 9.

14. What did God say to Abraham concerning the Amorites?

"In the fourth generation they [Israel] shall come hither again: for *the iniquity of the Amorites is not yet full.*" Gen. 15: 16.

15. Of what sin were the Amorites specially guilty?

"And he [Ahab] did very abominably in *following idols, according to all things as did the Amorites,* whom the Lord cast out before the children of Israel." 1 Kings 21: 26.

16. Why did the Lord abhor the Canaanites?

"Ye shall therefore keep all My statutes, and all My judgments, and do them: that the land, whither I bring you to dwell therein, spew you not out. And ye shall not walk in the manners of the nation, which I cast out before you: *for they committed all these things,* and therefore I abhorred them." Lev. 20: 22, 23.

NOTE.— The statement that "they committed all these things" refers to what had been previously forbidden to the Israelites. Among these things was idolatrous worship (Lev. 20: 1-5), showing that the Gentiles, as well as the Jews, were amenable to the law of God, and were abhorred of God for violating it.

17. Why did God make His promise to the seed of Abraham?

"Because Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws." Gen. 26: 5.

NOTE.— Then God's commandments and laws existed in the time of Abraham.

18. Before giving the law at Sinai, what did God say because some of the people went out to gather manna on the seventh day?

"And the Lord said unto Moses, *How long refuse ye to keep My commandments and My laws?*" Ex. 16: 28.

19. Had the Lord spoken regarding the Sabbath previous to this time?

"This is that which the Lord *hath said,* Tomorrow is the rest of the holy Sabbath." Verse 23.

20. Before coming to Sinai, what had Moses taught Israel?

"When they have a matter, they come unto me; and I judge between one and another, and *I do make them know the statutes of God, and His laws.*" Ex. 18: 16.

NOTE.— All this shows that the law of God existed from the beginning, and was known and taught in the world before it was proclaimed at Sinai.

PAUL PREACHING TO THE THESSALONIANS

"This is the love of God, that we keep His commandments." 1 John 5: 3.

THE LAW OF GOD IN THE NEW TESTAMENT

1. By what means did the Jews know God's will?

"Behold, thou art called a Jew, and restest in the law, and makest thy boast of God, and knowest His will, . . . *being instructed out of the law.*" Rom. 2: 17, 18.

2. What did they have in the law?

"Which hast *the form of knowledge and of the truth* in the law." Verse 20.

NOTE.— The written law presents the *form* of knowledge and of the truth. Grace and truth, or grace and the reality or realization of that which the written law demands, came by Jesus Christ. He was the law in life and action.

3. What did Jesus say of His attitude toward the law?

"Think not that I am come to destroy the law, or the prophets: *I am not come to destroy, but to fulfil.*" Matt. 5: 17.

NOTE.— By the expression "the law" here is meant the five books of Moses; and by "the prophets," the writings of the prophets. Christ did not come to set aside or to destroy either of these, but to fulfil both. The ceremonialism of types and shadows contained in the books written by Moses He fulfilled by meeting them as their great Antitype. The moral law, the great basic fabric underlying all of Moses' writings, Christ fulfilled by a life of perfect obedience to all its requirements. The prophets He fulfilled in His advent as the Messiah, Prophet, Teacher, and Saviour foretold by them.

4. What did He teach concerning the stability of the law?

"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Verse 18.

5. In what instruction did He emphasize the importance of keeping the law?

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Verse 19.

6. What did Christ tell the rich young man to do in order to enter into life?

"If thou wilt enter into life, *keep the commandments.*" Matt. 19: 17.

7. When asked which commandments, what did Jesus say?

"Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself." Verses 18, 19.

NOTE.— While not quoting all of the ten commandments, Jesus quoted sufficient of them to show that He referred to the moral law. In quoting the second great commandment He called attention to the great principle underlying the second table of the law,— love to one's neighbor, — which the rich young man, in his covetousness, was not keeping.

8. Does faith render the law void?

"Do we then make void the law through faith? *God forbid: yea, we establish the law.*" Rom. 3: 31.

9. How is the law fulfilled?

"Owe no man anything, but to love one another: for *he that loveth another hath fulfilled the law.* For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment [touching our duty to our fellow men], it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: therefore *love is the fulfilling of the law.*" Rom. 13: 8-10.

10. What is of more importance than any outward ceremony?

"Circumcision is nothing, and uncircumcision is nothing, but *the keeping of the commandments of God.*" 1 Cor. 7: 19.

11. What kind of mind is not subject to the law of God?

"Because *the carnal mind* is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8: 7.

12. What proves that the law is an undivided whole?

"*For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.* For He that said [margin, *that law which said*], Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." James 2: 10-12.

13. How is sin defined?

"Whosoever committeth sin transgresseth also the law: for *sin is the transgression of the law.*" 1 John 3: 4.

14. How may we know that we love the children of God?

"By this we know that we love the children of God, *when we love God, and keep His commandments.*" 1 John 5: 2.

15. What is the love of God declared to be?

"For *this is the love of God, that we keep His commandments:* and His commandments are not grievous." Verse 3.

16. How is the church of the last days described?

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, *which keep the commandments of God, and have the testimony of Jesus Christ.*" "Here is the patience of the saints: *here are they that keep the commandments of God, and the faith of Jesus.*" Rev. 12: 17; 14: 12.

How blest the children of the Lord,
Who, walking in His sight,
Make all the precepts of His Word
Their study and delight!

What precious wealth shall be their dower,
Which cannot know decay;
Which moth and rust shall ne'er devour,
Or spoiler take away.

HARRIET AUBER.

Love the Fulfilling of the Law

"If the love of God is shed abroad in your heart," says Mr. Moody, "you will be able to fulfil the law." Paul reduces the commandments to one: "Thou shalt love," and says that "love is the fulfilling of the law." This truth may be demonstrated thus:—

1. Love to God will admit no other god.
2. Love will not debase the object it adores.
3. Love to God will never dishonor His name.
4. Love to God will reverence His day.
5. Love to parents will honor them.
6. Hate, not love, is a murderer.
7. Lust, not love, commits adultery.
8. Love will give, but never steal.
9. Love will not slander nor lie.
10. Love's eye is not covetous.

Principles Underlying the Ten Commandments

1. Faith and loyalty. Heb. 11:6; Matt. 4:8-10.
2. Worship. Jer. 10:10-12; Ps. 115:3-8; Rev. 14:6, 7.
3. Reverence. Ps. 111:9; 89:7; Heb. 12:28; 2 Tim. 2:19.
4. Holiness, or sanctification, and consecration. 1 Peter 1:15, 16; Heb. 12:14; Ex. 31:13; Eze. 20:12; 1 Cor. 1:30; Prov. 3:6.
5. Obedience, or respect for authority. Eph. 6:1-3; Col. 3:20; 2 Kings 2:23, 24.
6. Love. Lev. 19:17; 1 John 3:15; Matt. 5:21-26, 43-48.
7. Purity. Matt. 5:8; Eph. 5:3, 4; Col. 3:5, 6; 1 Tim. 5:22; 1 Peter 2:11.
8. Honesty. Rom. 12:17; Eph. 4:28; 2 Thess. 3:10-12.
9. Truthfulness. Eph. 4:25; Col. 3:9; Prov. 6:16-19; 12:19; Rev. 21:27; 22:15.
10. Contentment and unselfishness. Eph. 5:5; Col. 3:5; 1 Tim. 6:6-11; Heb. 13:5.

THE LAW WRITTEN AND ENGRAVEN IN STONES

THE LAW OF COMMANDMENTS CONTAINED IN ORDINANCES

THE MORAL AND CEREMONIAL LAWS

1. What title of distinction is given the law of God?

"If ye fulfil *the royal law* according to the scripture, Thou shalt love thy neighbor as thyself, ye do well: but if ye have respect of persons, ye commit sin, and are convinced of the law as transgressors." James 2: 8, 9.

2. By what law is the knowledge of sin?

"I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7: 7.

NOTE.— The law which says, "Thou shalt not covet," is the ten commandments.

3. By what are all men to be finally judged?

"Let us hear the conclusion of the whole matter: Fear God, and *keep His commandments:* for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12: 13, 14. "So speak ye, and so do, as they that shall be judged by *the law of liberty.*" James 2: 12.

NOTE.— The law which is here called "the law of liberty," is the law which says, "Do not commit adultery" and "Do not kill," for these commandments had just been quoted in the verse immediately preceding. In verse 8, this same law is styled "the royal law;" that is, the kingly law. This is the law by which men are to be judged.

4. What system was established on account of man's transgression of the law of God?

The sacrificial system, with its rites and ceremonies pointing to Christ.

5. Why did the patriarch Job offer burnt offerings?

"And his sons went and feasted in their houses, every one his day; and sent and called for their three sisters to eat and to drink with them. And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and *offered burnt offerings* according to the number of them all: for Job said, *It may be that my sons have sinned*, and cursed God in their hearts. Thus did Job continually." Job 1: 4, 5.

6. How early was this sacrificial system known?

"By faith *Abel* offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts." Heb. 11: 4. See Gen. 4: 3-5; 8: 20.

7. By whom was the ten commandment law proclaimed?

"And *the Lord spake unto you out of the midst of the fire:* ye heard the voice of the words, but saw no similitude; only ye heard a voice. And *He declared unto you His covenant, which He commanded you to perform, even ten commandments;* and He wrote them upon two tables of stone." Deut. 4: 12, 13.

8. How was the ceremonial law made known to Israel?

"And the Lord called unto Moses, . . . saying, *Speak unto the children of Israel, and say unto them*, If any man of you bring *an offering*," etc. Lev. 1: 1, 2. "*This is the law of the burnt offering, of the meat-offering, and of the sin-offering, and of the trespass-offering, and of the consecrations, and of the sacrifice of the peace-offering;* which the Lord commanded Moses in mount Sinai, in the day that He commanded the children of Israel to offer their oblations unto the Lord, in the wilderness of Sinai." Lev. 7: 37, 38.

9. Were the ten commandments a distinct and complete law by themselves?

"*These words the Lord spake* unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: *and He added no more.* And He wrote them in two tables of stone, and delivered them unto me." Deut. 5: 22. "And the Lord said unto Moses, Come up to Me into the mount, and be there: and I will give thee *tables of stone*, and *a law*, and *commandments* which I have written." Ex. 24: 12.

10. Was the ceremonial law a complete law in itself?

"*The law* of commandments *contained in ordinances.*" Eph. 2: 15.

11. On what did God write the ten commandments?

"And He declared unto you His covenant, which He commanded you to perform, even ten commandments; and *He wrote them upon two tables of stone.*" Deut. 4: 13.

12. In what were the laws or commandments respecting sacrifices and burnt offerings written?

"And they removed the burnt offerings, that they might give according to the divisions of the families of the people, to offer unto the Lord, as it is written in *the book of Moses.*" 2 Chron. 35: 12.

13. Where were the ten commandments placed?

"And he took and put the testimony *into the ark,* . . . and put the mercy-seat above upon the ark." Ex. 40: 20.

14. Where did Moses command the Levites to put the book of the law which he had written?

"Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, Take this book of the law, and *put it in the side of the ark* of the covenant of the Lord your God." Deut. 31: 25, 26.

15. What is the nature of the moral law?

"The law of the Lord is *perfect,* converting the soul." Ps. 19: 7. "For we know that the law is *spiritual.*" Rom. 7: 14.

16. Could the offerings commanded by the ceremonial law satisfy or make perfect the conscience of the believer?

"Which was a figure for the time then present, in which were offered both gifts and sacrifices, *that could not make him that did the service perfect, as pertaining to the conscience.*" Heb. 9: 9.

17. Until what time did the ceremonial law impose the service performed in the worldly sanctuary?

"Which stood only in meats and drinks, and divers washings, and carnal ordinances, *imposed on them until the time of reformation.*" Verse 10.

18. When was this time of reformation?

"But *Christ being come* an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us." Verses 11, 12.

19. How did Christ's death affect the ceremonial law?

"*Blotting out the handwriting of ordinances* that was against us, which was contrary to us, and took it out of the way, nailing it to His cross." Col. 2: 14. "Having *abolished* in His flesh the enmity, even *the law of commandments contained in ordinances.*" Eph. 2: 15.

20. Why was the ceremonial law taken away?

"For there is a disannulling of a foregoing commandment because of its weakness and unprofitableness (for the law made nothing perfect), and a bringing in thereupon of a better hope, through which we draw nigh unto God." Heb. 7: 18, 19, R. V.

21. What miraculous event occurred at the death of Christ, signifying that the sacrificial system was forever at an end?

"Jesus, when He had cried again with a loud voice, yielded up the ghost. And, behold, *the veil of the temple was rent in twain* from the top to the bottom." Matt. 27: 50, 51.

22. In what words had the prophet Daniel foretold this?

"And He shall confirm the covenant with many for one week: and *in the midst of the week He shall cause the sacrifice and the oblation to cease.*" Dan. 9: 27.

23. How enduring is the moral law?

"Concerning Thy testimonies, I have known of old that *Thou hast founded them forever.*" Ps. 119: 152.

THE TWO LAWS CONTRASTED

THE MORAL LAW	THE CEREMONIAL LAW
Is called the "royal law." James 2: 8.	Is called "the law . . . contained in ordinances." Eph. 2: 15.
Was spoken by God. Deut. 4: 12, 13.	Was spoken by Moses. Lev. 1: 1-3.
Was written by God on tables of stone. Ex. 24: 12.	Was "the handwriting of ordinances." Col. 2: 14.
Was written "with the finger of God." Ex. 31: 18.	Was written by Moses in a book. 2 Chron. 35: 12.
Was placed in the ark. Ex. 40: 20; 1 Kings 8: 9; Heb. 9: 4.	Was placed in the side of the ark. Deut. 31: 24-26.
Is "perfect." Ps. 19: 7.	"Made nothing perfect." Heb. 7: 19.
Is to "stand fast forever and ever." Ps. 111: 7, 8.	Was nailed to the cross. Col. 2: 14.
Was not destroyed by Christ. Matt. 5: 17.	Was abolished by Christ. Eph. 2: 15.
Was to be magnified by Christ. Isa. 42: 21.	Was taken out of the way by Christ. Col. 2: 14.
Gives knowledge of sin. Rom. 3: 20; 7: 7.	Was instituted in consequence of sin. Leviticus 3-7.

ABRAHAM SENDING AWAY HAGAR

"Cast out the bondwoman and her son." Gal. 4:30.

THE TWO COVENANTS

1. WHAT two covenants are contrasted in the Bible?

"In that He saith, A *new* covenant, He hath made the first *old*. Now that which decayeth and waxeth old is ready to vanish away." Heb. 8:13.

2. By what other terms are these covenants designated?

"For if that *first* covenant had been faultless, then should no place have been sought for the *second*." Verse 7.

3. In connection with what historical event was the old covenant made?

"Not according to the covenant that I made with their fathers in the day *when I took them by the hand to lead them out of the land of Egypt;* because they continued not in My covenant, and I regarded them not, saith the Lord." Verse 9. See Ex. 19:3-8.

4. When God was about to proclaim His law to Israel, of what did He tell Moses to remind them?

"Tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto Myself." Ex. 19:3, 4.

5. What proposition did He submit to them?

"Now therefore, *if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people:* for all the earth is Mine: and ye shall be unto Me a kingdom of priests, and an holy nation." Verses 5, 6.

6. What response did the people make to this proposition?

"And all the people answered together, and said, *All that the Lord hath spoken we will do.* And Moses returned the words of the people unto the Lord." Verse 8.

7. In this covenant with Israel, what obligation was imposed upon the people?

"Now therefore, if ye will *obey My voice* indeed, and *keep My covenant.*" Verse 5, first part.

8. What was the Lord's covenant which they were to keep as their part of this covenant?

"And He declared unto you *His covenant,* which He commanded you to perform, even *ten commandments;* and He wrote them upon two tables of stone." Deut. 4: 13.

NOTE.— The ten commandments were the "covenant" to which the Lord referred, when, in proposing to make a covenant with Israel, He said, "If ye will obey *My voice* indeed, and keep *My covenant,*" etc. Ex. 19: 5. The ten commandments were termed God's covenant before the covenant was made with Israel: hence they cannot be the old covenant itself. They were not an agreement made, but something which God commanded them to perform, and promised blessings upon condition they were kept. Thus the ten commandments — God's covenant — became the *basis* of the covenant here made with Israel. The old covenant was made *concerning* the ten commandments; or, as stated in Ex. 24: 8, "concerning all these words." A covenant means a solemn pledge or promise based on conditions.

9. After the law had been proclaimed from Sinai, what did the people again say?

"And all the people answered with one voice, and said, *All the words which the Lord hath said will we do.*" Ex. 24: 3.

10. That there might be no misunderstanding, what did Moses do?

"And Moses wrote all the words of the Lord, . . . and he took the book of the covenant, and read in the audience of the people." Verses 4-7.

11. What did the people once again promise to do?

"And they said, *All that the Lord hath said will we do, and be obedient.*" Verse 7.

12. How was this covenant then confirmed and dedicated?

"And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace-offerings of oxen unto the Lord. And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient. And *Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words.*" Verses 5-8.

13. How does Paul describe this dedication of the covenant?

"For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and *sprinkled both the book, and all the people*, saying, This is the blood of the testament which God hath enjoined unto you." Heb. 9: 19, 20.

NOTE.— We here have the complete account of the making of the first or old covenant. God promised to make them His peculiar people on condition that they would keep His commandments. Three times they promised to obey. The agreement was then ratified, or sealed, with blood.

14. Within less than forty days after the making of this covenant, while Moses tarried in the mount, what did the people say to Aaron?

"*Up, make us gods, which shall go before us;* for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." Ex. 32: 1.

15. When Moses came down from Sinai, what did he see?

"And it came to pass, as soon as he came nigh unto the camp, that he saw *the calf*, and *the dancing:* and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount." Verse 19.

NOTE.— The great object and secret of the old covenant is revealed here. The people did not realize the weakness and sinfulness of their own hearts, or their need of divine grace and help to keep the law; and so, in their ignorance, they readily pledged obedience to it. But almost immediately they began to commit idolatry, and thus to break the law of God, or the very conditions laid down as their part of the covenant. In themselves the conditions were good; but in their own strength the people were unable to fulfil them. The great object of the old covenant therefore was to teach the people their weakness, and their inability to keep the law without the help of God. Like the law itself, over which the old covenant was made, this covenant was designed to shut them up to the provisions of the new or everlasting covenant, and lead them to Christ. Gal. 3:

23, 24. And the lesson which Israel as a nation had to learn in this, each individual now must learn before he can be saved. There is no salvation for any one while trusting in self. Unaided, no one can keep the law. Only in Christ is there either remission of sins or power to keep from sinning. The breaking of the tables of the law signified that the terms of the covenant had been broken; the renewing of the tables (Ex. 34: 1, 28), God's patience and long-suffering with His people.

16. Wherein does the new covenant differ from and excel the old?

"But now hath He obtained a more excellent ministry, by how much also He is the mediator of *a better covenant*, which was established upon *better promises*." Heb. 8: 6.

17. What are the "better promises" upon which the new covenant was established?

"This shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, *I will put My law in their inward parts, and write it in their hearts; . . . I will forgive their iniquity, and I will remember their sin no more*." Jer. 31: 33, 34. See Heb. 8: 8-12.

NOTE.— These are simply the blessings of the gospel through Christ. They are promised upon condition of repentance, confession, faith, and acceptance of Christ, the Mediator of the new covenant, which means salvation and obedience. In the old covenant there was no provision for pardon and power to obey. It is true there was pardon *during the time of the old covenant*, but not by *virtue* of it. Pardon then, as now, was through the provisions of the new covenant, the terms of which are older than the old covenant.

18. In what statement was Christ promised as a Saviour and Deliverer of the race as soon as sin entered?

"And the Lord God said unto the serpent, . . . I will put enmity between thee and the woman, and between thy seed and *her seed;* it shall bruise thy head, and thou shalt bruise His heel." Gen. 3: 14, 15.

NOTE.— The covenant of grace, with its provisions of pardon and peace, dates from the foundation of the world.

19. To whom was this covenant-promise later renewed?

"And God said unto *Abraham*, . . . Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish My covenant with him for an everlasting covenant, and with *his seed* after him." "I will make thy seed to multiply as the stars of heaven, . . . and in *thy seed* shall all the nations of the earth be blessed." Gen. 17: 15-19; 26: 4.

20. Who was the seed here referred to?

MOSES BREAKING THE TABLES OF THE LAW

"Moses said unto the people, Ye have sinned a great sin." Ex. 32: 30.

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, *which is Christ.*" Gal. 3: 16.

21. What shows that the new or second covenant and the Abrahamic covenant are virtually the same?

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Verse 29.

NOTE.— No one should allow himself to be confused by the terms *first covenant* and *second covenant.* While the covenant made at Sinai is called the first covenant, it is by no means the first covenant that God ever made with man. Long before this He made a covenant with Abraham; He also made a covenant with Noah, and with Adam. Neither must it be supposed that the first or old covenant existed for a time as the *only* covenant with mankind, and that this must serve its purpose and pass away before any one could share in the promised blessings of the second or new covenant. Had this been the case, then during that time there would have been no pardon for any one. What is called the new or second covenant virtually existed before the covenant made at Sinai; for the covenant with Abraham was confirmed in Christ (Gal. 3: 17), and it is only through Christ that there is any value to the new or second covenant. There is no blessing that can be gained by virtue of the new covenant that was not promised to Abraham. And we, with whom the new covenant is made, can share the inheritance which it promises only by being children of Abraham, and sharing in his blessing. Gal. 3: 7, 9. And since no one can have anything except as a child of Abraham, it follows that there is nothing in what is called the new or second covenant that was not in the covenant made with Abraham. The second covenant existed in every essential feature, except its ratification, long before the first, even from the days of Adam. It is called second because its ratification occurred after the covenant made and ratified at Sinai.

22. What is necessary where there is a covenant?

"For where a covenant is, there must also of necessity be *the death of that which establishes it.* For a covenant is made firm over the dead victims; whereas it is of no force while that which establisheth it liveth." Heb. 9: 16, 17, Boothroyd's translation.

23. With whose blood was the new covenant dedicated?

"And [He took] the cup in like manner after supper, saying, This cup is the new covenant in *My blood*, even that which is poured out for you." Luke 22: 20, R. V.

24. What power is there in the blood of this covenant?

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, *make you perfect in every good work* to do His will." Heb. 13: 20, 21.

25. Through which covenant only is there remission of sins?

"How much more shall the blood of Christ, who through the eternal Spirit offered Himself without blemish unto God, cleanse your conscience from dead works to serve the living God? And for this cause He is the mediator of a *new covenant*, that a death having taken place for the redemption of the transgressions that were under the first covenant, they that have been called may receive the promise of the eternal inheritance." Heb. 9: 14, 15, R. V.

NOTE.— The fact that Christ, as mediator of the second covenant, died for the remission of the transgressions that were under the first covenant, shows that there was no forgiveness *by virtue* of the first covenant.

26. Under the old covenant, what did the people promise?

To keep the law of God in their own strength.

NOTE.— Under this covenant the people promised to keep all the commandments of God in order to be His peculiar people, and this without help from any one. This was virtually a promise to make themselves righteous. But Christ says, "Without Me ye can do nothing." John 15: 5. And the prophet Isaiah says, "All our righteousnesses are as filthy rags." Isa. 64: 6. The only perfect righteousness is God's righteousness, and this can be obtained only through faith in Christ. Rom. 3: 20-26. The only righteousness that will insure an entrance into the kingdom of God is "the righteousness which is of God by faith." Phil. 3: 9. Of those who inherit the kingdom of God, the Lord says, "Their righteousness is of Me" (Isa. 54: 17); and the prophet Jeremiah says of Christ, "This is His name whereby He shall be called, The Lord Our Righteousness." Jer. 23: 6.

27. Under the new covenant, what does God promise to do?

"I will put My law in their inward parts, and write it in their hearts." Jer. 31: 33.

NOTE.— The new covenant is an arrangement for bringing man again into harmony with the divine will, and placing him where he can keep God's law. Its "better promises" bring forgiveness of sins, grace to renew the heart, and power to obey the law of God. The dissolution of the old covenant and the making of the new in no wise abrogated the law of God.

28. Where was the law of God written under the old covenant?

"And I made an ark of shittim-wood, and hewed *two tables of stone. . . . And He wrote on the tables . . . the ten commandments*, which the Lord spake unto you in the mount out of the midst of the fire in the day of the assembly: and the Lord gave them unto me." Deut. 10: 3, 4.

29. Where is the law of God written under the new covenant?

"But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, *I will put My law in their inward parts, and write it in their hearts.*" Jer. 31: 33.

30. What reason is given for making the new covenant?

"For if that first covenant had been *faultless*, then should no place have been sought for the second. For *finding fault with them*, he saith, Behold, the days come, saith the Lord, when I will make a new covenant." Heb. 8: 7, 8.

NOTE.— The chief fault in connection with the old covenant lay with *the people*. They were not able, in themselves, to fulfil their part of it, and it provided them no help for so doing. There was no Christ in it. It was of *works* and not of *grace*. It was valuable only as a means of impressing upon them their sinfulness and their need of divine aid.

31. What unites all believers under the new covenant?

"Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: *but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.*" Eph. 2: 11-13.

SIMILARITIES BETWEEN THE TWO COVENANTS

1. Both are called covenants.
2. Both were ratified with blood.
3. Both were made concerning the law of God.
4. Both were made with the people of God.
5. Both were established upon promises.

DISSIMILARITIES BETWEEN THE TWO COVENANTS

OLD COVENANT	NEW COVENANT
Called the old covenant.	Called the new covenant.
Called the first covenant.	Called the second covenant.
A temporary compact.	An everlasting covenant.
Dedicated with the blood of animals.	Ratified with the blood of Christ.
Was faulty.	Is a better covenant.
Was established upon the promises of the people.	Is established upon the promises of God.
Had no mediator.	Has a mediator.
Had no provision for the forgiveness of sins.	Provides for the forgiveness of sins.
Under this, the law was written on tables of stone.	Under this, the law is written in the heart.
Was of works.	Is of grace.
Conditions: Obey and live; disobey and die.	Conditions: Repent and be forgiven; believe and be saved.

THE OLD	THE NEW
If. If *ye*. If ye *will*. If ye will *do*.	*I*. I *will*. I will *do*.
If ye will do *all*.	I will do *all*.
If ye will do all, *then*—ye shall be My people, *and* I will be your God.	I will do all, *and*—will be your God, *and* ye shall be My people.

THE VEIL RENT IN TWAIN

"Having abolished in His flesh . . . the law . . . contained in ordinances." Eph. 2: 15.

WHAT WAS ABOLISHED BY CHRIST

1. How did Christ's death on the cross affect the whole sacrificial system?

"After threescore and two weeks shall Messiah be cut off. . . . And He shall confirm the covenant with many for one week: and *in the midst of the week He shall cause the sacrifice and the oblation to cease.*" Dan. 9: 26, 27.

2. What did Christ nail to His cross?

"Blotting out *the handwriting of ordinances* that was against us, which was contrary to us, and took it out of the way, *nailing it to His cross.*" Col. 2: 14.

3. What did He thus abolish?

"Having abolished in His flesh the enmity, even *the law of commandments contained in ordinances;* for to make in Himself of twain one new man, so making peace; and that He might reconcile both unto God in one body by the cross, having slain the enmity thereby." Eph. 2: 15, 16.

4. To what did the ordinances pertain that were thus abolished?

"Let no man therefore judge you in *meat,* or in *drink,* or in respect of an *holy day,* or of the *new moon,* or of the *sabbath days: which are a shadow of things to come;* but the body is of Christ." Col. 2: 16, 17.

5. From what statement do we learn that these ordinances related to the sacrificial system?

"For the law *having a shadow of good things to come,* and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." Heb. 10: 1.

6. What occurred at the time of the crucifixion which indicated that the typical system had been taken away by Christ?

"And, behold, *the veil of the temple was rent in twain* from the top to the bottom; and the earth did quake, and the rocks rent." Matt. 27: 51.

7. In what language is this clearly stated?

"Then said He, Lo, I come to do Thy will, O God. *He taketh away the first, that He may establish the second.*" Heb. 10: 9.

8. What is the first which He took away?

"Above when He said, *Sacrifice* and *offering* and *burnt offerings* and *offering for sin* thou wouldest not, neither hadst pleasure therein; which are offered by the law." Verse 8.

NOTES.— "He taketh away the first." The connection plainly indicates that what Christ took away was ceremonialism as expressed in the typical service of sacrifices and offerings, and that what He established, by giving Himself to do the will of God, was the experience of doing the will of God on the part of the believer. Thus He made possible the answer to the petition which He taught His disciples, "Thy will be done in earth, as it is in heaven." Instead of abolishing the moral law, Christ made such provision that every believer in Him may become a doer of that law.

"The word *first* here refers to sacrifices and offerings. He takes *them* away; that is, He shows that they are of no value in removing sin. He states their inefficacy, and declares His purpose to abolish them. '*That He may establish the second*'— to wit, the doing of the will of God. . . . If they had been efficacious, there would have been no need of His coming to make an atonement."— *Dr. Albert Barnes, on Heb. 10: 9.*

9. In what statement to the woman at Jacob's well did Jesus intimate that the ceremonial system of worship would be abolished?

"Jesus saith unto her, Woman, believe Me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father." John 4: 21.

NOTE.— The worship of the Jews centered in the typical system, or ritual service, of the temple, "at Jerusalem," while the Samaritans had instituted a rival service "in this mountain," Mt. Gerizim. In His statement to the woman of Samaria, Jesus therefore indicated that the time was at hand when the whole typical system would be done away.

10. What test case arose in the time of the apostles over this question?

"And certain men which came down from Judea taught the brethren, and said, *Except ye be circumcised after the manner of Moses, ye cannot be saved.*" Acts 15: 1.

11. What requirement was made by these teachers from Judea concerning the ceremonial law?

"Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must be circumcised, and keep the law:* to whom we gave no such commandment." Verse 24.

12. After conferring over this matter, what decision was reached by the apostles?

"For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; *that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication:* from which if ye keep yourselves, ye shall do well. Fare ye well." Verses 28, 29.

13. What charge was made against Stephen concerning his attitude toward the ceremonial law?

"And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against *this holy place,* and *the law:* for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall *change the customs which Moses delivered us.*" Acts 6: 13, 14.

14. What similar charge was brought against the apostle Paul?

"This fellow persuadeth men to worship God *contrary to the law.*" Acts 18: 13.

15. What statement did Paul make concerning his faith and manner of worship?

"But this I confess unto thee, that after the way which they call *heresy,* so worship I the God of my fathers, *believing all things which are written in the law and in the prophets.*" Acts 24: 14.

NOTE.— The charge against Stephen and Paul was not based upon any violation of the moral law, but upon their teaching concerning the ceremonial law; and Paul's admission that he was guilty of what they called heresy meant simply that he differed from them as to the obligation to observe any longer the precepts of the law which was imposed upon them "until the time of reformation." The simple fact that such charges were preferred against these able exponents and teachers of the gospel shows that in their view the ceremonial law had been abolished by the death of Christ, and that, like the giving of the moral law at Sinai, it was designed to lead men to Christ.

16. What is one of the offices of the moral law?

"Wherefore the law was *our schoolmaster to bring us unto Christ, that we might be justified by faith.*" Gal. 3: 24.

17. How is this same teaching expressed in another place?

"For *Christ is the end of the law for righteousness* to every one that believeth." Rom. 10: 4.

NOTE.— Murdock's translation of the Syriac New Testament renders this passage: "For Messiah is the *aim* of the law, for righteousness, unto every one that believeth in Him."

18. In what statement is there a similar use of the word end?

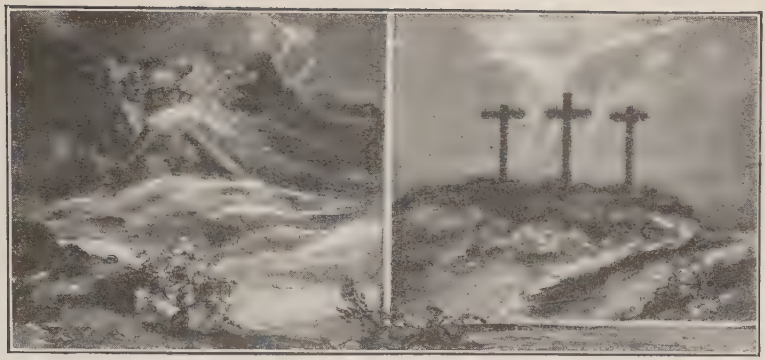
"Receiving *the end of your faith*, even the salvation of your souls." 1 Peter 1: 9. See also 1 Tim. 1: 5; James 5: 11.

NOTE.— In the ceremonial law there was "a shadow of good things to come," a type of the mediatorial work of Christ, our great High Priest. The moral law makes known sin, places the sinner under condemnation, and forces him to Christ for pardon and cleansing. The ceremonial law was abolished by the work of Christ, but the moral law was established by both His life and death.

19. What testimony did Christ bear concerning His relation to the law and the prophets?

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." Matt. 5: 17.

NOTE.—"Christ kept the law. If He had ever broken it, He would have had to die for Himself; but because He was a Lamb without spot or blemish, His atoning death is efficacious for you and me. He had no sin of His own to atone for, and so God accepted His sacrifice. Christ is the end of the law for righteousness to every one that believeth. We are righteous in God's sight because the righteousness of God which is by faith in Jesus Christ is unto all and upon all them that believe."—"*Weighed and Wanting,*" *by D. L. Moody, pages 123, 124.* See also notes on pages 374, 375, 382, and 389.



SINAI AND THE CROSS

"The law was our schoolmaster to bring us unto Christ." Gal. 3: 24.

THE LAW AND THE GOSPEL

1. WHAT is one of the uses of the law?

"Therefore by the deeds of the law there shall no flesh be justified in His sight: for *by the law is the knowledge of sin.*" Rom. 3: 20.

2. In thus making known sin, and the consequent need of a Saviour, what part does the law act?

"Wherefore the *law was our schoolmaster to bring us unto Christ,* that we might be justified by faith." Gal. 3: 24.

3. What is the gospel declared to be?

"For I am not ashamed of the gospel of Christ: for it is *the power of God unto salvation to every one that believeth;* to the Jew first, and also to the Greek." Rom. 1: 16.

4. What is the significance of the name bestowed by the angel upon the Saviour before His birth?

"And she shall bring forth a son, and thou shalt call His name *Jesus:* for *He shall save His people from their sins.*" Matt. 1: 21.

5. In whom is this power to save from sin revealed?

"But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, *Christ the power of God,* and the wisdom of God." 1 Cor. 1: 23, 24.

6. What was foretold concerning Christ's attitude toward the law of God?

"Then said I, Lo, I come: in the volume of the book it is

written of Me, *I delight to do Thy will, O My God: yea, Thy law is within My heart.*" Ps. 40: 7, 8.

7. What is the first promise of the new covenant?

"For this is the covenant that I will make with the house of Israel after those days, saith the Lord; *I will put My laws into their mind, and write them in their hearts.*" Heb. 8: 10.

8. What is Christ's relation to this new covenant?

"But now hath He obtained a more excellent ministry, by how much also He is the *mediator* of a better covenant, which was established upon better promises." Verse 6.

9. How is this same work for man otherwise described?

"For every high priest is ordained to offer gifts and sacrifices: wherefore *it is of necessity that this Man have somewhat also to offer.* For if He were on earth, He should not be a priest, seeing that there are priests that offer gifts according to the law." Verses 3, 4.

10. What is necessary on the part of the individual in order to receive the benefit of Christ's work?

"With the heart man *believeth* unto righteousness; and with the mouth *confession* is made unto salvation." Rom. 10: 10.

11. For what did the apostle Paul trust Christ?

"Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, *the righteousness which is of God by faith.*" Phil. 3: 8, 9.

12. What relation does the law sustain to this righteousness?

"But now the righteousness of God without the law is manifested, *being witnessed by the law* and the prophets." Rom. 3: 21.

13. Does the faith which brings righteousness abolish the law?

"Do we then make void the law through faith? God forbid: yea, *we establish the law.*" Verse 31.

NOTE.— The law reveals the perfection of character required, and so gives a knowledge of sin; but it is powerless to confer the character demanded. In the gospel, the law, first written in the heart of Christ, becomes "the law of the Spirit of life in Christ Jesus," and is thus transferred to the heart of the believer, in whose heart Christ dwells by faith. Thus

the new covenant promise is fulfilled that the law shall be written in the heart. This is the genuine experience of righteousness by faith,— a righteousness which is witnessed by the law, and revealed in the life in harmony with the law. The gospel is thus seen to be the provision for restoring the law to its place in the heart and life of the one who believes on Christ, and accepts His mediatorial work. Such faith, instead of making void the law, establishes it in the heart of the believer. The gospel is not against the law, therefore, but upholds, maintains, and presents the law to us in Christ.

14. What did Christ take away?

"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away *the sin of the world.*" John 1: 29.

15. What has Christ abolished?

"But is now made manifest by the appearing of our Saviour Jesus Christ, who hath *abolished death,* and hath brought life and immortality to light through the gospel." 2 Tim. 1: 10.

16. What change is brought about through the gospel?

"But we all, with open face beholding as in a glass the glory of the Lord, are *changed into the same image* from glory to glory, even as by the Spirit of the Lord." 2 Cor. 3: 18.

NOTE.— It is sometimes claimed that Christ changed, abolished, or took away the law, and put the gospel in its place; but this shows a misapprehension of the real work of Christ. The individual believer is changed by beholding the glory revealed in the gospel (2 Cor. 4: 4; John 1: 14); death has been abolished through the death of Christ; and sin has been taken away by the great Sin-bearer; but the law of God still remains unchanged as the very foundation of His throne. See note on page 98.

17. What spiritual interpretation did Christ give to the sixth commandment?

"Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That *whosoever is angry with his brother* without a cause shall be in danger of the judgment: and whosoever shall say to his brother, *Raca,* shall be in danger of the council: but whosoever shall say, *Thou fool,* shall be in danger of hell-fire." Matt. 5: 21, 22.

18. How did He interpret the seventh commandment?

"Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That *whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.*" Verses 27, 28.

19. Of what prophecy was this teaching a fulfilment?

"The Lord is well pleased for His righteousness' sake; *He will magnify the law, and make it honorable.*" Isa. 42: 21.

NOTE.— Christ not only gave a spiritual interpretation to the law, and Himself observed it according to that interpretation, but He showed the holiness and the immutable nature of the law by dying on the cross to pay the penalty of its transgression. In this way, above all, He magnified the law, and showed its far-reaching, immutable, and imperishable nature.

20. In what promise was the gospel preached to Abraham?

"And the scripture, foreseeing that God would justify the heathen through faith, preached before *the gospel* unto Abraham, saying, *In thee shall all nations be blessed.*" Gal. 3: 8.

21. On what basis was Abraham accounted righteous?

"For what saith the scripture? *Abraham believed God, and it was counted unto him for righteousness.*" Rom. 4: 3.

22. What scripture cuts off all hope of justification by works?

"Therefore *by the deeds of the law there shall no flesh be justified in His sight:* for by the law is the knowledge of sin." Rom. 3: 20.

23. In what way are all believers in Jesus justified?

"Being *justified freely by His grace* through the redemption that is in Christ Jesus." Verse 24.

24. After this work of grace has been accomplished, is the believer expected to go on in sin?

"What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" Rom. 6: 1, 2.

NOTE.— Even in the days of Abraham the same gospel of righteousness by faith was preached as now, while the law made known sin, and witnessed to the righteousness obtained through faith, just as it has done since the cross. From this it is evident that the relation between the law and the gospel has always been the same.

25. What was Christ's personal attitude toward the law?

"Think not that I am come to destroy the law, or the prophets: *I am not come to destroy, but to fulfil.*" Matt. 5: 17. "If ye keep My commandments, ye shall abide in My love; even as *I have kept My Father's commandments*, and abide in His love." John 15: 10.

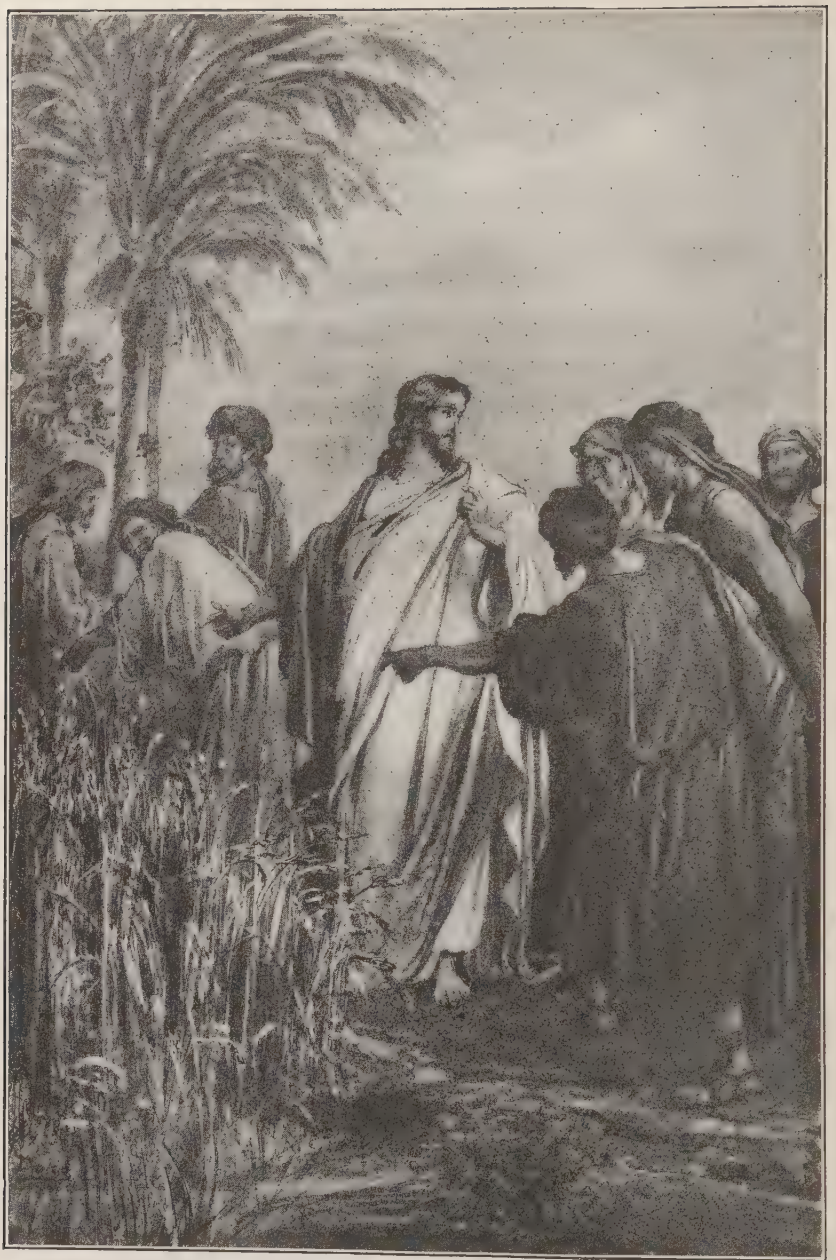
26. What scripture shows that God's remnant people will have a right conception of the proper relation between the law and the gospel?

"Here is the patience of the saints: *here are they that keep the commandments of God, and the faith of Jesus.*" Rev. 14: 12.

PART IX

The Sabbath

	PAGE
Institution of the Sabbath	415
God's Memorial	418
Reasons for Sabbath-Keeping	421
Manner of Observing the Sabbath	425
Christ and the Sabbath	430
The Sabbath in the New Testament	435
The Change of the Sabbath	439
The Seal of God and the Mark of Apostasy	446
The Lord's Day	451
Walking as He Walked	454
The Sabbath in History	457
Sabbath Reform	463



IN THE CORN-FIELD ON THE SABBATH DAY

"The Sabbath was made for man, and not man for the Sabbath." Mark 2: 27.

THE GARDEN OF EDEN

"God blessed the seventh day, and sanctified it." Gen. 2:3.

INSTITUTION OF THE SABBATH

1. When and by whom was the Sabbath made?

"Thus the heavens and the earth were finished, and all the host of them. And *on the seventh day God ended His work* which He had made; *and He rested on the seventh day* from all His work which He had made." Gen. 2:1, 2.

2. After resting on the seventh day, what did God do?

"And God *blessed the seventh day, and sanctified it:* because that in it He had rested from all His work which God created and made." Verse 3.

3. By what three distinct acts, then, was the Sabbath made?

God *rested* on it; He *blessed* it; He *sanctified* it.

Sanctify: "To make sacred or holy; to set apart to a holy or religious use."— *Webster.*

4. Did Christ have anything to do with creation and the making of the Sabbath?

"All things were made *by Him;* and *without Him was not anything made that was made.*" John 1:3. See also Eph. 3:9; Col. 1:16; Heb. 1:2.

Note.— Christ, being the active agent in creation, must have rested on the seventh day with the Father. It is therefore His rest day as well as the Father's.

5. For whom does Christ say the Sabbath was made?

"And He said unto them, *The Sabbath was made for man,* and not man for the Sabbath." Mark 2: 27.

NOTE.— It was not made for the Jews alone. The Jews derive their name from Judah, one of the twelve sons of Jacob, from whom they are descended. The Sabbath was made more than two thousand years before there was a Jew. When Paul says, "Neither was the man created for the woman; but the woman for the man" (1 Cor. 11: 9), we understand him to mean that marriage was ordained of God for all men. So likewise with the Sabbath. It was made for the race.

6. What does the Sabbath commandment require?

"*Remember the Sabbath day, to keep it holy.* Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: *in it thou shalt not do any work,* thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates." Ex. 20: 8-10.

7. What reason is given in the commandment for keeping the Sabbath day holy?

"*For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day:* wherefore the Lord blessed the Sabbath day, and hallowed it." Verse 11.

NOTE.— The Sabbath is the memorial of creation, and the sign of God's creative power. Through the keeping of it God designed that man should forever remember Him as the true and living God, the Creator of all things.

8. Did God bless and sanctify the seventh day while He was resting upon it, or when His rest on that day was past?

"And God blessed the seventh day, and sanctified it: *because that in it He* HAD *rested from all His work* which God created and made." Gen. 2: 3.

NOTES.— God blessed and sanctified the seventh day then future, answering to the day on which He had just rested. The acts of blessing and sanctifying involve the idea of a future use of those things which are blessed and sanctified. Past time cannot be used. It is gone forever. The blessing and sanctification of the day, therefore, must have related to the future — to all the future seventh days.

In Joel 1: 14 we read: "Sanctify [i. e., appoint] ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord." Wherever used in the Bible, the word sanctify means to appoint, to proclaim, or to set apart, as in the margin of Joshua 20: 7; 2 Kings 10: 20, 21; Zeph. 1: 7. So when the Sabbath was sanctified, as the last act by which it was made for man, an appointment, or proclamation, of the Sabbath was given. See Ex. 19: 23.

"If we had no other passage than this of Gen. 2: 3, there would be no difficulty in deducing from it a precept for the universal observance of a Sabbath, or seventh day, to be devoted to God as holy time, by all of that race for whom the earth and its nature were specially prepared. The

first men must have known it. The words *He hallowed it* can have no meaning otherwise. They would be a blank unless in reference to some who were required to keep it holy."— *Lange's Commentary, Vol. I, page 197.*

9. How did God prove Israel in the wilderness?

"Then said the Lord unto Moses, Behold, *I will rain bread from heaven for you;* and the people shall go out and gather a certain rate every day, *that I may prove them, whether they will walk in My law, or no.*" Ex. 16: 4.

10. On which day was a double portion of manna gathered?

"And it came to pass, that *on the sixth day they gathered twice as much bread,* two omers for one man: and all the rulers of the congregation came and told Moses." Verse 22.

11. What reply did Moses make to the rulers?

"And he said unto them, *This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath* unto the Lord." Verse 23.

NOTE.— This was a full month and more before they came to Sinai.

12. *When* had God *said* this?

In the beginning, when He sanctified the Sabbath. Gen. 2: 3.

NOTE.— In the wilderness of Sin, before Israel came to Sinai, Moses said to Jethro, his father-in-law, "I do make them know the *statutes* of God, and His *laws*" (Ex. 18: 16), which shows that these statutes and laws existed before they were proclaimed on Sinai.

13. What did some of the people do on the seventh day?

"It came to pass, that *there went out some of the people on the seventh day for to gather,* and they found none." Ex. 16: 27.

14. How did God reprove their disobedience?

"And the Lord said unto Moses, *How long refuse ye to keep My commandments and My laws?*" Verse 28.

15. Why was double manna given on the sixth day?

"See, *for that the Lord hath given you the Sabbath, therefore He giveth you on the sixth day the bread of two days;* abide ye every man in his place, let no man go out of his place on the seventh day." Verse 29.

16. How, then, did the Lord prove the people (verse 4) whether they would keep His law, or not?

Over the keeping of the Sabbath.

NOTE.— Thus we see that the Sabbath commandment was a part of God's law before this law was spoken from Sinai; for this incident occurred in the wilderness of Sin, before the children of Israel came to Sinai, where the law was given. Both the Sabbath and the law existed from creation.

CHRIST THE WORD

"He hath made His wonderful works to be remembered." Ps. 111:4.

GOD'S MEMORIAL

1. WHAT is to endure throughout all generations?

"Thy name, O Lord, endureth forever; and *Thy memorial, O Lord, throughout all generations.*" Ps. 135:13.

Memorial: "Anything intended to preserve the memory of a person or event; something which serves to keep some person or thing in remembrance, as a monument or a practise."— *Webster.*

2. What illustration of this is given in the Bible?

"And *these stones shall be for a memorial* unto the children of Israel forever." Joshua 4:7.

3. What were these stones to commemorate?

"And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What mean these stones? then *ye shall let your children know, saying, Israel came over this Jordan on dry land.*" Verses 21, 22.

NOTE.— These stones were to be a standing memorial, or reminder, of Israel's coming dry-shod over the Jordan.

4. What was another memorial instituted to commemorate another signal providence in behalf of the Israelites?

"And *this day shall be unto you for a memorial;* and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance forever." Ex. 12:14.

NOTE.— This, the Passover, was a *periodical* memorial, to be observed on the fourteenth day of the first month of each year, the day on which the Israelites were delivered from Egyptian bondage, and its celebration was to be, with the seven days' feast of unleavened bread following and connected with it, in commemoration of that event. See Ex. 13: 3-9.

5. Does God design that His great work of creating the heavens and the earth shall be remembered?

"The works of the Lord are great, sought out of all them that have pleasure therein. His work is honorable and glorious: and His righteousness endureth forever. *He hath made His wonderful works to be remembered.*" Ps. 111: 2-4.

6. What has He commanded men to observe in memory of this great work?

"*Remember the Sabbath day, to keep it holy;* . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20: 8-11.

7. Of what was this memorial to be a sign?

"And hallow My Sabbaths; and they shall be *a sign* between Me and you, *that ye may know that I am the Lord your God.*" Eze. 20: 20.

8. How long was the Sabbath to be a sign of the true God?

"*It is a sign between Me and the children of Israel forever:* for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." Ex. 31: 17.

NOTE.— It is manifest that if the object of the Sabbath was to keep God as the Creator in mind, and it had been faithfully kept from the first, there would not now be a heathen or an idolater on the face of the earth.

9. What besides creation were Israel to remember when they kept the Sabbath?

"*And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm:* therefore the Lord thy God commanded thee to keep the Sabbath day." Deut. 5: 15.

NOTE.— There is a deep significance to this scripture not apparent to those unacquainted with the facts. In Egypt, through oppression and idolatrous surroundings, the keeping of the Sabbath had become not only almost obsolete, but well-nigh impossible. See reading on "Reasons for Sabbath-Keeping," under questions 9 and 10, page 423. Their deliverance from bondage was in order that they might keep God's law (Ps. 105 : 43-45), and particularly the Sabbath, the great seal, sign, and memorial-institution of the law. The recollection of their bondage and oppressed condition in Egypt was to be an additional incentive for keeping the Sabbath in the land of freedom. The Sabbath, therefore, besides being a memorial of

creation, was to be to them a memorial of their deliverance from bondage, and of the great power of God as manifested in this deliverance. And as Egypt stands as a symbol of the condition of every one in the world under the slavery of sin, so the Sabbath is to be kept by every saved soul as a memorial of the deliverance from this slavery by the mighty power of God through Christ.

10. Of what else does God say He gave the Sabbath to His people to be a sign, or reminder?

"Moreover also I gave them My Sabbaths, to be *a sign* between Me and them, *that they might know that I am the Lord that sanctify them.*" Eze. 20: 12.

NOTE.— Sanctification is a work of redemption,— of making holy sinful or unholy beings. Like the work of creation itself, this requires creative power. See Ps. 51: 10; John 3: 3, 6; Eph. 2: 10. And as the Sabbath is the appropriate sign or memorial of the creative power of God wherever displayed, whether in creation, deliverance from human bondage, or deliverance from the slavery of sin, it is to be kept as a sign of the work of sanctification. This will be one great reason for the saints' keeping it throughout eternity. It will remind them not only of their own creation and the creation of the universe, but also of their redemption.

11. Through whom do we have sanctification?

"But of Him are ye in *Christ Jesus*, who of God is made unto us wisdom, and righteousness, and *sanctification*, and redemption." 1 Cor. 1: 30.

NOTE.—Then, as the Sabbath is a sign or memorial of sanctification, and as Christ is the one through whom the work of sanctification is accomplished, the Sabbath is a sign or memorial of what Christ is to the believer. Through the Sabbath, therefore, God designed that the believer and Christ should be very closely linked together.

12. What statement of the redeemed shows that they will remember God's creative power?

"Thou art worthy, O Lord, to receive glory and honor and power: *for Thou hast created all things*, and for Thy pleasure they are and were *created*." Rev. 4: 11.

13. How often will they congregate to worship the Lord?

"For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that *from one new moon to another*, and *from one Sabbath to another*, shall all flesh come to worship before Me, saith the Lord." Isa. 66: 22, 23.

NOTE.— The Sabbath, which is the memorial of God's creative power, will never cease to exist. When this sinful state of things shall give way to the sinless new earth, the fact upon which the Sabbath institution is based will still remain; and those who shall be permitted to live in the new earth will still commemorate the creative power of God, while singing the song of Moses and the Lamb. Rev. 15: 3. See Rev. 22: 1, 2.

MT. SINAI—WHERE THE LAW WAS GIVEN

"That ye may know that I am the Lord your God." Eze. 20:20.

REASONS FOR SABBATH-KEEPING

1. WHAT is the one great feature by which the true God is distinguished from all false gods?

"The Lord is the true God, He is the living God, and an everlasting king. . . . *The gods that have not made the heavens and the earth,* even they shall perish from the earth, and from under these heavens. *He hath made the earth by his power,* He hath established the world by His wisdom, and hath stretched out the heavens by His discretion." Jer. 10: 10-12.

2. When Paul wished to preach the true God to the idolatrous Athenians, how did he describe Him?

"Whom therefore ye ignorantly worship, Him declare I unto you. *God that made the world and all things therein.*" Acts 17: 23, 24.

3. What did the apostles say to the idolaters at Lystra?

"We . . . preach unto you that ye should turn from these vanities unto *the living God, which made heaven, and earth, and the sea, and all things that are therein.*" Acts 14: 15. See also Rev. 10: 6; 14: 6, 7.

4. What reason is given in the fourth commandment for keeping the Sabbath day holy?

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." Ex. 20: 11.

NOTES.— The Sabbath is the great memorial of creation and of God's creative power, a constant reminder of the true and living God. God's design in making the Sabbath, and in commanding that it be kept holy, was that man might never forget Him, the Creator of all things.

"The original Sabbath being a perpetual memorial of God, the Creator calling man to imitate God in the observance of the same, man could not keep the original Sabbath and forget God."— *Prof. E. W. Thomas, M. A., in Herald of Gospel Liberty, June 19, 1890.*

When we remember that two thirds of the world's inhabitants today are idolaters, and that since the fall, idolatry, with its train of associated and resultant evils, has ever been a prevailing sin, and then think that the observance of the Sabbath, as God ordained it, would have prevented all this, we can better appreciate the value of the Sabbath institution, and the importance of Sabbath-keeping.

5. What does God say the Sabbath will be to those who hallow it, or keep it holy?

"And hallow My Sabbaths; and *they shall be a sign between Me and you, that ye may know that I am the Lord your God.*" Eze. 20: 20.

6. How important is it that we know God?

"And *this is life eternal,* that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." John 17: 3.

7. Is there any danger of God's chosen people forgetting Him?

"*Beware that thou forget not the Lord thy God,* in not keeping His commandments, and His judgments, and His statutes." Deut. 8: 11.

8. What other reason is given for keeping the Sabbath?

"Verily My Sabbaths ye shall keep: *for it is a sign between Me and you* throughout your generations; *that ye may know that I am the Lord that doth* SANCTIFY *you.*" Ex. 31: 13.

NOTE.— To sanctify is to make holy, or to set apart for a holy use. The sanctification, or making holy, of sinful beings can be wrought only by the creative power of God through Christ by the Holy Spirit. In 1 Cor. 1: 30 we are told that Christ is made unto us "sanctification;" and in Eph. 2: 10 it is said that "we are His workmanship, *created* in Christ Jesus unto good works." The Sabbath, therefore, is a sign of sanctification, and thus of what Christ is to the believer, because it is a reminder of the creative power of God as manifested in the work of regeneration. It is the sign of the power of God, therefore, in both creation and redemption. To the believer, it is the evidence, or sign, that he knows the true God, who, through Christ, created all things, and who, through Christ, redeems the sinner and makes him whole.

9. What special reason did the Israelites have for keeping the Sabbath?

"*And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm:* therefore the Lord thy God commanded thee to keep the Sabbath day." Deut. 5: 15.

NOTE.— In their bondage the Israelites had to some extent lost the knowledge of God, and departed from His precepts. The Sabbath came to be greatly disregarded by them; and in consequence of the oppression of the Pharaohs, especially the Pharaoh of the exodus, as witnessed by the rigorous exactions made upon them by this latter king through their taskmasters, its observance was made apparently impossible. See Ex. 5: 1-19. The special point, both of reform and of conflict, just preceding their deliverance from bondage, was over the matter of Sabbath observance. Moses and Aaron had shown them that obedience to God was the first condition of deliverance. Their efforts to restore the observance of the Sabbath among the Israelites had come to the notice of Pharaoh; hence his accusation against them, "Wherefore do ye, Moses and Aaron, *let* [hinder] the people from their works? get you unto your burdens. . . . Behold, the people of the land are many, and ye make them *rest* [Heb., *Shabbath*] from their burdens." Ex. 5: 4, 5. Deliverance from this oppression was indeed, therefore, an additional and special reason for their keeping the Sabbath. But Egypt and Egyptian bondage simply represent sin and the bondage of sin. See Rev. 11: 8; Hosea 11: 1; Matt. 2: 15; Zech. 10: 10. Every one, therefore, who has been delivered from sin has the same reason for keeping the Sabbath as had the Israelites who were released from Egyptian bondage.

10. What does the psalmist say was the reason why God brought His people out of Egypt, and placed them in Canaan?

"And He brought forth His people with joy, and His chosen with gladness: and gave them the lands of the heathen: . . . *that they might observe His statutes, and keep His laws.*" Ps. 105: 43-45.

NOTE.— Their deliverance from Egyptian bondage was a reason for the keeping not only of the fourth commandment, but of every precept of God's law. This is indicated by the preface or preamble to the law as given on Sinai: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before Me," etc. Ex. 20: 2, 3. See also Lev. 19: 35-37; Deut. 10: 19; 15: 12-15; 24: 17, 18. Likewise, every one who, through Christ, has been delivered from the bondage of sin, God calls to obedience, not only in the matter of Sabbath-keeping, but to every precept of His holy law. "Blessed is the man that doeth this, and the son of man that layeth hold on it; that *keepeth the Sabbath* from polluting it, and keepeth his hand from doing *any* evil." Isa. 56: 2.

11. What is the meaning of the word sabbath?

Rest.

NOTE.— Previous to the fall, God designed that man's time should be occupied with pleasant, invigorating, but not wearisome labor. Gen. 2: 15. Laborious, wearisome toil came in consequence of sin. Gen. 3: 17-19. While under the fall the Sabbath, therefore, may bring physical rest to both man and the beasts of burden (Ex. 23: 12) in a way not originally intended, physical rest was not its original and primary design or purpose. Cessation from the ordinary labors and occupations of the

week was ordained, not because these are wrong or sinful in themselves, but that man might have an appointed time and a frequently recurring period for the contemplation of the Creator and His works. Under the gospel, the Sabbath is a sign of spiritual rest and freedom from sin. So we read, "For he that is entered into His rest, he also hath ceased from his own works, as God did from His." Heb. 4:10.

12. Who gives this rest from sin?

"Come unto Me, all ye that labor and are heavy-laden, and *I will give you rest.* Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Matt. 11:28, 29.

NOTE.— The Sabbath, then, is the sign of the soul-rest which Christ gives to the weary and ladened with sin.

13. Was the Sabbath intended as a day for public worship?

"Six days shall work be done: but the seventh day is the Sabbath of rest, *an holy convocation.*" Lev. 23:3.

NOTE.— A convocation is an assembly of people.

14. Does the New Testament teach the same duty?

"Let us consider one another to provoke unto love and to good works: *not forsaking the assembling of ourselves together,* as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Heb. 10:24, 25.

15. What does Malachi say of those that fear the Lord?

"Then they that feared the Lord *spake often one to another:* and the Lord harkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name. And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him." Mal. 3:16, 17.

16. Will the Sabbath be observed as a day of worship in the new earth?

"For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and *from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord.*" Isa. 66:22, 23.

NOTE.— "Thou hast made us for Thyself, and our heart is restless till it find its rest in Thee."— *St. Augustine.*

SABBATH MORNING

"Remember the Sabbath day, to keep it holy." Ex. 20: 8.

MANNER OF OBSERVING THE SABBATH

1. WHAT is first commanded in the Sabbath commandment?

"*Remember* the Sabbath *day*." Ex. 20: 8.

2. Which day is the Sabbath?

"*The seventh day* is the Sabbath." Verse 10.

3. For what purpose are we to remember the Sabbath day?

"Remember the Sabbath day, *to keep it holy*." Verse 8.

NOTE.— All through the week the keeping holy of the Sabbath day is to be remembered, or borne in mind. No business contracts or arrangements are to be made, no manner of living indulged in, which will prevent or interfere with the proper or holy observance of the day when it comes. The keeping of this commandment, therefore, is in the interests of, and with a view to, holy living *all the time*. The *commandment itself* enjoins a duty, and is to be kept, all through the week; the *Sabbath* is to be kept when it comes. The Sabbath commandment, therefore, like every other precept of the decalogue, but contrary to the conception of many, is to be kept *all the time*, and not simply one day in the week. In this matter we should distinguish between the *Sabbath* and the Sabbath *commandment*.

4. Who made the Sabbath day holy?

"Wherefore the *Lord* blessed the Sabbath day, and *hallowed it*." Verse 11.

NOTE.— God *made* the Sabbath day holy; we are to *keep* it holy.

5. What is it that makes a thing holy?

God's *presence* in it. See Ex. 3: 5; 29: 43-46; Joshua 5: 13-15.

6. Then in order to keep the Sabbath day holy, what must be recognized?

God's *presence* in the day; His *blessing* upon it; and His *sanctification* of it.

7. When, according to the Bible, does the Sabbath begin?

"And the *evening* and the morning were the first day." "And the *evening* and the morning were the second day," etc. See Gen. 1: 5, 8, 13, 19, 23, 31.

NOTE.— The evening begins "at the going down of the sun." See Deut. 16: 6; Mark 1: 32; Deut. 23: 11; 1 Kings 22: 35, 36; 2 Chron. 18: 34.

8. Does the Bible recognize this as the proper time for beginning and ending the Sabbath?

"*From even unto even*, shall ye celebrate your Sabbath." Lev. 23: 32.

NOTE.— One great advantage of keeping the Sabbath according to the Bible method of reckoning the day, that is, from sunset to sunset, over keeping it according to the Roman reckoning, or from midnight to midnight, is that by the former one is awake to welcome and to bid adieu to the day when it comes and goes, while by the latter he is asleep when the day begins and ends. God's ways are always best. The setting of the sun is a great natural sign for marking the division of time into days.

9. What kind of labor is to be done through the week?

"Six days shalt thou labor, and do all *thy work*." Ex. 20: 9.

10. Is any of this kind of work to be done on the Sabbath?

"In it thou shalt not do *any work*." Verse 10.

NOTE.— If the Sabbath is to be kept "holy," mere physical rest one day in seven cannot be the great object of the Sabbath institution.

11. How does the Lord, through the prophet Isaiah, indicate what is true Sabbath-keeping?

"If thou *turn away thy foot from the Sabbath*, from doing *thy pleasure* on My holy day; and *call the Sabbath a delight, the holy of the Lord, honorable;* and shalt *honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:* then shalt thou *delight thyself in the Lord;* and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isa. 58: 13, 14.

NOTE.— "Whether the Sabbath becomes a delight or a burden depends upon the spirit with which a man meets it. Indeed, the spirit of the man settles the question as to the benefits to come from any duty he may perform. One man cannot understand why his neighbor should prefer the park or the ball ground to the church, simply because his spirit is different. He has cultivated the higher nature until he loves spiritual things above all others, and to him the Sabbath is indeed a delight. It comes to his weary soul as a reminder of God, and brings him nearer to heaven in heart and mind than does any other day."— *Sabbath Recorder, Dec. 12, 1910.*

12. What is the character of God, and how only can He be truly worshiped?

"*God is a Spirit:* and they that worship Him must worship Him *in spirit and in truth.*" John 4: 24.

NOTE.— This is one reason why the attempt to produce Sabbath-keeping by human Sabbath laws is altogether out of place. Such laws can never produce true Sabbath-keeping, for that is *spiritual*, and must be of the *mind* and from the *heart*, and not *perfunctory*, *mechanical*, nor of *force*.

13. What is one thing for which God has given the Sabbath to be a sign?

That He *sanctifies* His people, or makes them *holy*. See Ex. 31: 13; Eze. 20: 12; and page 420.

14. What does the "psalm for the Sabbath day" suggest as proper acts and themes for thought and meditation on the Sabbath?

"It is a good thing to *give thanks unto the Lord*, and to *sing praises unto Thy name, O Most High:* to show forth *Thy loving-kindness* in the morning, and *Thy faithfulness* every night, *upon an instrument of ten strings*, and upon the *psaltery;* upon the *harp* with a solemn sound. For Thou, Lord, hast made me glad *through Thy work:* I will triumph in *the works of Thy hands.* O Lord, *how great are Thy works!* and *Thy thoughts are very deep.*" Ps. 92: 1-5.

15. What do the works of God declare?

"The heavens declare *the glory of God;* and the firmament showeth *His handiwork.* Day unto day uttereth *speech*, and night unto night *showeth knowledge.* There is no speech nor language, where *their voice* is not heard." Ps. 19: 1-3. See margin.

NOTE.— God designed that the Sabbath should direct the minds of men to His created works, and through these to Him, the Creator. Nature itself speaks to our senses, telling us that there is a God, the Creator and Supreme Ruler of the universe. The Sabbath, ever pointing to God through nature, was designed to keep the Creator constantly in mind. The proper keeping of it, therefore, must naturally tend to prevent idolatry, atheism, agnosticism, infidelity, irreligion, and irreverence; and, being promotive of the knowledge and fear of God, must of necessity be a deterrent to sin. In this may its value and importance be seen.

16. Was the Sabbath designed to be a day for public worship?

"Six days shall work be done: but the seventh day is the Sabbath of rest, *an holy convocation.*" Lev. 23: 3.

NOTE.— The word convocation means "a calling together," and is always used in the Bible with reference to meetings of a religious character.

GATHERING THE MANNA

[428]

"On the sixth day they gathered twice as much bread." "But on the seventh day . . . there shall be none." Ex. 16:22, 26.

17. What example did Christ set in Sabbath observance?

"And as His custom was, *He went into the synagogue on the Sabbath day, and stood up for to read.*" Luke 4: 16.

18. What else did Jesus do on the Sabbath?

"And it was the Sabbath day when Jesus *made the clay, and opened his eyes.*" John 9: 14.

NOTE.— A large share of Christ's ministry consisted of miracles and acts of mercy performed for the relief of suffering humanity; and not a few of these were done on the Sabbath. On this day, as on other days, He "went about doing good." See next reading.

19. With what words did He justify acts of mercy on the Sabbath day?

"Wherefore it is *lawful* to do well on the Sabbath days." Matt. 12: 12.

NOTE.— Not a little of Christ's earthly ministry was devoted to uplifting the Sabbath, and showing the beneficent character of the Sabbath institution. It was not meant to be a day of sorrow, austerity, or gloom. Disinterested works of love and mercy toward man or beast are always in place on the Sabbath. *Lawful* means "according to law."

20. What day is especially indicated as the day to prepare for the Sabbath?

"And that day [the sixth day] was *the preparation*, and the Sabbath drew on." Luke 23: 54. See also Ex. 16: 22, 23.

NOTE.— In order to keep the Sabbath day holy, it must be remembered all through the week; and on the sixth day, or the day just before the Sabbath, special preparation should be made *to be ready* to welcome and observe the day when it comes.

21. How did the Israelites in the wilderness on the sixth day prepare for the Sabbath?

"And it came to pass, that *on the sixth day they gathered twice as much bread*, two omers for one man." Ex. 16: 22.

NOTES.— The Sabbath should not be a day of either ordinary labor, idleness, or amusement, but one of rest, reflection, holy joy, worship, and helpfulness. It should be the happiest, the brightest, and the best of all the week. Such it should be made for young and old. Very early the children can be taught the stories of creation and redemption, and taken out amid the handiworks of God and taught to see Him and to commune with Him through nature. Preparation for the Sabbath, therefore, is an essential to its proper observance. God's blessing is upon the first moments of the Sabbath as well as upon the last; and, as far as possible, everything should be got in readiness so that the entire day may be devoted to God and humanity in the manner indicated.

In making the Sabbath, God rested upon, blessed, and sanctified the day. Ex. 20: 11. Whoever, then, keeps the Sabbath aright, may expect that there will be brought into his life God's *rest, blessing,* and *sanctification.*

HEALING ON THE SABBATH DAY

"Wherefore it is lawful to do well on the Sabbath days." Matt. 12: 12.

CHRIST AND THE SABBATH

1. Of what did Christ say the Son of man is Lord?

"The Son of man is Lord even *of the Sabbath day.*" Matt. 12: 8. See also Mark 2: 28.

2. Who made the Sabbath?

"All things were made *by Him* [*Christ, the Word*]; and without Him was not anything made that was made." John 1: 3.

3. Did Christ, while on earth, keep the Sabbath?

"As His custom was, *He went into the synagogue on the Sabbath day, and stood up for to read.*" Luke 4: 16.

4. Although Lord, Maker, and an observer of the Sabbath, how was He watched and spied upon by the scribes and Pharisees on this day?

"And the scribes and Pharisees watched Him, *whether He would heal on the Sabbath day;* that they might find an accusation against Him." Luke 6: 7.

5. With what question did Christ meet their false ideas and reasonings regarding Sabbath-keeping?

"Then said Jesus unto them, I will ask you one thing; *Is it lawful on the Sabbath days to do good, or to do evil? to save life, or to destroy it?*" Verse 9.

6. How did they manifest their displeasure at His healing the man with the withered hand on the Sabbath?

"And they were *filled with madness;* and *communed one with another what they might do to Jesus.*" Verse 11. "And the Pharisees went forth, and straightway *took counsel with the Herodians against Him, how they might destroy Him.*" Mark 3: 6.

NOTE.— They were angry because, notwithstanding the fact that by the miracle performed Christ had given evidence that He was from God, He had shown no respect for *their views of Sabbath-keeping*, but, on the contrary, had shown these to be *wrong*. Wounded pride, obstinacy, and malice, therefore, combined to fill them with *madness;* and they went out immediately and held council with the Herodians,— their political enemies with whom they disagreed in the matter of paying tribute to a foreign power,— for the purpose of accomplishing His death.

7. Because Jesus healed a man on the Sabbath day, and told him to take up his bed and walk, what did the Jews do?

"Therefore did the Jews *persecute Jesus,* and *sought to slay Him,* because He had done these things on the Sabbath day." John 5: 16.

NOTE.— It is a fact worthy of note that over the question of proper Sabbath observance the Jews not only *persecuted* Jesus, but *first took counsel to kill Him.* Not the least of the malice which finally culminated in His crucifixion, was engendered over this very question of Sabbath observance. Christ did not keep the Sabbath according to their ideas of Sabbath-keeping, and so they sought to kill Him. And they are not alone. Many today are cherishing this same spirit. Because some do not agree with their ideas regarding the Sabbath, or Sabbath observance, they seek to persecute and oppress them,— seek laws, and alliances with political powers, to compel respect for their views.

8. How did Jesus answer them?

"But Jesus answered them, *My Father worketh hitherto, and I work.*" Verse 17.

NOTE.— The ordinary operations of nature, as manifested in God's almighty, upholding, beneficent, and healing power, go on on the Sabbath the same as on other days; and to cooperate with God and nature in the work of healing, relieving, and restoring on the Sabbath, cannot, therefore, be out of harmony with God's will, nor a violation of His Sabbath law.

9. What effect did this answer have upon the Jews?

"Therefore the Jews *sought the more to kill Him,* because He not only had broken the Sabbath [i. e., in their estimation], but said also that God was His Father, making Himself equal with God." Verse 18.

10. Because the disciples plucked a few ears of corn on the Sabbath day to satisfy hunger, what accusation did the Pharisee make against them to Christ?

"And the Pharisees said unto Him, *Behold, why do they on the Sabbath day that which is not lawful?*" Mark 2: 24.

11. What was Christ's reply?

"And He said unto them, Have ye never read what David did, when he had need, and was an hungered, he, and they that were with him? how he went into the house of God in the days of Abiathar the high priest, and did eat the showbread, which is not lawful to eat but for the priests, and gave also to them which were with him? And He said unto them, *The Sabbath was made for man, and not man for the Sabbath.*" Verses 25-27.

12. Because of Christ's healing a woman of an infirmity on the Sabbath, what did the ruler of a certain synagogue say?

"And the ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, *There are six days in which men ought to work: in them therefore come and be healed, and not on the Sabbath day.*" Luke 13: 14.

13. How did Christ answer him?

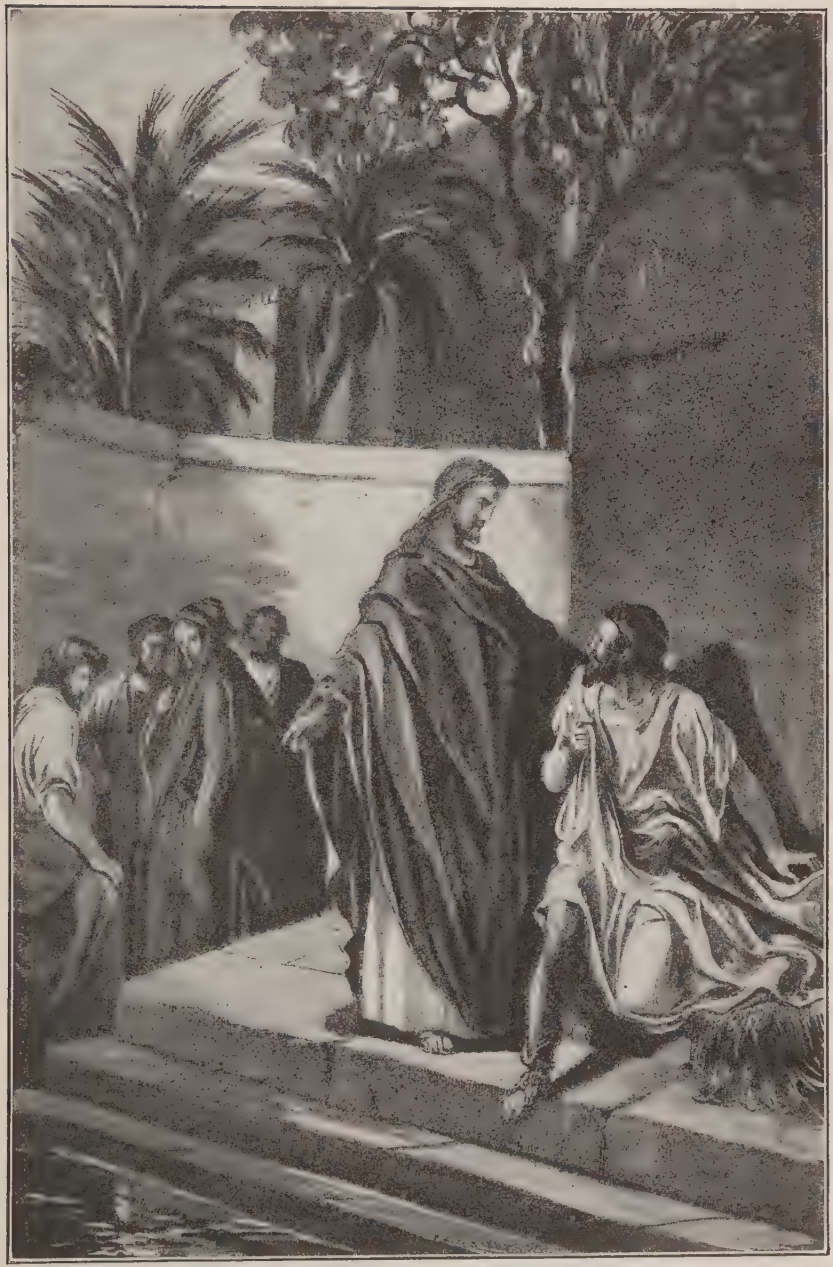
"The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? and ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?" Verses 15, 16.

14. What effect did Christ's answers have upon the people?

"And when He had said these things, *all His adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by Him.*" Verse 17.

15. By what method of reasoning did Christ justify acts of mercy on the Sabbath day?

"Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day? And they could not answer Him again to these things." Luke 14: 5, 6. "What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days." Matt. 12: 11, 12.



HEALING IMPOTENT MAN ON THE SABBATH

"Therefore did the Jews persecute Jesus, and sought to slay Him, because He had done these things on the Sabbath day." John 5: 16.

16. Into what perplexity did Christ's working of miracles on the Sabbath throw the Pharisees?

"Therefore said some of the Pharisees, *This man is not of God, because He keepeth not the Sabbath day.* Others said, *How can a man that is a sinner do such miracles?* And *there was a division among them.*" John 9: 16.

NOTE.— The working of these wonderful, beneficent, and gracious miracles on the Sabbath was an evidence that Christ was from God, and that His views of Sabbath-keeping were right. By these miracles God was setting the seal of His approval to Christ's views and teachings respecting the Sabbath, and to His manner of observing it, and thus condemning the narrow and false views of the Pharisees. Hence the division.

17. According to Isaiah, what was Christ to do with the law?

"He will *magnify* the law, and *make it honorable.*" Isa. 42: 21.

NOTES.— In nothing, perhaps, was this more strikingly fulfilled than in the matter of Sabbath observance. By their traditions, numerous regulations, and senseless restrictions the Jews had made the Sabbath a burden, and anything but a delight. Christ removed all these, and by His life and teachings put the Sabbath back in its proper place and setting, as a day of worship and beneficence, a day for doing acts of charity and mercy, as well as engaging in contemplation of God and in acts of devotion. Thus He magnified it and made it honorable. One of the most prominent features of Christ's whole ministry was this great work of *Sabbath reform.* Christ did not *abolish* the Sabbath, nor *change* the Sabbath; but He did rescue it from the rubbish of tradition, the false ideas, and the superstitions with which it had been buried, and by which it had been degraded and turned aside from the channel of blessing and practical service to man designed by its Maker. The Pharisees had placed the institution *above* man, and *against* man. Christ reversed the order, and said, "The Sabbath was made *for man,* and not man *for the Sabbath.*" He showed that it was to minister to the happiness, the comfort, and the well-being of both man and beast.

Because of the false ideas which the Jews held concerning the Sabbath and its observance, and the conflict which Christ had with them in consequence, many of the professed followers of Christ a little later were led into the error of rejecting the Sabbath itself as Jewish, and, without any divine command or Scripture warrant, to substitute another day in its place.

18. Knowing that the unbelieving Jews would still cling to their false ideas respecting the Sabbath, and that flight from Jerusalem and Judea on that day would be attended with difficulty, for what, in view of the coming destruction and desolation of the city and people, did Christ tell His disciples to pray?

"But pray ye that your flight be not in the winter, *neither on the Sabbath day.*" Matt. 24: 20.

NOTE.— Christ's experience with the Jews, the chosen and professed people of God at that time, respecting the Sabbath is but a type of what, according to prophecy, is to occur in the last days. Already it is beginning to find its parallel in the movement to enforce Sunday observance by law. See readings on pages 271, 484, 488.

PAUL ON THE WAY TO ASSOS "And they . . . rested the Sabbath day according to the commandment." Luke 23: 56.

THE SABBATH IN THE NEW TESTAMENT

1. ACCORDING to the New Testament, what day immediately precedes the first day of the week?

"In the end of *the Sabbath*, as it began to dawn toward the first day of the week." Matt. 28: 1.

NOTE.— According to the New Testament, therefore, the Sabbath had passed when the first day of the week began.

2. After the crucifixion, what day was kept by the women who followed Jesus?

"And they returned, and prepared spices and ointments; and *rested the Sabbath day according to the commandment.*" Luke 23: 56.

3. What day is the Sabbath, "according to the commandment"?

"But *the seventh day is the Sabbath* of the Lord thy God." Ex. 20: 10.

4. What was Christ's custom respecting the Sabbath?

"And He came to Nazareth, where He had been brought up: and, as His custom was, *He went into the synagogue on the Sabbath day, and stood up for to read.*" Luke 4: 16.

5. In what instruction to His disciples did Christ recognize the existence of the Sabbath long after His ascension?

"But pray ye that your flight be not in the winter, *neither on the Sabbath day.*" Matt. 24: 20.

NOTE.— The destruction of Jerusalem under Titus occurred in the spring and summer of 70 A. D. The flight of the Christians took place three and one-half years earlier, or late in October, 66 A. D., following the arrival and sudden withdrawal of Cestius and his army. See pages 313, 314.

6. On what day did the Jews meet for worship?

"Moses of old time hath in every city them that preach him, being read in the synagogues every *Sabbath day.*" Acts 15:21.

7. On what day did Paul and Barnabas preach at Antioch?

"They came to Antioch in Pisidia, and went into the synagogue on *the Sabbath day.*" Acts 13:14.

8. When did the Gentiles request that Paul should repeat the sermon he had preached at Antioch on the Sabbath?

"And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them *the next Sabbath.*" Verse 42.

9. On what day did Paul and his companions preach to the devout women at Philippi?

"And *on the Sabbath* we went out of the city by a riverside, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither." Acts 16:13.

10. What was Paul's manner respecting the Sabbath?

"They came to Thessalonica, where was a synagogue of the Jews: and Paul, *as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures.*" Acts 17:1, 2.

NOTE.— It was Paul's manner, as it was Christ's custom (Luke 4:16), to attend religious services on the Sabbath.

11. How did the apostle spend the working days of the week when at Corinth?

"After these things Paul departed from Athens, and came to Corinth; and found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; . . . and because he was of the same craft, he abode with them, and *wrought:* for by their occupation they were *tent-makers.*" Acts 18:1-3. See Eze. 46:1.

12. What did he do on the Sabbath days?

"And *he reasoned in the synagogue every Sabbath,* and persuaded the Jews and the Greeks." Acts 18:4.

13. How long did he continue this work there?

"And he continued there *a year and six months,* teaching the word of God among them." Verse 11.

NOTE.— Here, then, were seventy-eight Sabbaths on which Paul preached in one city. The record further says that he worked at his trade, and we may justly infer that Paul worked at tent-making just as many Sundays as he preached Sabbaths. If to these seventy-eight Sabbaths we add the three he spent at Thessalonica, the one at Philippi, and the two at Antioch, we have a record of eighty-four Sabbaths on which the apostle held religious services, while, so far as the record shows, he held only one meeting on the first day of the week, and that a night meeting, immediately following the Sabbath. See Acts 20. Evidently Sunday was not the Sabbath in Paul's day.

14. On what day was John in the Spirit?

"I was in the Spirit *on the Lord's day.*" Rev. 1:10.

15. Who is Lord of the Sabbath?

"*The Son of man is Lord also of the Sabbath.*" Mark 2:28.

16. What, through the prophet Isaiah, does the Lord call the Sabbath?

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on *My holy day.*" Isa. 58:13.

17. Why does the Lord call the Sabbath His day?

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and *rested the seventh day:* wherefore the Lord *blessed* the Sabbath day, and *hallowed* it." Ex. 20:11.

18. Through whom did God create the world?

"God . . . hath in these last days spoken unto us by *His Son, . . . by whom also He made the worlds.*" Heb. 1:1, 2.

NOTES.— From beginning to end, the Bible recognizes but one weekly Sabbath,— the day upon which God rested in the beginning; which was made known to Israel at Sinai (Neh. 9:13, 14); was observed by Christ and His apostles; and is to be kept by the redeemed in the world to come. Isa. 66:22, 23.

The terms Sabbath, Sabbaths, and Sabbath days occur sixty times in the New Testament, and in every case but one refer to the seventh day. In Col. 2:16, 17, reference is made to the annual sabbaths connected with the three annual feasts observed by Israel before the first advent of Christ.

The first day of the week is mentioned but eight times in the New Testament, six of which are found in the four Gospels, and refer to the day on which Christ arose from the dead. See Matt. 28:1; Mark 16:2, 9; Luke 24:1; John 20:1, 19. The other two (Acts 20:7; 1 Cor. 16:2) refer to the only religious meeting held on the first day of the week after the ascension, in apostolic times, recorded in the New Testament, and to a systematic accounting and laying by in store at home on that day for the poor saints in Judea and Jerusalem.

It is evident, therefore, that the Sabbath of the New Testament is the same as the Sabbath of the Old Testament, and that there is nothing in the New Testament setting aside the seventh-day Sabbath, and putting the first day of the week in its place.

The Law of God

AS GIVEN BY JEHOVAH	AS CHANGED BY MAN
I Thou shalt have no other gods before Me.	I I am the Lord thy God: thou shalt not have strange gods before Me.
II Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments.	
III Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.	II Thou shalt not take the name of the Lord thy God in vain.
IV Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.	III Remember that thou keep holy the Sabbath day.
V Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.	IV Honor thy father and thy mother.
VI Thou shalt not kill.	V Thou shalt not kill.
VII Thou shalt not commit adultery.	VI Thou shalt not commit adultery.
VIII Thou shalt not steal.	VII Thou shalt not steal.
IX Thou shalt not bear false witness against thy neighbor.	VIII Thou shalt not bear false witness against thy neighbor.
X Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor anything that is thy neighbor's.	IX Thou shalt not covet thy neighbor's wife. X Thou shalt not covet thy neighbor's goods.
(*Ex. 20: 3-17.*)	(*Butler's Catechism, page 28.*)

CHANGING THE LAW

"He shall think to change the times and the law." Dan. 7:25, R. V.

THE CHANGE OF THE SABBATH

1. Of what is the Sabbath commandment a part?

The law of God. See Ex. 20:8-11.

2. What, according to prophecy, was to be Christ's attitude toward the law?

"The Lord is well pleased for His righteousness' sake; *He will magnify the law, and make it honorable.*" Isa. 42:21.

3. In His first recorded discourse, what did Christ say of the law?

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." Matt. 5:17.

4. How enduring did He say the law is?

"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Verse 19.

5. What did He say of those who should break one of the least of God's commandments, and teach men so to do?

"Whosoever therefore shall break one of these least commandments, and shall teach men so, *he shall be called the least in the kingdom of heaven.*" Verse 19.

Note.— From this it is evident that the entire code of ten commandments is binding in the Christian dispensation, and that Christ had no

thought of changing any of them. One of these commands the observance of the seventh day as the Sabbath. But the practise of most Christians is different; they keep the first day of the week instead, many of them believing that Christ changed the Sabbath. But, from His own words, we see that He came for no such purpose. The responsibility for this change must therefore be looked for elsewhere.

6. What did God, through the prophet Daniel, say the power represented by the "little horn" would think to do?

"And he shall speak words against the Most High, and shall wear out the saints of the Most High: and *he shall think to change the times and the law.*" Dan. 7: 25, R. V.

NOTE.— For a full explanation of this symbol, see readings on "The Kingdom and Work of Antichrist" and "The Vicar of Christ," pages 218, 224.

7. What did the apostle Paul say the "man of sin" would do?

"For that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; *who opposeth and exalteth himself above all that is called God, or that is worshiped.*" 2 Thess. 2: 3, 4.

NOTE.— There is only one way by which any power could exalt itself above God, and that is by assuming to change the law of God, and to require obedience to its own law instead of God's law.

8. What power has claimed authority to change the law of God?

The Papacy.

9. What part of the law of God especially has the Papacy thought to change?

The fourth commandment.

NOTES.— "They [the Catholics] allege the Sabbath changed into Sunday, the Lord's day, contrary to the decalogue, as it appears; neither is there any example more boasted of than the changing of the Sabbath day. Great, say they, is the power and authority of the church, since it dispensed with one of the ten commandments."— *Augsburg Confession, Art. XXVIII.*

"It [the Roman Catholic Church] has *reversed* the fourth commandment, doing away with the Sabbath of God's Word, and instituting Sunday as a holy day."— *N. Summerbell, in "History of the Christians," page 418.*

10. Why did God command Israel to hallow the Sabbath?

"And hallow My Sabbaths; and they shall be a sign between Me and you, *that ye may know that I am the Lord your God.*" Eze. 20: 20.

NOTE.— As the Sabbath was given that man might keep God in mind as Creator, it can be readily seen that a power endeavoring to exalt itself above God would first try to cover up or remove that which calls man's special attention to his Creator. This could be done in no other way so

effectually as by setting aside God's memorial — the seventh-day Sabbath. To this work of the Papacy Daniel had reference when he said, "And he shall . . . think to change *times* and *laws*." Dan. 7:25.

11. Does the Papacy acknowledge that it has changed the Sabbath?

It does.

NOTE.—"*Question.*— How prove you that the church hath power to command feasts and holy days?

"*Answer.*— By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feast days commanded by the same church."—"*Abridgment of Christian Doctrine,*" *by Rev. Henry Tuberville, D. D., of Douay College, France (1649), page 58.*

"*Ques.*— Have you any other way of proving that the church has power to institute festivals of precept?

"*Ans.*— Had she not such power, she could not have done that in which all modern religionists agree with her,— she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority."—"*A Doctrinal Catechism,*" *by Rev. Stephen Keenan, page 174.*

"The Catholic Church of its own infallible authority created Sunday a holy day to take the place of the Sabbath of the old law."— *Kansas City Catholic, Feb. 9, 1893.*

"The Catholic Church, . . . by virtue of her divine mission, changed the day from Saturday to Sunday."— *Catholic Mirror, official organ of Cardinal Gibbons, Sept. 23, 1893.*

"*Ques.*— Which is the Sabbath day?

"*Ans.*— Saturday is the Sabbath day.

"*Ques.*— Why do we observe Sunday instead of Saturday?

"*Ans.*— We observe Sunday instead of Saturday because the Catholic Church, in the Council of Laodicea (A. D. 336), transferred the solemnity from Saturday to Sunday."—"*The Convert's Catechism of Catholic Doctrine,*" *by Rev. Peter Geiermann, C. SS. R., page 50, third edition, 1913, a work which received the "apostolic blessing" of Pope Pius X, Jan. 25, 1910.*

What was done at the Council of Laodicea was but one of the steps by which the change of the Sabbath was effected. See under questions 17-21. The date usually given for this council is 364 A. D.

12. Do Catholic authorities acknowledge that there is no command in the Bible for the sanctification of Sunday?

They do.

NOTE.— "You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."— *Cardinal Gibbons, in "The Faith of Our Fathers," edition 1892, page 111.*

"Sunday is a Catholic institution, and its claims to observance can be defended only on Catholic principles. . . . From beginning to end of Scripture there is not a single passage that warrants the transfer of weekly public worship from the last day of the week to the first."— *Catholic Press (Sydney, Australia), Aug. 25, 1900.*

13. Do Protestant writers acknowledge the same?

They do.

NOTE.—"Is there no express commandment for observing the first day of the week as Sabbath, instead of the seventh day?—None whatever. Neither Christ, nor His apostles, nor the first Christians celebrated the first day of the week instead of the seventh as the Sabbath."—*New York Weekly Tribune, May 24, 1900.*

"The Scriptures nowhere call the first day of the week the Sabbath. . . . There is no Scriptural authority for so doing, nor of course any Scriptural obligation."—*The Watchman (Baptist).*

"The observance of the first instead of the seventh day rests on the testimony of the church, and the church *alone.*"—*Hobart Church News (Episcopalian), July 2, 1894.*

For additional testimonies, see reading on page 454.

14. How did this change in observance of days come about, suddenly or gradually?

Gradually.

NOTES.—"The Christian church made no formal, but a gradual and almost unconscious transference of the one day to the other."—*"The Voice From Sinai," by Archdeacon F. W. Farrar, page 167.*

This of itself is evidence that there was no divine command for the change of the Sabbath.

15. For how long a time was the seventh-day Sabbath observed in the Christian church?

For many centuries. In fact, its observance has never wholly ceased in the Christian church.

NOTES.—Mr. Morer, a learned clergyman of the Church of England, says: "The primitive Christians had a great veneration for the Sabbath, and spent the day in devotion and sermons. And it is not to be doubted that they derived this practise from the apostles themselves."—*"Dialogues on the Lord's Day," page 189.*

Prof. E. Brerwood, of Gresham College, London (Episcopal), says: "The Sabbath was religiously observed in the Eastern church three hundred years and more after our Saviour's passion."—*"Learned Treatise of the Sabbath," page 77.*

Lyman Coleman, a careful and candid historian, says: "Down even to the fifth century the observance of the Jewish Sabbath was continued in the Christian church, but with a rigor and solemnity gradually diminishing until it was wholly discontinued."—*"Ancient Christianity Exemplified," chap. 26, sec. 2.*

The historian Socrates, who wrote about the middle of the fifth century, says: "Almost all the churches throughout the world celebrate the sacred mysteries on the Sabbath of every week, yet the Christians of Alexandria and at Rome, on account of some ancient tradition, refuse to do this."—*"Ecclesiastical History," book 5, chap. 22.*

Sozomen, another historian of the same period, writes: "The people of Constantinople, and of several other cities, assemble together on the Sabbath as well as on the next day; which custom is never observed at Rome."—*"Ecclesiastical History," book 7, chap. 19.*

All this would have been inconceivable and impossible had there been a divine command given for the change of the Sabbath. The last two quotations also show that Rome led in the apostasy and in the change of the Sabbath.

16. What striking testimony is borne by Neander, the noted church historian, regarding the origin of the Sunday sabbath?

"Opposition to Judaism introduced the particular festival of Sunday very early, indeed, into the place of the Sabbath. . . . The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect, far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century a false application of this kind had begun to take place; for men appear by that time to have considered laboring on Sunday as a sin."— *Neander's "Church History," Rose's translation, page 186.*

17. Who first enjoined Sunday-keeping by law?

Constantine the Great.

NOTES.— "The earliest recognition of the observance of Sunday as a legal duty is a constitution of Constantine in 321 A. D., enacting that all courts of justice, inhabitants of towns, and workshops were to be at rest on Sunday (*venerabili die Solis*), with an exception in favor of those engaged in agricultural labor."— *Encyclopedia Britannica, ninth edition, article "Sunday."*

"Constantine the Great made a law for the whole empire (321 A. D.) that Sunday should be kept as a day of rest in all cities and towns; but he allowed the country people to follow their work."— *Encyclopedia Americana, article "Sabbath."*

"Unquestionably the first law, either ecclesiastical or civil, by which the Sabbatical observance of that day is known to have been ordained, is the edict of Constantine, 321 A. D."— *Chambers's Encyclopedia, article "Sabbath."*

18. What did Constantine's law require?

"Let all the judges and town people, and the occupation of all trades rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty, attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest the critical moment being let slip, men should lose the commodities granted by heaven."— *Edict of March 7, 321 A. D., Corpus Juris Civilis Cod., lib. 3, tit. 12, 3.*

NOTE.— This edict, issued by Constantine, under whom the Christian church and the Roman state were first united, in a manner supplied the lack of a divine command for Sunday observance, and may be considered the original Sunday law, and the model after which all Sunday laws since then have been patterned. It was one of the important steps in bringing about and establishing the change of the Sabbath.

19. What testimony does Eusebius (270-338), a noted bishop of the church, a flatterer of Constantine, and the reputed father of ecclesiastical history, bear upon this subject?

"All things whatsoever that it was duty to do on the Sabbath, these *we* have transferred to the Lord's day."—*"Commentary on the Psalms," Cox's "Sabbath Literature," Vol. I, page 361.*

NOTE.— The change of the Sabbath was the result of the combined efforts of church and state, and it was centuries before it was fully accomplished.

20. When and by what church council was the observance of the seventh day forbidden, and Sunday observance enjoined?

"The seventh-day Sabbath was . . . solemnized by Christ, the apostles, and primitive Christians, till *the Laodicean Council* did, in a manner, quite abolish the observation of it. . . . The Council of Laodicea [A. D. 364] . . . first settled the observation of the Lord's day."— *Prynne's "Dissertation on the Lord's Day Sabbath," page 163.*

21. What did this council, in its twenty-ninth canon, decree concerning the Sabbath and Christians who continued to observe it?

"Christians shall not Judaize and be idle on Saturday [Sabbath], but shall work on that day. . . . If, however, they are found Judaizing, *they shall be shut out from Christ."— Hefele's "History of the Councils of the Church," Vol. II, page 316.*

NOTES.— Some of the further steps taken by church and state authorities in bringing about this change may be noted as follows: —

"In 386, under Gratian, Valentinian, and Theodosius, it was decreed that all litigation and business should cease [on Sunday]. . . .

"Among the doctrines laid down in a letter of Pope Innocent I, written in the last year of his papacy (416), is that Saturday should be observed as a fast-day. . . .

"In 425, under Theodosius the Younger, abstinence from theatricals and the circus [on Sunday] was enjoined. . . .

"In 538, at a council at Orleans, . . . it was ordained that everything previously permitted on Sunday should still be lawful; but that work at the plow, or in the vineyard, and cutting, reaping, threshing, tilling, and hedging should be abstained from, that people might more conveniently attend church. . . .

"About 590 Pope Gregory, in a letter to the Roman people, denounced as the prophets of Antichrist those who maintained that work ought not to be done on the seventh day."—*"Law of Sunday," by James T. Ringgold, pages 265-267.*

The last paragraph of the foregoing quotation indicates that even as late as 590 A. D. there were those in the church who observed and who taught the observance of the Bible Sabbath, the seventh day.

22. What determines whose servants we are?

"Know ye not, that to whom ye yield yourselves servants to obey, *his servants ye are to whom ye obey?*" Rom. 6: 16.

23. When tempted to bow down and worship Satan, what reply did Christ make?

"*Get thee hence, Satan:* for it is written, Thou shalt worship the Lord thy God, and *Him only shalt thou serve.*" Matt. 4: 10, 11.

24. What do Catholics say of the observance of Sunday by Protestants?

"It was the Catholic Church which, by the authority of Jesus Christ, has transferred this rest to the Sunday in remembrance of the resurrection of our Lord. Thus *the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the* [*Catholic*] *church.*"—"*Plain Talk About the Protestantism of Today,*" *by Mgr. Segur, page 213.*

25. What kind of worship does the Saviour call that which is not according to God's commandments?

"But *in vain they do worship Me,* teaching for doctrines *the commandments of men.*" Matt. 15: 9.

26. When Israel had apostatized, and were almost universally worshiping Baal, what appeal did Elijah make to them?

"How long halt ye between two opinions? *if the Lord be God, follow Him: but if Baal, then follow him.*" 1 Kings 18: 21.

NOTE.— In times of ignorance God winks at that which otherwise would be sin; but when light comes He commands men everywhere to repent. Acts 17: 30. The period during which the saints, times, and the law of God were to be in the hands of the Papacy has expired (Dan. 7: 25); the true light on the Sabbath question is now shining; and God is sending a message to the world, calling upon men to fear and worship Him, and to return to the observance of His holy rest day, the seventh-day Sabbath. Rev. 14: 6-12; Isa. 56: 1; 58: 1, 12-14. See pages 259, 446, 463, 547.

WHO is on the Lord's side
Always true?
There's a right and wrong side,
Where stand you?

Thousands on the wrong side
Choose to stand,
Still 'tis not the strong side,
True and grand.

Come and join the Lord's side:
Ask you why? —
'Tis the only safe side
By and by.

F. E. BELDEN.

THE ANGEL WITH THE SEAL

"Bind up the testimony, seal the law among My disciples." Isa. 8: 16.

THE SEAL OF GOD AND THE MARK OF APOSTASY

1. WHAT does the Bible present as the object of a sign, or seal?

"Now, O king, *establish* the decree, and *sign the writing, that it be not changed.*" Dan. 6: 8.

NOTE.— That is, affix the signature of royalty, that it may have the proper authority, and thus be of force. Anciently it was customary for kings to use a ring, containing their name, initials, or monogram, for this purpose. Jezebel, the wife of Ahab, "wrote letters in Ahab's *name*, and sealed them with his *seal.*" 1 Kings 21: 8. Of the decree issued under Ahasuerus for the slaying of all the Jews throughout the Persian Empire, it is said that "in the *name* of King Ahasuerus was it written, and sealed with the king's *ring.*" Esther 3: 12.

2. What are the three essentials to an official seal?

To be complete, an official seal must show three things: (1) The name of the lawgiver; (2) his official position, title, or authority, and so his right to rule; and (3) his kingdom, or the extent of his dominion and jurisdiction. Thus: "Woodrow Wilson, President of the United States," "George IV, King of Great Britain," "Nicholas II, Czar of Russia."

3. With what is God's seal connected?

"Bind up the testimony, *seal* THE LAW *among My disciples.*" Isa. 8: 16.

4. Does the first commandment show who the author of the law is?

"Thou shalt have no other gods before *Me.*" Ex. 20: 3.

NOTE.— Who the "me" here spoken of is, the commandment itself does not state. Such a prohibition might come from any source. Any heathen could claim it as a command from his god, and, so far as the commandment itself goes, no one could disprove his claim.

5. Does the second, third, fifth, sixth, seventh, eighth, ninth, or tenth commandment indicate the author of the decalogue?

No; none of them.

NOTE.— The second commandment forbids the making of and bowing down to images, but does not in itself reveal who the true God is. The third commandment says, "Thou shalt not take the name of the Lord thy God in vain," but it likewise fails to reveal the true God and giver of the law. A worshiper of the sun might say he kept this commandment so far as it itself reveals what god is meant. So of the other commandments here referred to. In the last five commandments the name of God is not even mentioned.

6. Which commandment alone of the decalogue reveals the true God and Author of the law?

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days *the Lord made heaven and earth, the sea, and all that in them is,* and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Verses 8-11.

NOTE.— The fourth commandment alone reveals the *name, authority,* and *dominion* of the Author of this law. In six days, (1) the *Lord* (name); (2) *made* (office, Creator); (3) *heaven and earth* (dominion). This commandment alone, therefore, contains "the *seal* of the living God." By what is revealed in this commandment is shown what God is referred to in the other commandments. By the great truth revealed here all other gods are shown to be false gods. The Sabbath commandment, therefore, contains the seal of God; and the Sabbath itself, the observance of which is enjoined by the commandment, is inseparably connected with this seal; it is to be kept in memory of the fact that God is the Creator of all things; and it is itself called a "sign" of the knowledge of this great truth. Ex. 31: 17; Eze. 20: 20.

7. What reason does God give for the Sabbath being an everlasting sign between Him and His people?

"It is *a sign* between Me and the children of Israel forever: *for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed.*" Ex. 31: 17.

NOTE.— The Sabbath is the sign, or mark, or seal, of the true God, the Creator.

8. Of what does God say the keeping or hallowing of the Sabbath is a sign?

"And hallow My Sabbaths; and they shall be *a sign* between Me and you, *that ye may know that I am the Lord your God.*" Eze. 20: 20.

9. Of what besides a knowledge of God as Creator, is the Sabbath a sign?

"Verily My Sabbaths ye shall keep: for it is *a sign* between Me and you throughout your generations; *that ye may know that I am the Lord that doth* SANCTIFY *you.*" Ex. 31: 13.

NOTE.— The Sabbath is the great sign of God's creative power wherever and however manifested, whether in creation or redemption; for redemption is creation — *re*-creation. It requires the same power to *redeem* that it does to *create.* "*Create* in me a clean heart." Ps. 51: 10. "For we are His workmanship, *created* in Christ Jesus unto good works." Eph. 2: 10. At each recurrence of the Sabbath, God designs that it shall call Him to mind as the One who created us, and whose grace and sanctifying power are working in us to fit us for His eternal kingdom.

10. What scripture shows that a special sealing work is to take place just before the letting loose of the winds of destruction upon the earth?

"And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, *having the seal of the living God:* and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, *Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.* And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." Rev. 7: 1-4. See Eze. 9: 1-6.

11. Where did the apostle see this same company a little later, and what did they have in their foreheads?

"And I looked, and, lo, a Lamb stood *on the mount Sion,* and with Him an hundred forty and four thousand, *having His Father's name written in their foreheads.*" Rev. 14: 1.

NOTE.— The *seal of God* and the Father's *name* must refer to the same thing. The seal is the sign or stamp of perfection, and God's name stands for His character, which is perfection. And the Sabbath of God, kept as God ordained it to be kept, holy, and in holiness, is *a sign* of this same thing — perfection of character. When this seal is finally placed upon God's people, it will be an evidence that His grace and His sanctifying power have done their work, and fitted them for heaven. In the world to come, all will keep the Sabbath, and will therefore have this seal or mark of sanctification, holiness, and perfection of character. Isa. 66: 22, 23.

12. What is said of the character of these sealed ones?

"And in their mouth was found no guile: for *they are without fault before the throne of God.*" Verse 5.

13. How is the remnant church described?

"Here is the *patience* of the saints: here are they that *keep the commandments of God, and the faith of Jesus.*" Verse 12.

14. Against what three things does the third angel of Revelation 14 warn men?

"And the third angel followed them, saying with a loud voice, If any man *worship the beast and his image, and receive his mark in his forehead, or in his hand,* the same shall drink of the wine of the wrath of God." Verses 9, 10.

NOTE.— The beast represents the Papacy; the image to the beast represents another ecclesiastical body dominating civil power. See readings on pages 268, 271. And over against the seal of God stands the mark of the beast, the mark of apostasy. Against this false and idolatrous worship and the reception of this mark, God sends this solemn warning.

15. What power mentioned in the thirteenth chapter of Revelation is to enforce this mark?

"And *he* [the two-horned beast] causeth all, both small and great, rich and poor, free and bond, to receive *a mark* in their right hand, or in their foreheads." Rev. 13: 16.

NOTE.— The two-horned beast is understood to represent the United States of America. See reading on page 271. As this nation repudiates her principles of civil and religious liberty, and becomes a persecuting power, other nations will follow her example in oppressing those who refuse to yield their allegiance to God.

16. What does the Papacy set forth as the mark, or sign, of its power and authority?

"*Question.*— How prove you that the church hath power to command feasts and holy days?

"*Answer.— By the very act of changing the Sabbath into Sunday,* which Protestants allow of."—"*Abridgment of Christian Doctrine," by Rev. Henry Tuberville, D. D., page 58.*

NOTES.— In a letter written in November, 1895, Mr. H. F. Thomas, chancellor to Cardinal Gibbons, replying to an inquiry as to whether the Catholic Church claims to have changed the Sabbath, said: "Of course the Catholic Church claims that the change was her act, . . . and the act is *a mark* of her ecclesiastical authority in religious things." For other statements concerning this, see pages 441, 444, 464.

The true Sabbath being a sign of loyalty to the true God, it is but natural that the false sabbath should be regarded as a sign of allegiance to apostasy. And such we find to be the case.

17. What do papal authorities say of the observance of Sunday by Protestants?

"The observance of *Sunday* by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] church."—"*Plain Talk About the Protestantism of Today,*" *by Monsignor Segur, page 213.*

NOTE.— The statement here made is true, and a full realization of the fact will lead those who honestly, but ignorantly, have heretofore been observing Sunday as the Sabbath, to refuse longer to pay homage to apostasy, and return to the observance of that which is the sign of loyalty to heaven,— the only weekly day of rest which God, in His Word, has commanded men to keep holy, the seventh day.

18. What will be the dragon's attitude toward the remnant people who keep the commandments of God?

"And the dragon *was wroth with the woman, and went to make war with the remnant of her seed,* which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12: 17.

19. How strongly will this false worship and the enforcement of this mark be urged?

"That the image of the beast should both speak, and cause [decree] that as many as would not worship the image of the beast *should be killed.* And he causeth all, both small and great, rich and poor, free and bond, to receive *a mark* in their right hand, or in their foreheads: and *that no man might buy or sell, save he that had the mark.*" Rev. 13: 15-17. See note under question 19, on page 227.

20. Over what do the people of God finally gain the victory?

"And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory *over the beast, and over his image, and over his mark, and over the number of his name,* stand on the sea of glass, having the harps of God." Rev. 15: 2.

THE God that made the earth,
  And all the worlds on high,
Who gave all creatures birth,
  In earth, and sea, and sky,
After six days in work employed,
Upon the seventh a rest enjoyed.

The Sabbath day was blessed,
  Hallowed, and sanctified;
It was Jehovah's rest,
  And so it must abide;
'Twas set apart before the fall,
'Twas made for man, 'twas made for all.

R. F. COTTRELL.

JOHN'S VISION ON PATMOS

"I was in the Spirit on the Lord's day." Rev. 1:10.

THE LORD'S DAY

1. From what time was Christ, the Word, associated with God, the Father?

"*In the beginning* was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." John 1:1, 2.

2. By whom were all things created?

"Which from the beginning of the world hath been hid in God, *who created all things by Jesus Christ.*" Eph. 3:9.

3. By whom were the worlds made?

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by *His Son*, . . . *by whom also He made the worlds.*" Heb. 1:1, 2.

4. How does Paul again express this same truth?

"For *by Him were all things created*, that are in heaven, and that are in earth, visible and invisible, . . . *all things were created by Him*, and for Him: and He is before all things, and by Him all things consist." Col. 1:16, 17.

5. Was there anything made without Christ?

"All things were made by Him; and *without Him was not anything made that was made.*" John 1:3.

6. Was the Sabbath "made"?

"And He said unto them, *The Sabbath was* MADE *for man.*" Mark 2: 27.

7. Then by whom was the Sabbath made?

By Christ.

NOTE.— This conclusion is inevitable. If all things were made by Christ, and without Him was not anything made that was made, and the Sabbath was one of the things that was made, then it follows that the Sabbath must have been made by Christ. This being so, the Sabbath must be the Lord's day.

8. What did God do in the beginning on the seventh day?

"And on the seventh day God ended His work which He had made; and *He rested on the seventh day* from all His work which He had made." Gen. 2: 2.

NOTE.— If all things were made by Jesus Christ, then He, with the Father, rested on the first seventh day from all His labor in the work of creation.

9. After resting on the seventh day, what did God do?

"And God *blessed the seventh day, and sanctified it: because that in it He had rested* from all His work which God created and made." Verse 3.

NOTE.— And inasmuch as this blessing and this sanctification of the day were a part of the *making* of the Sabbath, as well as the *resting* upon the day, these also must have been done by Christ; for the Sabbath was *made* by Him.

10. How much honor is due to Christ?

"That all men should honor the Son, *even as they honor the Father.*" John 5: 23. "I and My Father are *one.*" John 10: 30.

NOTE.— In keeping the Sabbath, then, we honor Christ equally with the Father.

11. Did Christ keep the Sabbath?

"And He came to Nazareth, where He had been brought up: and, *as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read.*" Luke 4: 16. "*I have kept My Father's commandments.*" John 15: 10.

12. Did Christ's followers keep the Sabbath after His death?

"And they returned, and prepared spices and ointments; *and rested the Sabbath day according to the commandment.*" Luke 23: 56.

13. Did they observe it after His resurrection?

"And Paul, *as his manner was,* went in unto them, *and three Sabbath days reasoned with them out of the Scriptures.*" Acts 17: 2. See also Acts 13: 14, 42, 44; 16: 13; 18: 1-4, 11.

14. On what day does John say he was in the Spirit?

"I was in the Spirit on *the Lord's day.*" Rev. 1: 10.

15. What day does the commandment say is the Lord's?

"*The seventh day* is the Sabbath of the Lord." Ex. 20: 10.

16. By whose Spirit did the prophets write?

"*The Spirit of Christ* which was in them." 1 Peter 1: 11.

17. What does the prophet Isaiah, speaking for God through this Spirit of Christ, call the seventh-day Sabbath?

"My holy day." Isa. 58: 13.

18. Does Christ anywhere in the Scriptures ever claim any other day of the week than the seventh as His?

He does not.

NOTE.— We do not need to speculate as to what day is the Lord's, if we will but take the Word of God for our guide, for loyalty to which John was banished to the isle of Patmos. See Rev. 1: 9.

19. If John, therefore, referred to a day of the week, on what day must he have been in the Spirit?

The seventh day.

NOTE.— No other day of the week in all the Bible is claimed by God as His day. During the second, third, and fourth centuries of the Christian era, when apostasy came in like a flood, men, without any warrant or command of Scripture, thinking to do honor to Christ and despite to the Jews who crucified Christ, began to neglect the Sabbath of the fourth commandment, and to honor the day of the week on which Christ rose from the dead, the first day, as "the Lord's day," until finally the Sabbath was almost wholly lost sight of, and the Sunday quite generally took its place. But there was no more warrant for this change in the divine and unchangeable law of God than there was for other errors and changes which crept into the professed Christian church during this same time, such as abstaining from meat on Friday in honor of the crucifixion; Mariolatry, or the worship of the Virgin Mary; the mass; purgatory; indulgences; prayers for the dead; saint-worship; and the human vicarship of Christ. There was no more divine authority for one than for the others. All came in through apostasy. The Bible knows but one true and living God, one Lawgiver, one Mediator between God and man, one Lord and Saviour Jesus Christ, one body, one Spirit, one hope, one faith, one baptism, and *one Sabbath.* See Jer. 10: 10-12; Rev. 14: 6, 7; 1 Tim. 2: 5; Eph. 4: 4-6; Ex. 20: 8-11.

JESUS IN THE SYNAGOGUE ON THE SABBATH

"Leaving us an example, that ye should follow His steps." 1 Peter 2:21.

WALKING AS HE WALKED

1. The way of the Christian life was set for us by Jesus Himself.

"He that saith he abideth in Him ought himself also so to *walk, even as He walked.*" 1 John 2:6. "Leaving us an example, that ye should *follow His steps.*" 1 Peter 2:21.

2. The footprints that Jesus set for us to follow, lead unvaryingly along the way of God's commandments.

"*I have kept My Father's commandments,* and abide in His love." John 15:10. "For this is the love of God, *that we keep His commandments.*" 1 John 5:3.

3. The pathway is the same today as when Jesus walked in Judea.

"Jesus Christ *the same yesterday, and today, and forever.*" Heb. 13:8.

4. When it is shown that Jesus kept the seventh day holy as our example, many ask, "Why have not scholars and churchmen found out that there is no Bible authority for first-day sacredness?"

The answer is, They have found it so, and have freely declared the fact.

TESTIMONY OF EMINENT MEN

5. The extracts that follow are from noted clergymen, scholars, and eminent writers, all of whom doubtless kept the Sunday as a matter of church custom. But they nevertheless bear witness that there is no Bible command for it.

CHURCH OF ENGLAND WRITERS

Archdeacon Farrar: "The Sabbath is Saturday, the seventh day of the week." "The Christian church made no formal, but a gradual and almost unconscious transference of the one day to the other."—*"The Voice From Sinai," pages 163, 167.*

Canon Eyton (of Westminster): "There is no word, no hint, in the New Testament about abstaining from work on Sunday." "The observance of Ash Wednesday or Lent stands exactly on the same footing as the observance of Sunday." "Constantine's decree was the first public step in establishing the first day of the week as a day on which there should be secular rest as well as religious worship. . . . Into the rest of Sunday no divine law enters."—*"The Ten Commandments," Trubners & Co.*

Canon Knox-Little, replying to those who quote the example of Christ against the High-church ritualism, says:—

"It is certain that our Lord when on earth *did* observe Saturday, and did *not* observe Sunday." "If they are consistent, as I have said, they must keep Saturday, not Sunday, as the day of rest."—*"Sacerdotalism," Longman Company.*

Sir William Domville: "Centuries of the Christian era passed away before the Sunday was observed by the Christian church as a Sabbath."—*"Examination of Six Texts," chap. 8, page 291.*

WRITERS OF OTHER CHURCHES

Bishop Grimelund, of Norway (Lutheran): "The Christians in the ancient church very soon distinguished the first day of the week, Sunday; however, not as a sabbath, but as an assembly day of the church, to study the Word of God together."—*"Geschichte des Sonntags," page 60.*

Dr. R. W. Dale (British Congregationalist): "It is quite clear that however rigidly or devotedly we may spend Sunday, we are not keeping the Sabbath. . . . The Sabbath was founded on a specific, divine command. We can plead no such command for the observance of Sunday. . . . There is not a single line in the New Testament to suggest that we incur any penalty by violating the supposed sanctity of Sunday."—*"The Ten Commandments," Hodder and Stoughton, pages 106, 107.*

Dr. Lyman Abbott (American Congregationalist): "The current notion that Christ and His apostles authoritatively substituted the first day for the seventh, is absolutely without any authority in the New Testament."— *Christian Union, June 26, 1890.*

Dr. Edward T. Hiscock (Baptist): "There was and is a commandment to 'keep holy the Sabbath day,' but that Sabbath was not Sunday. It will, however, be readily said, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week. . . . Where can the record of such a transaction be found? Not in the New Testament — absolutely not."— *The New York Examiner, Nov. 16, 1893.*

Dr. D. H. Lucas (Disciple): "There is no direct Scriptural authority for designating the first day the Lord's day."— *Christian Oracle, Jan. 23, 1890.*

Cardinal Gibbons (Roman Catholic): "You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday."—"*Faith of Our Fathers,*" *edition 1892, page 111.*

Prize Essay of American Sunday-school Union: "Up to the time of Christ's death, no change had been made in the day. . . . So far as the record shows, they [the apostles] did not give any explicit command enjoining the abandonment of the seventh-day Sabbath, and its observance on the first day of the week."—"*Lord's Day,*" *pages 185, 186.*

ENCYCLOPEDIAS AND CHURCH MANUALS

"Dictionary of Christian Antiquities:" "The notion of a formal substitution by apostolic authority of the Lord's day [meaning Sunday] for the Jewish Sabbath, and the transference to it, perhaps in a spiritualized form, of the Sabbatical obligation established by the promulgation of the fourth commandment, has no basis whatever, either in the Holy Scriptures or in Christian antiquity."— *Article "Sabbath," Smith and Cheetham.*

"Cyclopedia of Biblical Theology:" "It must be confessed that there is no law in the New Testament concerning the first day."— *Article "Sabbath," McClintock and Strong.*

Methodist Episcopal "Theological Compend," by Amos Binney: "It is true, there is no positive command for infant baptism. . . . Nor is there any for keeping holy the first day of the week."— *Pages 180, 181.*

Protestant Episcopal "Manual of Christian Doctrine:" "Is there any command in the New Testament to change the day of weekly rest from Saturday?— None."— *Page 127.*

Protestant Episcopal "Explanation of Catechism:" "The day is now changed from the seventh to the first day; . . . but as we meet with *no Scriptural direction for the change,* we may conclude it was done by the authority of the church."

6. What influence do the Bible and history show working in the church immediately after apostolic days?

"Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20: 30.

NOTE.— "In the interval between the days of the apostles and the conversion of Constantine, the Christian commonwealth changed its aspect. . . . Rites and ceremonies of which neither Paul nor Peter ever heard, crept silently into use, and then claimed the rank of divine institutions."— *Dr. W. D. Killen's (Presbyterian) "The Ancient Church," Preface.*

7. What did Christ say of worship based upon the commandments of men?

"*In vain they do worship Me,* teaching for doctrines the commandments of men." Matt. 15: 9.

8. What did He say should be done with every plant not planted by God?

"Every plant, which My Heavenly Father hath not planted, *shall be rooted up.*" Verse 13.

ISRAEL IN CAPTIVITY

"To fulfil the word of the Lord, . . . until the land had enjoyed her sabbaths." 2 Chron. 36:21.

THE SABBATH IN HISTORY

1. When and by what acts was the Sabbath made?

"And on *the seventh day* God ended His work which He had made; and He *rested* on the seventh day from all His work which He had made. And God *blessed* the seventh day, and *sanctified* it: because that in it He had rested from all His work which God created and made." Gen. 2:2, 3.

2. What division of time is marked off by the Sabbath?

The week.

Notes.— "One of the most striking collateral confirmations of the Mosaic history of the creation is the general adoption of the division of time into *weeks*, which extends from the Christian states of Europe to the remote shores of Hindustan, and has equally prevailed among the Hebrews, the Egyptians, Chinese, Greeks, Romans, and northern barbarians,— nations some of whom had little or no intercourse with others, and were not even known by name to the Hebrews."— *Horne's "Introduction to the Critical Study and Knowledge of the Holy Scriptures," Vol. I, page 69, edition 1841.*

"Seven has been the ancient and honored number among the nations of the earth. They have measured their time by weeks from the beginning. The original of this was the Sabbath of God, as Moses has given the reasons for it in his writings."—*"Brief Dissertation on the First Three Chapters of Genesis," by Dr. Lyman Coleman, page 26.*

Gen. 7:4, 10; 8:10, 12, show that the week was known at the time of the flood.

3. How widely recognized is the seventh-day Sabbath in the different languages of the world today?

It is very generally so recognized.

NOTE.— Some years ago the late Dr. William Mead Jones, of London, published a "Chart of the Week," showing the style of the weekly cycle and the designations of the different days of the week in one hundred and sixty different languages. This chart shows very vividly that the seven-day period, or week, was known from the most ancient times, and that in no fewer than one hundred and eight of these languages the seventh day is designated as the Sabbath, or holy day. The following is from this chart: —

English	The seventh day	The Sabbath
Hebrew	Shabbath	Sabbath
Greek	Sabbaton	Sabbath
Latin	Sabbatum	Sabbath
Arabic	Assabt	The Sabbath
Persian	Shambin	Sabbath
Armenian	Shapat	Sabbath
Turkish	Yomessabt	Day the Sabbath
Abyssinian	Sanbat	Sabbath
Russian	Subbota	Sabbath
Polish	Sobota	Sabbath
Hindustani	Shamba	Sabbath
Malay	Ari-Sabtu	Day Sabbath
Afghan	Shamba	Sabbath
German	Samtag	Sabbath
Prussian	Sabatico	Sabbath
French	Samedi	Sabbath day
Italian	Sabbato	Sabbath
Spanish	Sabado	Sabbath
Portuguese	Sabbado	Sabbath

4. What reason did God assign at Sinai for having blessed and set apart the seventh day as a day of holy rest?

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." Ex. 20: 11.

5. What promise did God make to Israel, through Jeremiah, if they would keep the Sabbath?

"And it shall come to pass, if ye diligently harken unto Me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein; *then shall there enter into the gates of this city kings and princes sitting upon the throne of David*, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and *this city shall remain forever*." Jer. 17: 24, 25.

6. What did He say would happen if they did not hallow the Sabbath day?

"But *if ye will not harken unto Me to hallow the Sabbath day*, and not to bear a burden, even entering in at the gates of Jeru-

salem on the Sabbath day; *then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.*" Verse 27.

7. What befell the city of Jerusalem when it was captured by Nebuchadnezzar, king of Babylon, in 588 B. C.?

"And all the vessels of the house of God . . . he brought to Babylon. And *they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire.*" 2 Chron. 36: 18, 19.

8. Why was this done?

"To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath." Verse 21.

NOTE.— Israel's Babylonish captivity, under Nebuchadnezzar and his sons, was seventy years long because that for 420 years, or for six times seventy years,— from the days of Solomon to Nebuchadnezzar's time,— they had largely neglected to keep the Sabbath. See Eze. 22: 8, 26; Jer. 25: 8-11; 17: 24, 27; 2 Chron. 36: 15-21. The seventy years' desolation made up for the 420 years of Sabbath desecration. So during the millennium, or the one thousand years after Christ's second advent, the whole earth will lie desolate, or keep sabbath, for one thousand years, because that for six thousand years the world's inhabitants have disregarded the Sabbath. See this period and condition pointed out in Rev. 20: 1-4; Isa. 24: 1-6; Jer. 4: 23-27. The periods of rest and desolation of the land are divinely appointed sabbatical compensations for man's irreligion, as manifested in Sabbath desecration. They are impressive lessons on the importance of keeping the seventh-day Sabbath, and the results of breaking and disregarding it.

9. After Israel's restoration from the Babylonian captivity, what did Nehemiah say was the reason for their punishment?

"Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and *profane the Sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city?* yet ye bring more wrath upon Israel *by profaning the Sabbath.*" Neh. 13: 17, 18.

10. How does he speak of God's giving the Sabbath to Israel?

"Thou camest down also upon mount Sinai, and spakest with them from heaven, and *gavest them right judgments, and true laws, good statutes and commandments: and madest known unto them Thy holy Sabbath.*" Neh. 9: 13, 14.

NOTE.— Let it be noted that this text does not say that God *made* the Sabbath then, but simply that He made it *known* to Israel then. They had largely forgotten it while in Egypt. See pages 419, 423.

11. How did Christ, while on earth, regard the Sabbath?

"And He came to Nazareth, where He had been brought up: and, *as His custom was, He went into the synagogue on the Sabbath day*, and stood up for to read." Luke 4: 16.

12. By what did Christ recognize the Sabbath law?

"And He said unto them, . . . It is *lawful* to do well on the Sabbath days." Matt. 12: 11, 12.

Notes.—William Prynne says: "It is certain that Christ Himself, His apostles, and the primitive Christians for some good space of time, did constantly observe the seventh-day Sabbath."—"*Dissertation on the Lord's Day Sabbath," page 33.*

Morer, a learned clergyman of the Church of England, says: "The primitive Christians had a great veneration for the Sabbath, and spent the day in devotion and sermons. And it is not to be doubted that they derived this practise from the apostles themselves, as appears by several scriptures to that purpose."—*Morer's "Dialogues on the Lord's Day," page 189.*

The historian Neander says: "Opposition to Judaism introduced the particular festival of Sunday very early, indeed, into the place of the Sabbath. . . . The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect, — far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century a false application of this kind had begun to take place; for men appear by that time to have considered laboring on Sunday as a sin."—*Neander's "Church History," Rose's translation, page 186.*

Dr. Lyman Abbott says: "The current notion that Christ and His apostles authoritatively substituted the first day of the week for the seventh, is absolutely without any authority in the New Testament."—*Christian Union, June 26, 1890.*

Archdeacon Farrar says: "The Christian church made no formal, but a gradual and almost unconscious transference of the one day to the other." —"*The Voice From Sinai," page 167.*

13. What was the first effort of the Roman Church in behalf of the recognition of Sunday?

In 196 A. D., Victor, bishop of Rome, attempted to impose on all the churches the Roman custom of having the Passover, or Easter, as it is commonly called, celebrated every year on Sunday. See Bower's "History of the Popes," Vol. I, pages 18, 19.

NOTE.— This, Dr. Bower, in his "History of the Popes," Vol. I, page 18, styles "the first essay of papal usurpation."

14. What was one of the principal reasons for convoking the Council of Nice?

"*The question relating to the observance of Easter*, which was agitated in the time of Anicetus and Polycarp, and afterward in that of Victor, was still undecided. It was one of the principal reasons for convoking the Council of Nice, being the most

important subject to be considered after the Arian controversy." —*Boyle's "Historical View of the Council of Nice," page 23, edition 1836.*

15. How was the matter finally decided?

"Easter day was fixed on the Sunday immediately following the full moon which was nearest after the vernal equinox." —*Id., page 24.*

16. In urging the observance of this decree on the churches, what reason did Constantine assign for it?

"Let us have nothing in common with the most hostile rabble of the Jews."—*Id., page 52.*

17. What had Constantine already done, in 321 A. D., to help forward Sunday to a place of prominence?

He issued an edict requiring "the judges and town people, and the occupation of all trades" to rest on "the venerable day of the sun." See Encyclopedia Britannica, article "Sunday;" and this work, page 443.

18. Who did Eusebius, bishop of Cæsarea, and one of Constantine's most ardent supporters, say had transferred the obligations of the Sabbath to Sunday?

"All things whatsoever that it was duty to do on the Sabbath, *these* WE *have transferred to the Lord's day.*"—*Eusebius's "Commentary on the Psalms," quoted in Cox's "Sabbath Literature," Vol. I, page 361.*

19. What did Sylvester, bishop of Rome, 314 A. D. to 337 A. D., do for the Sunday institution by his "apostolic authority"?

He officially changed the title of the first day, calling it the LORD'S DAY. See "Historia Ecclesiastica," by M. Ludovicum Lucium, cent. 4, cap. 10, pages 739, 740, edition Basilea, 1624.

20. What did the Council of Laodicea decree in 364 A. D.?

Canon 29. "Christians shall not Judaize and be idle on Saturday [Sabbath], but shall work on that day; but the Lord's day they shall especially honor."—*"A History of the Councils of the Church," Charles Joseph Hefele, Vol. II, page 316.*

21. How late did Christians keep the Sabbath?

"Down even to the fifth century, the observance of the Jewish Sabbath was continued in the Christian church."—*Lyman Coleman's "Ancient Christianity Exemplified," chap. 26, sec. 2.*

22. How generally does the historian Socrates, who wrote about the middle of the fifth century, say the Sabbath was observed by the Christian churches of his time?

"Although almost all churches throughout the world celebrate the sacred mysteries on the Sabbath of every week, yet the Christians of Alexandria and at Rome, on account of some ancient tradition, refuse to do this."— *Socrates's "Ecclesiastical History," book 5, chap. 22.*

23. What day was observed in the dark ages by some of the Waldenses?

"They kept the Sabbath day, observed the ordinance of baptism according to the primitive church, instructed their children in the articles of the Christian faith and the commandments of God."— *Jones's "Church History," Vol. II, chap. 5, sec. 4.*

24. Who among the early Reformers raised this question of Sabbath observance?

"Carlstadt held to the divine authority of the Sabbath from the Old Testament."—"*Life of Luther," by Dr. Barnes Sears, page 402.*

25. What did Luther say of Carlstadt's Sabbath views?

"Indeed, if Carlstadt were to write further about the Sabbath, Sunday would have to give way, and the Sabbath — that is to say, Saturday — must be kept holy."— *Luther, Against the Celestial Prophets, quoted in "Life of Martin Luther in Pictures," page 147.*

26. What claim is now made by the Roman Church concerning the change of the Sabbath to Sunday?

"*Question.*— Have you any other way of proving that the church has power to institute festivals of precept?

"*Answer.*— Had she not such power, she could not have done that in which all modern religionists agree with her,— she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority."—"*Doctrinal Catechism," by Rev. Stephen Keenan, page 174.*

NOTE.— Through want of sufficient light and investigation, and because of the efforts of some who opposed the Sabbath during the Reformation, Sunday was brought from Catholicism into the Protestant church, and is now cherished as an institution of the Lord. It is clear, however, that it is none of His planting, but rather the work and result of apostasy. But a message is now going forth to revive the truth on this point, and calling for a genuine reformation upon it. See pages 251-263, and next reading.

THE HOUSE OF PRAYER

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day." Isa. 58:13.

SABBATH REFORM

1. WHAT kind of worship does Christ say results from doctrines based on the commandments of men?

"*But in vain they do worship Me,* teaching for doctrines the commandments of men." Matt. 15:9.

2. What commandment did Christ say the Pharisees had made void by their teaching?

"For *God commanded, saying, Honor thy father and mother.* . . . But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honor not his father or his mother, he shall be free." Verses 4-6.

3. What was the result of their course?

"Thus have ye *made the commandment of God of none effect* by your tradition." Verse 6.

NOTE.— By a gift or dedication of property to the temple service, they taught that a man might be freed from the duties enjoined by the fifth commandment.

4. What question did the disciples soon afterward ask Christ?

"*Knowest Thou that the Pharisees were offended,* after they heard this saying?" Verse 12.

5. What answer did the Saviour make?

"But He answered and said, *Every plant, which My Heavenly Father hath not planted, shall be rooted up.*" Verse 13.

NOTE.— What is true of the fifth commandment is true of every other commandment. If through tradition men set aside any other of God's commandments, the words of Christ to the Pharisees are equally applicable to them. They are guilty of making void the commandment of God, and of instituting vain worship.

6. When, and by whom, was the Sabbath "planted"?

"For in six days *the Lord* made heaven and earth, the sea, and all that in them is, and *rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.*" Ex. 20: 11.

7. Who claims to have planted the Sunday institution?

"*Question.*— Has *the* [*Catholic*] *church* power to make any alterations in the commandments of God?

"*Answer.*— . . . Instead of the seventh day, and other festivals appointed by the old law, the church has prescribed the Sundays and holy days to be set apart for God's worship; and these we are now obliged to keep in consequence of God's commandment, instead of the ancient Sabbath."—"*Catholic Christian Instructed,*" *by the Rt. Rev. Dr. Challoner, page 211.*

NOTE.— "We Catholics, then, have precisely the same authority for keeping Sunday holy, instead of Saturday, as we have for every other article of our creed; namely, the authority of '*the church* of the living God, the pillar and ground of the truth' (1 Tim. 3: 15); whereas, you who are Protestants have really no authority for it whatever; for *there is no authority for it in the Bible*, and you will not allow that there *can be* authority for it anywhere else. Both you and we do, in fact, follow *tradition* in this matter; but *we* follow it, believing it to be a part of God's word, and the church to be its divinely appointed guardian and interpreter; *you* follow it, denouncing it all the time as a fallible and treacherous guide, which often 'makes the commandment of God of none effect.'"—"*Clifton Tracts,*" *Vol. IV, article "A Question for All Bible Christians," page 15.*

For further quotations on this, see pages 441, 444, 455, 456.

8. When is final salvation to be brought to God's people?

"Who are kept by the power of God through faith *unto salvation ready to be revealed in the last time.*" 1 Peter 1: 5.

9. When God's salvation is *near to come,* upon whom does He pronounce a blessing?

"Thus saith the Lord, Keep ye judgment, and do justice: for My salvation is near to come, and My righteousness to be revealed. *Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it,* and keepeth his hand from doing any evil." Isa. 56: 1, 2.

10. Is this promised blessing confined to any one class?

"*Also the sons of the* STRANGER that join themselves to the

Lord, to serve Him, and to love the name of the Lord, to be His servants, *every one that keepeth the Sabbath from polluting it,* and taketh hold of My covenant; *even them will I bring to My holy mountain, and make them joyful in My house of prayer.*" Verses 6, 7.

NOTE.— It is evident from these scriptures that in the last day, when men are waiting for the Saviour to appear, there will be a call for those who really love the Lord to separate themselves from the world, to observe the Lord's true Sabbath, and to depart from all evil.

11. What does God tell His ministers to do at this time?

"*Cry aloud, spare not,* lift up thy voice like a trumpet, and *show My people their transgression, and the house of Jacob their sins.*" Isa. 58: 1.

12. What message of Sabbath reform does He send?

"If thou *turn away thy foot from the Sabbath, from doing thy pleasure on My holy day;* and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Verses 13, 14.

NOTE.— The Sabbath of Jehovah is not now, by the majority even of professed Christians, called holy and honorable. By many it is stigmatized as "Jewish." The Lord foresaw how this would be in this age, and inspired the prophet to write as he did. "*If thou turn away thy foot from the Sabbath.*" This is a strong expression, indicating that many would be trampling upon God's day, and doing their own pleasure upon it, instead of seeking God, and honoring Him by keeping the Sabbath holy.

13. What will those be called who engage in this reformation?

"And thou shalt be called, *The repairer of the breach, The restorer of paths to dwell in.*" Verse 12.

14. What does another prophet say professed teachers among God's people have done?

"Her priests have *violated My law,* and have *profaned Mine holy things:* they have *put no difference between the holy and profane;* neither have they shown difference between the unclean and the clean, *and have hid their eyes from My Sabbaths,* and I am profaned among them." Eze. 22: 26.

15. What have they done to maintain their theories?

"And her prophets have *daubed them with untempered mor-*

tar, seeing vanity, and divining lies unto them, saying, *Thus saith the Lord God, when the Lord hath not spoken.*" Verse 28.

NOTES.— Untempered mortar is that which is improperly worked, and will not therefore hold together or stand the test. Thus it is with the reasons advanced for keeping Sunday instead of the Bible Sabbath, the seventh day. They are not only unsound and untenable in themselves, but are utterly inconsistent, contradictory, and destructive one of the other, among themselves. They are like the witnesses employed by the Jewish leaders to condemn Christ. Of these the record says: "The chief priests and all the council sought for witness against Jesus to put Him to death; and found none. For many bare *false witness* against Him, but *their witness agreed not together.*" Mark 14: 55, 56. The lack of *agreement* among them was evidence in itself of the *falsity* of their testimony. In nothing, perhaps, is a lack of agreement better illustrated than in the reasons assigned for Sunday-keeping. Note the following: —

One says the Sabbath has been *changed* from the seventh to the first day of the week.

Another says that the Sabbath commandment requires only one day of rest after six of labor, and hence *there has been no change.*

Some reason that all ought to keep Sunday, because although, as they affirm, God did not appoint a *particular* day, yet *agreement* is necessary; and to have any or every day a sabbath would be equal to no sabbath at all.

Others, to avoid the claims of God's law, assert that the Sabbath precept is one of those ordinances which was *against us, contrary to us, blotted out, and nailed to the cross.* Still, they admit that a day of rest and convocation is necessary, and therefore the day of Christ's resurrection, they say, has been chosen.

Another class say they believe it is impossible to know which is the *seventh day,* although they have no difficulty in ascertaining which is the *first.*

Some are so bold even as to declare that *Sunday is the original seventh day.*

Others, with equal certainty, say that those who keep the seventh day are endeavoring to be *justified by the law,* and are *fallen from grace.*

Another class, with more liberal views, say they believe that every one should be fully persuaded in his own mind, whether he keep this day, or that, or none at all.

Still again, as if having found the great desideratum or missing link in the argument, men credited with even more than ordinary intelligence, will sometimes declare that it is *impossible to keep the seventh day on a round and rolling earth;* and yet, strange to say, they find no difficulty in keeping *Sunday anywhere,* and believe that this day should be observed *the world over!*

Lastly, and more terrible and presumptuous than all the rest, some, like Herod of old in slaying all the children of Bethlehem in order to make sure of killing Christ, have gone so far as to teach that *all ten commandments have been abolished,* in order to avoid the duty enjoined in the *fourth.* But as in the case of Herod, God's Anointed escaped the murderous blow of this wicked king, so in the judgment such will have to meet God over His broken law, and will find that the Sabbath precept stands there unchanged with the rest.

Said Christ, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5: 19.

16. What does the Lord say will become of this wall thus daubed with untempered mortar?

"Say unto them which daub it with untempered mortar, that *it shall fall:* there shall be an overflowing shower; and ye, *O great hailstones, shall fall; and a stormy wind shall rend it.*" Eze. 13: 11.

17. When are these hailstones to fall?

"Hast thou entered into the treasures of the snow? or hast thou seen *the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war?*" Job 38: 22, 23.

18. Under which of the seven last plagues will this hail fall?

"And *the seventh angel* poured out his vial into the air; . . . and the cities of the nations fell: . . . and every island fled away, and the mountains were not found. And there fell upon men *a great hail* out of heaven, every stone about the weight of a talent." Rev. 16: 17-21.

19. In order to prepare His people for that terrible time, what does God expect His ministers to do?

"Ye have not *gone up into the gaps,* neither *made up the hedge* for the house of Israel to stand in the battle in the day of the Lord." Eze. 13: 5.

20. Instead of trying to close up this breach made in God's law [the loss of the Sabbath], and so make up the hedge, what have they done?

"They have seen vanity and lying divination, *saying, The Lord saith: and the Lord hath not sent them:* and they have made others to hope that they would confirm the word." Verse 6.

21. During these closing scenes, what message is God sending to the world to turn men from false worship to the worship of the true and living God?

"Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters. . . . Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. . . . If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation." Rev. 14: 7-10.

NOTE.— This is the last gospel message to be sent to the world before the Lord comes. Under it will be developed two classes of people, one having the mark of the beast (the Papacy), and the other keeping the commandments of God, and having His seal, the Sabbath of the fourth commandment. See readings on pages 259, 446.

22. What, besides attending and taking part in religious services (Luke 4: 16), did Christ do on the Sabbath day?

"Who *went about doing good.*" Acts 10: 38. See Matt. 8: 14-17; 12: 1-15; Mark 2: 23-28; 3: 1-6; Luke 6: 1-11; 13: 11-17; 14: 1-6; John 5: 1-18; 9: 1-41.

NOTE.— When we come to study the life of Christ, we find that He did not make the Sabbath a day of idleness, nor even a day confined wholly to public and private worship, but one of active service in blessing others. On this day especially He went about doing good, ministering to the sick, and bringing relief to those long bound by Satan. Luke 13: 15, 16; John 5: 5, 6. And as He is our pattern in all things, we, too, like Him, should seek to make the Sabbath a day for helping and blessing others. To loose the bands of wickedness, undo the heavy burdens, deal bread to the hungry, clothe the naked, and let the oppressed go free, is the fast which God has chosen, and the Sabbath-keeping most acceptable to Him. Isa. 58: 1-12. In this kind of work and ministry there is room for a world-wide Sabbath reform.

BROTHER! up to the breach
For God's freedom and truth;
Let us act as we teach,
With the wisdom of age, and the vigor of youth.
Heed not their cannon-balls;
Ask not who stands or falls;
Grasp the sword of the Lord,
And — Forward!

PART X

Christian Liberty

	PAGE
The Author of Liberty	471
The Powers That Be	475
Individual Accountability	482
Union of Church and State	484
Sabbath Legislation	488
Who Persecute and Why	491

CHRIST AND THE TRIBUTE-MONEY

"Render to Caesar the things that are Caesar's, and to God the things that are God's." Mark 12: 17.

PETER DELIVERED FROM PRISON

"I am the Lord thy God, which have brought thee . . . out of the house of bondage." Ex. 20:2.

THE AUTHOR OF LIBERTY

1. How is the bondage of Israel in Egypt described?

"And the children of Israel *sighed* by reason of the bondage, and they *cried*, and their cry came up unto God by reason of the bondage." Ex. 2:23. Compare with James 5:1-4.

2. Who heard their groaning?

"*God* heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob." Verse 24.

3. What did God say to Moses?

"Now therefore, behold, the cry of the children of Israel is come unto Me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth My people the children of Israel out of Egypt." Ex. 3:9, 10.

4. In giving Israel His law, how did God describe Himself?

"I am the Lord thy God, which have *brought thee out of* the land of Egypt, out of *the house of bondage*." Ex. 20:2.

5. What provision did God make against slavery and oppression in Israel?

"And if thy brother, an Hebrew man, or an Hebrew woman,

be sold unto thee, and serve thee six years; then *in the seventh year thou shalt let him go free* from thee. And when thou sendest him out free from thee, *thou shalt not let him go away empty:* thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy wine-press: of that wherewith the Lord thy God hath blessed thee thou shalt give unto him. And *thou shalt remember that thou wast a bondman in the land of Egypt,* and the Lord thy God redeemed thee: therefore I command thee this thing today." Deut. 15: 12-15. "*Thou shalt neither vex a stranger, nor oppress him:* for ye were strangers in the land of Egypt." Ex. 22: 21. See 2 Cor. 1: 3, 4.

6. What was one reason assigned why Israel should keep the Sabbath?

"And *remember that thou wast a servant in the land of Egypt,* and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm: *therefore the Lord thy God commanded thee to keep the Sabbath day.*" Deut. 5: 15.

NOTE.— This would suggest the idea that in their servitude and oppression in Egypt they had had difficulty regarding the observance of the Sabbath, which is a fact. From the accusation brought against Moses and Aaron by Pharaoh, as recorded in Ex. 5: 5,— "Ye make them *rest* [Heb., *Shabbath*] from their burdens,"— it is plain that the Sabbath had been denied them, that they had been required to work on the Sabbath, and that Moses and Aaron were teaching them to keep it. Where individual rights and religious liberty are recognized, Sabbath observance is neither denied nor required by civil law.

7. What proclamation was to be made throughout the land of Israel every fifty years?

"And ye shall hallow the fiftieth year, and *proclaim liberty throughout all the land unto all the inhabitants thereof:* it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family." Lev. 25: 10.

8. Because Israel failed to do this, became oppressive, and disregarded and misused the Sabbath, what did God do?

"Therefore thus saith the Lord; Ye have not harkened unto Me, in proclaiming liberty, every one to his brother, and every man to his neighbor: behold, I proclaim a liberty for you, saith the Lord, to the *sword,* to the *pestilence,* and to the *famine;* and *I will make you to be removed into all the kingdoms of the earth.*" Jer. 34: 17. See also Jer. 17: 24-27; 2 Chron. 36: 19-21.

9. What fault did God find with the way in which Israel came to celebrate her fasts and seasons of worship?

"Behold, in the day of your fast ye *find pleasure,* and *exact*

all your labors. Behold, ye fast for *strife* and *debate,* and to *smite with the fist of wickedness.*" Isa. 58: 3, 4.

10. What does God set forth as the acceptable fast to Him?

"Is not this the fast that I have chosen? to *loose the bands of wickedness,* to *undo the heavy burdens,* and to *let the oppressed go free,* and that ye *break every yoke?* Is it not to *deal thy bread to the hungry,* and that thou *bring the poor that are cast out to thy house?* when thou seest the naked, that thou *cover him;* and that thou hide not thyself from thine own flesh?" Verses 6, 7.

NOTE.— All this shows that God loves liberty, and hates bondage and oppression.

11. What was Christ's mission to this world?

"The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me *to heal* the broken-hearted, *to preach deliverance* to the captives, and recovering of sight to the blind, *to set at liberty* them that are bruised." Luke 4: 18.

NOTE.— The Gospels show that a large part of Christ's time even on the Sabbath was devoted to relieving the oppressed and distressed.

12. In what condition are those who commit sin?

"Whosoever committeth sin is *the servant of sin.*" John 8: 34.

13. Why was Christ's name to be called Jesus?

"And thou shalt call His name Jesus: *for He shall save His people from their sins.*" Matt. 1: 21.

14. What lies at the root of all sin?

"When *lust* hath conceived, it bringeth forth sin." James 1: 15. "I had not known *lust,* except the law had said, Thou shalt not *covet.*" Rom. 7: 7.

NOTE.— Lust, covetousness, and unlawful desire are only different names for *selfishness.* Selfishness lies at the root of all sin; and selfishness is simply the love of self to the disregard of the equal rights of others.

15. By what scripture is the equality of rights clearly shown?

"Thou shalt love thy neighbor *as thyself.*" Lev. 19: 18.

16. What rule of conduct has Christ laid down in harmony with this command?

"Whatsoever ye would that men should do to you, do ye even so to them." Matt. 7: 12.

NOTE.— Selfishness, then, must be uprooted from men's hearts before they will recognize the equal rights of their fellow men.

17. Who alone can cleanse men's hearts from selfishness?

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4: 12. See also 1 John 1: 9.

18. Who alone, then, can give men real freedom?

"If *the Son* therefore shall make you free, ye shall be *free indeed.*" John 8: 36.

19. What was Christ's attitude toward unbelievers?

"If any man hear My words, and believe not, *I judge him not:* for I came not to *judge* the world, but to *save* the world." John 12: 47.

20. What spirit did Christ say should control His disciples?

"But Jesus called them to Him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise *lordship* over them; and their great ones exercise *authority* upon them. But *so shall it not be among you:* but whosoever will be great among you, shall be your *minister:* and whosoever of you will be the chiefest, shall be *servant of all.* For even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Mark 10: 42-45.

21. What is present where the Spirit of the Lord is?

"Now the Lord is that Spirit: and where the Spirit of the Lord is, there is *liberty.*" 2 Cor. 3: 17.

22. What kind of worship only is acceptable to God?

"But the hour cometh, and now is, when the true worshipers shall worship the Father *in spirit and in truth:* for the Father seeketh such to worship Him. God is a Spirit: and they that worship Him must worship Him in spirit and in truth." John 4: 23, 24.

Freedom and reason make brave men;
Take these away, what are they then? —
Mere groveling brutes, and just as well
The beasts may think of heaven or hell.

Know, then, that every soul is free
To choose his life, and what he'll be;
For this eternal truth is given:
That God will force no man to heaven.

He'll call, persuade, direct him right,
Bless him with wisdom, love, and light,
In nameless ways be good and kind,
But never force the human mind.

WORSHIP INTERFERED WITH BY THE STATE

Christians surprised by troops while worshiping in a cavern.

THE POWERS THAT BE

1. WHO should be subject to civil government?

"Let *every soul* be subject unto the higher powers. For there is no power but of God." Rom. 13: 1.

2. By whom are the powers that be ordained?

"The powers that be are ordained of *God*." Same verse.

3. What does one resist, who resists civil authority?

"Whosoever therefore resisteth the power, resisteth *the ordinance of God:* and they that resist shall receive to themselves damnation." Verse 2.

NOTE.— "That is, they who rise up against *government itself*, who seek anarchy and confusion, who oppose the regular execution of the laws. It is implied, however, that those laws shall not be such as violate the rights of conscience or oppose the law of God."— *Dr. Albert Barnes, on Rom. 13: 2.*

4. What do the Scriptures indicate as the proper sphere and legitimate work of civil authority?

"For rulers are not a terror to good works, but to the *evil*. . . . If thou do that which is *evil*, be afraid; for he beareth not the sword in vain: for he is the minister of God, *a revenger to execute wrath upon him that doeth evil*." Verses 3, 4.

5. For whom is law made?

"Knowing this, that the law is not made for a righteous man, but *for the lawless and disobedient*." 1 Tim. 1: 9.

6. How are Christians admonished to respect civil authority?

"Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work." Titus 3: 1. "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. . . . Honor all men. Love the brotherhood. Fear God. Honor the king." 1 Peter 2: 13-17. "For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." Rom. 13: 6, 7.

7. In what words does Christ show that there is another realm outside of Cæsar's, or civil government?

"Render therefore unto Cæsar the things which are Cæsar's; *and unto God the things that are God's.*" Matt. 22: 21.

8. To whom alone did He say worship is to be rendered?

"Thou shalt worship *the Lord thy God,* and *Him only shalt thou serve.*" Matt. 4: 10.

9. What decree did King Nebuchadnezzar once make respecting worship?

"To you it is commanded, O people, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye *fall down and worship the golden image* that Nebuchadnezzar the king hath set up. And whoso falleth not down and worshipeth shall the same hour be cast into the midst of a burning fiery furnace." Dan. 3: 4-6.

NOTE.— This decree was in direct conflict with the second commandment of God's law, which forbids making, bowing down to, and serving images. It was religious, idolatrous, and persecuting in character.

10. What answer did the three Hebrew captives, Shadrach, Meshach, and Abed-nego, return when asked by the king why they had not fallen down and worshiped the golden image, as he had commanded?

"Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king. But if not, be it known unto thee,

O king, that *we will not serve thy gods, nor worship the golden image which thou hast set up.*" Verses 16-18.

11. What did Nebuchadnezzar then do?

"Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: . . . and he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to *cast them into the burning fiery furnace.*" Verses 19, 20.

12. After their miraculous deliverance, what did Nebuchadnezzar say?

"Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent His angel, and delivered His servants that trusted in Him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God." Verse 28.

NOTE.— By preserving these men in the fire, and thus changing the king's word, God was demonstrating before all the world, through this greatest of then-existing earthly kingdoms, that with the question of religion civil governments can of right have nothing whatsoever to do; that religion is a realm outside the legitimate sphere of civil authority; and that every individual should be left free to worship, or not to worship, according to the dictates of his own conscience. The lesson to be learned from this is that, although ordained of God, civil governments are not ordained to direct or oppress men in religious matters.

13. How only did the envious princes and rulers under King Darius conclude that they could effect the downfall of Daniel?

"Then said these men, We shall not find any occasion against this Daniel, except we find it against him *concerning the law of his God.*" Dan. 6: 5.

14. To this end, what decree did they prevail upon the king to make and sign?

"That whosoever shall ask a petition of any God or man for thirty days, *save of thee, O king,* he shall be cast into the den of lions." Verse 7.

NOTE.— Unlike the decree of Nebuchadnezzar, this decree forbade the worship of the true God, and was therefore in direct conflict with the first commandment, which forbids the worship of any other than the true God. Like it, however, it was religious and persecuting in character.

15. How did Daniel regard this decree?

"Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, *he kneeled upon his knees three times a day,*

DANIEL PRAYING IN BABYLON

"When Daniel knew that the writing was signed, . . . he kneeled upon his knees three times a day, and prayed, . . . as he did aforetime." Dan. 6: 10.

and prayed, and gave thanks before his God, as he did aforetime." Verse 10.

16. What was finally done with Daniel?

"Then the king commanded, and they brought Daniel, and *cast him into the den of lions.*" Verse 16.

17. What did Darius say to Daniel the next morning when he came to the lions' den?

"The king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" Verse 20.

18. What was Daniel's reply?

"Then said Daniel unto the king, O king, live forever. My God hath sent His angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before Him innocency was found in me; and also before thee, O king, have I done no hurt." Verses 21, 22.

NOTE.— Here again was demonstrated by a most remarkable miracle, wrought in the face of the greatest nation then in existence, that with the directing, prescribing, proscribing, or interfering with religion or its free exercise, civil governments can of right have nothing whatever to do; that religion is an individual matter, and should be left to the dictates of each one's own conscience.

19. Before leaving His disciples, what command did Christ give them?

"Go ye into all the world, and preach the gospel to every creature." Mark 16: 15.

20. What counter-command did the Jewish Sanhedrin soon afterward give them?

"And they called them, and commanded them not to speak at all nor teach in the name of Jesus." Acts 4: 18.

21. What reply did Peter and John make?

"But Peter and John answered and said unto them, *Whether it be right in the sight of God to harken unto you more than unto God, judge ye.* For we cannot but speak the things which we have seen and heard." Verses 19, 20.

22. For continuing to preach Jesus, what did the Jewish rulers do to the apostles?

"Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation, and *laid their hands on the apostles, and put them in the common prison.*" Acts 5: 17, 18.

23. What did an angel of God then do?

"But the angel of the Lord by night *opened the prison doors, and brought them forth,* and said, *Go, stand and speak in the temple to the people all the words of this life.*" Verses 19, 20.

NOTE.— Here once again is demonstrated the fact that men have no right to interfere with the free exercise of religion, and that when the laws of men conflict with the law and Word of God, we are to obey the latter, whatever the consequences may be. God Himself has set the seal of His approval to such a course. John Bunyan was imprisoned for twelve years for daring to preach the gospel contrary to law.

24. Upon the apostles being called before the council again, what question did the high priest ask them?

"*Did not we straitly command you that ye should not teach in this name?* and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us." Verse 28.

25. What reply did the apostles make?

"Then Peter and the other apostles answered and said, *We ought to obey God rather than men.*" Verse 29.

NOTE.— "Obedience is to be rendered to all human governments, in subordination to the will of God. These governments are a recognized necessity, in the nature of the case, and their existence is manifestly in accordance with the divine will. Hence the presumption is always in favor of the authority of civil law, and any refusal to obey must be based on the moral proof that obedience will be sin. . . . It is still true that obedience to human law often involves sin against God and man. There are cases so clear that no one can question the duty to refuse obedience. In all times and in all lands such cases have arisen." "It is too obvious to need discussion, that the law of God, the great principle of benevolence, is supreme, and that 'we ought to obey God rather than men' in any case of conflict between human law and the divine."—"*Moral Philosophy,*" *by James H. Fairchild, pages 178-181.*

26. Who is higher than the "higher powers"?

"If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for *He that is higher than the highest* regardeth; and *there be higher than they.*" Eccl. 5: 8.

NOTE.— In attempting to defend the right of civil government to enforce religious observances by law, some still ask, "Shall we not obey the powers that be?" We answer, "Yes, when they are in harmony with the higher powers that be. God made His law for all the universe. He created man; He gives the bounteous provisions of nature, and holds our breath and life in His hand. He is to be recognized, His law honored, before all the great men and the highest earthly powers."

27. Because Mordecai refused to bow down to Haman in accordance with the command of King Ahasuerus (Esther 3:

1-6), what decree did Haman succeed in having the king issue and send to every province throughout the Persian Empire?

"And the letters were sent by posts into all the king's provinces, *to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day*, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey. The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day." Esther 3: 13, 14.

NOTES.— By an overruling of Providence the carrying out of this terrible decree was averted, and Haman was hanged on the very gallows which he had erected for the execution of Mordecai. See Esther 7: 9, 10.

God has placed the sword (civil authority) in the hands of Cæsar (civil government) for the punishment of evil-doers; but when the sword is raised to slay the *innocent*, as in the case of the children of Bethlehem (Matt. 2: 16); or to *enforce idolatrous worship*, as in the case of the three Hebrews (Daniel 3); or to *prohibit the worship of the true God*, as in the case of Daniel (Daniel 6); or to slay *all of God's people*, as in the time of Esther; or to *enforce the observance of a false sabbath*, as in the case of all Sunday laws, it is an *abuse* of civil authority, and not a proper or justifiable use of it; and God honors those who, under such circumstances, in the face of persecution, oppression, and death, remain loyal and true to Him.

"Government is never the gainer in the execution of a law that is manifestly unjust. . . . Conscientious men are not the enemies, but the friends, of any government but a tyranny. They are its strength, and not its weakness. Daniel, in Babylon, praying contrary to the law, was the true friend and supporter of the government; while those who, in their pretended zeal for the law and the constitution, would strike down the good man, were its real enemies. It is only when government transcends its sphere that it comes in conflict with the consciences of men.

"But it is objected that the example is corrupting,— that a bad man will violate a good law, because the good man refuses to obey a wicked law. The cases are just as unlike as right and wrong, and any attempt to justify the one by the other is gross dishonesty. Unquestionably, the principle can be abused by the wicked, and so can any truth whatever; but the principle of unquestioning obedience to human law is false, and needs no perversion to make it mischievous. . . .

"It should always be remembered that the great end of government is human well-being, that law and authority are nothing in themselves, and that all their sacredness arises from the uses which they serve. The machinery of government is valuable only for the work it does; in itself, it has no value. . . . The most grievous of all imperfections in government is the failure to secure the just and good result. . . . Injustice and oppression are not made tolerable by being in strict accordance with the law. Nothing is surer, in the end, than the reaction of such wrong to break down the most perfectly constituted government."— *"Moral Philosophy," by James H. Fairchild, pages 184-186.*

God is above all earthly rulers, and His law above all human laws. He made us, and we therefore owe allegiance to Him before any earthly power, potentate, or tribunal. And this is saying nothing in disparagement of civil authority exercised in its rightful domain — civil things.

ESTHER AT THE BANQUET

"We are sold, I and my people, to be destroyed, to be slain, and to perish." Esther 7:4.

INDIVIDUAL ACCOUNTABILITY

1. WHAT is religion?

"The recognition of God as an object of worship, love, and obedience."—*Webster*. Other definitions equally good are: "The duty which we owe to our Creator, and the manner of discharging it." "Man's personal relation of faith and obedience to God."

2. In religious things, whom alone did Christ say we should recognize as Father?

"And call no man your father upon the earth: *for one is your Father, which is in heaven.*" Matt. 23:9.

3. When tempted to fall down and worship Satan, what Scripture command did Christ cite in justification of His refusal to do this?

"Then saith Jesus unto him, Get thee hence, Satan: for it is written, *Thou shalt worship the Lord thy God, and Him only shalt thou serve.*" Matt. 4:10. See Deut. 6:13; 10:20.

4. To whom alone, then, is each one accountable in religious things?

"So then every one of us shall give account of himself *to God.*" Rom. 14:12.

NOTE.— With this agree the words of Washington: "Every man who conducts himself as a good citizen, is accountable alone to God for his religious faith, and should be protected in worshiping God according to the dictates of his own conscience."— *Reply to Virginia Baptists, in 1789.*

5. What do those do, therefore, who make men accountable to them in religious affairs?

They put themselves in the place of God. See 2 Thess. 2:3, 4.

6. Why, in religious matters, did Christ say men should not be called masters?

"Neither be ye called masters: *for one is your Master, even Christ.*" Matt. 23:10.

NOTE.— Every one, therefore, who acts as master in Christ's church, or lords it over God's heritage (1 Peter 5:3), puts himself in the place of Christ.

7. To whom, then, as servants, are we responsible in matters of faith and worship?

"Who art thou that judgest another man's servant? *to his own master he standeth or falleth.*" Rom. 14:4.

8. Whose servants are we not to be?

"Ye are bought with a price; *be not ye the servants of men.*" 1 Cor. 7:23.

NOTE.—"Satan's methods ever tend to one end,—to make men the slaves of men," and thus separate them from God, destroy faith in God, and so expose men to temptation and sin. Christ's work is to set men free, to renew faith, and to lead to willing and loyal obedience to God. Says Luther: "It is contrary to the will of God that man should be subject to man in that which pertains to eternal life. Subjection in *spirituals* is a real worship, and should be rendered only to the Creator."— *D'Aubigne's "History of the Reformation," edited by M. Laird Simons, book 7, chap. 11.*

9. Where must all finally appear to render up their account?

'For we must all appear *before the judgment-seat of Christ;* that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5:10.

NOTE.— Inasmuch, then, as religion is an individual matter, and each individual must give account of himself to God, it follows that there should be no human constraint nor compulsion in religious affairs.

DARE to be a Daniel,
Dare to stand alone;
Dare to have a purpose firm,
Dare to make it known.

P. P. BLISS.

PAUL AND SILAS IN PRISON

"These men, being Jews, . . . teach customs, which are not lawful for us . . . to observe, being Romans." Acts 16:20, 21.

UNION OF CHURCH AND STATE

1. What was already at work in the church in Paul's day?

"For *the mystery of iniquity* doth already work." 2 Thess. 2:7.

2. What class of men did he say would arise in the church?

"For I know this, that after my departing shall *grievous wolves* enter in among you, not sparing the flock. *Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.*" Acts 20:29, 30.

3. Through what experience was the church to pass, and what was to develop in the church, before Christ's second coming?

"Let no man deceive you by any means: for *that day shall not come, except there come a falling away first, and that man of sin be revealed,* the son of perdition." 2 Thess. 2:3.

4. In what was shown the first tangible evidence of this "falling away" from the truth of God?

The adoption of heathen rites and customs in the church.

NOTE.— "The bishops augmented the number of religious rites in the Christian worship, by way of accommodation to the infirmities and

prejudices, both of Jews and heathen, in order to facilitate their conversion to Christianity. . . . For this purpose, they gave the name of *mysteries* to the institutions of the gospel, and decorated particularly the holy sacrament with that solemn title. They used in that sacred institution, as also in that of baptism, several of the terms employed in the heathen mysteries, and proceeded so far, at length, as even to adopt some of the rites and of the ceremonies of which those renowned mysteries consisted." — *Mosheim's "Ecclesiastical History" (Maclaine's translation), cent. 2, part 2, chap. 4, pars. 2-5.*

5. How early was this tendency manifested?

"This imitation began in the eastern provinces; but, after the time of Adrian [emperor 117-138 A. D.], who first introduced the mysteries among the Latins, it was followed by the Christians who dwelt in the western parts of the empire."— *Id., par. 5.*

6. What has been one great characteristic of the Papacy?

A union of church and state, or the religious power dominating the civil power to further its ends.

7. When was the union of church and state formed from which the Papacy grew?

During the reign of Constantine, 313-337 A. D.

8. What was the character and the work of many of the bishops at that time?

"*Worldly-minded bishops*, instead of caring for the salvation of their flocks, were often but too much inclined to travel about, and *entangle themselves in worldly concerns.*"— *Neander's "History of the Christian Religion and Church" (Torrey's translation), Vol. II, page 16.*

9. What did the bishops determine to do?

"This theocratical theory was already the prevailing one in the time of Constantine; and . . . the bishops voluntarily made themselves dependent on him by their disputes, *and by their determination to make use of the power of the state for the furtherance of their aims.*"— *Id., page 132.*

NOTE.— The "theocratical theory" was that of a government administered by God through the church, particularly through the church bishops.

10. What was the date of Constantine's famous Sunday law?

A. D. 321.

11. When and by whom was the Council of Nice convened?

By the emperor Constantine, 325 A. D.

12. Under what authority were its decrees published?

"The decrees . . . were published under the *imperial authority*, and thus obtained a political importance."— *Id., page 133.*

13. What was one principal object in calling this council?

"The question relating to *the observance of Easter*, which was agitated in the time of Anicetus and Polycarp, and afterward in that of Victor, was still undecided. It was one of the principal reasons for convoking the Council of Nice, being the most important subject to be considered after the Arian controversy."

"It appears that the churches of Syria and Mesopotamia continued to follow the custom of the Jews, and celebrated Easter on *the fourteenth day of the moon*, whether falling on Sunday or not. All the other churches observed that solemnity *on Sunday only*, namely; those of Rome, Italy, Africa, Lydia, Egypt, Spain, Gaul, and Britain; and all Greece, Asia, and Pontus."— *Boyle's "Historical View of the Council of Nice," page 23, edition 1836.*

14. How was the matter finally decided?

"*Easter day was fixed on the Sunday* immediately following the full moon which was nearest after the vernal equinox." — *Id., page 24.*

15. What was decreed by the Council of Laodicea, A. D. 364?

That Christians should keep the Sunday, and that if they persisted in resting on the Sabbath, "they shall be shut out from Christ." See Hefele's "History of the Councils of the Church," Vol. II, page 316.

16. What imperial law was issued in A. D. 386?

"By a law of the year 386, those older changes effected by Constantine were more vigorously enforced; and, in general, civil transactions of every kind on Sunday were strictly forbidden."—*Neander's "Church History," Vol. II, page 300.*

17. What petition was made to the emperor by a church convention of bishops in A. D. 401?

"That the public shows might be transferred from the Christian Sunday and from the feast-days to some other days of the week."— *Ib.*

NOTE.— The desired law was secured in 425 A. D. See pages 444, 489.

18. What was the object of the church bishops in securing these Sunday laws?

"That the day might be devoted with less interruption to

the purposes of devotion." "That the devotion of the faithful might be free from all disturbance."— *Id., pages 297, 301.*

19. How was the "devotion" of the "faithful" disturbed?

"Church teachers . . . were, in truth, often forced to complain that *in such competitions the theater was vastly more frequented than the church.*"— *Id., page 300.*

20. What does Neander say of the securing of these laws?

"In this way the church received help from the state for the furtherance of her ends."— *Id., page 301.*

NOTE.— In this way, more perhaps than in any other, church and state were united. In this way the church gained control of the civil power, which she later used as a means of carrying on most bitter and extensive persecutions. In this way she denied Christ and the power of godliness.

21. When the church had received help from the state to this extent, what more did she demand?

That the civil power should be exerted to compel men to serve God as the church should dictate.

22. What did Augustine, the father of this theocratical or church-and-state theory, teach concerning it?

"Who doubts but what it is better to be led to God by instruction than by fear of punishment or affliction? But because the former, who will be guided only by instruction, are better, the others are still not to be neglected. . . . Many, like bad servants, must often be reclaimed to their Master by the rod of temporal suffering, ere they can attain to this highest stage of religious development."— *Id., pages 214, 215.*

23. What is Neander's conclusion regarding this theory?

"It was by Augustine, then, that a theory was proposed and founded, which, tempered though it was, in its practical application, by his own pious, philanthropic spirit, nevertheless contained the germ of that whole system of spiritual despotism, of intolerance and persecution, which ended in the tribunals of the Inquisition." "He did not give precedence to the question, What is *right?* over the question, What is *expedient?* But a theory which overlooks these distinctions leaves room for any despotism which would make holy ends a pretext for the use of unholy means."— *Id., pages 217, 249, 250.*

NOTE.— It was thus that the union of church and state was formed, out of which was developed "the beast," or Papacy, of the Apocalypse, which made "war with the saints" and overcame them. A like course cannot fail to produce like results today. Dr. Philip Schaff, in his work on "Church and State," page 11, well says: "Secular power has proved a satanic gift to the church, and ecclesiastical power has proved an engine of tyranny in the hands of the state."

CHRIST REPROVING THE PHARISEES "For the Son of man is Lord even of the Sabbath day." Matt. 12:8.

SABBATH LEGISLATION

1. WHO made the Sabbath?

"In six days *the Lord* made heaven and earth, the sea, and all that in them is, and *rested the seventh day;* wherefore *the Lord blessed the Sabbath day, and hallowed it.*" Ex. 20:11.

2. To whom does the Sabbath belong?

"The seventh day is the Sabbath of *the Lord thy God.*" Verse 10.

3. To whom, then, should its observance be rendered?

"Render to Cæsar the things that are Cæsar's, and *to God the things that are God's.*" Mark 12:17.

NOTE.— When men make Sabbath laws, therefore, they require Sabbath observance to be rendered to the *government*, or, presumably, by indirection, to God *through the government*, which amounts to the same thing.

4. In religious things, to whom alone are we accountable?

"So then every one of us shall give account of himself *to God.*" Rom. 14:12.

NOTE.— But when men make compulsory Sabbath laws, they make men accountable to the *government* for Sabbath observance.

5. How does God command us to keep the Sabbath day?

"Remember the Sabbath day, to keep it *holy.*" Ex. 20:8.

6. What does He indicate as one of its purposes?

"Six days shall work be done: but the seventh day is the

Sabbath of rest, *an holy convocation;* ye shall do no work therein: it is the Sabbath of the Lord in all your dwellings." Lev. 23: 3.

7. Seeing, then, that the Sabbath is *holy*, is to be *kept holy*, and is a day for *holy convocations*, what must be its character?

It must be *religious.*

8. What, then, must be the nature of all Sabbath legislation?

It is *religious legislation.*

9. When the state enacts religious laws, what is effected?

A union of church and state.

10. What has always been the result of religious legislation, or a union of church and state?

Religious intolerance and persecution.

11. What was Constantine's Sunday law of March 7, 321?

"Let all the judges and town people, and the occupation of all trades rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty, attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest the critical moment being let slip, men should lose the commodities granted by heaven."— *Corpus Juris Civilis Cod., lib. 3, tit. 12, 3.*

12. What further imperial legislation in behalf of Sunday observance was issued in 386?

"By a law of the year 386, those older changes effected by the emperor Constantine were more rigorously enforced, and, in general, civil transactions of every kind on Sunday were strictly forbidden."— *Neander's "Church History," Vol. II, page 300, edition 1852.*

13. At the instance of church bishops, what still further law was secured under Theodosius the Younger, in 425?

"In the year 425, the exhibition of spectacles on Sunday and on the principal feast-days of the Christians was forbidden, in order that the devotion of the faithful might be free from all disturbance."— *Id., pages 300, 301.*

14. What does the historian say of this legislation?

"*In this way the church received help from the state for the furtherance of her ends.* . . . But had it not been for that confusion of spiritual and secular interests, had it not been for the vast number of mere *outward conversions* thus brought about, she would have needed no such help."— *Id., page 301.*

15. What did Charlemagne's Sunday law of 800 require?

"We decree . . . that servile works should not be done on the Lord's day, . . . that is, that neither should men do field work, either in cultivating the vineyards or by plowing in the fields, by cutting or drying hay, or by placing a fence, or by making clearings in the woods or felling trees or working on stones or constructing houses or working in the garden; neither should they come together to decide public matters nor be engaged in the hunt. . . . Women may not do any textile work nor cut out clothes nor sew nor make garments. . . . But let them come together from all sides to church to the solemnities of the mass, and let them praise God for all things which he does for us on that day."—*"Historical Chronicles of Germany," Sec. 2, Vol. I, 22 General admonition, 789, M. Martio 23, page 61, par. 81.*

16. How does the Sunday law of Charles II, of 1676, read?

"For the better observation and keeping holy the Lord's day, commonly called Sunday: be it enacted . . . that all the laws enacted and in force concerning the observation of the day, and repairing to the church thereon, be carefully put in execution; and that all and every person and persons whatsoever shall on every Lord's day apply themselves to the observation of the same, by exercising themselves thereon in the duties of piety and true religion, publicly and privately." —*"Revised Statutes of England From 1235-1685 A. D." (London, 1870), pages 779, 780; cited in "A Critical History of Sunday Legislation," by A. H. Lewis, D. D., pages 108, 109.*

17. What did the first Sunday law enacted in America, that of Virginia, in 1610, require?

"*Every man and woman shall repair in the morning to the divine service and sermons preached upon the Sabbath day, and in the afternoon to divine service, and catechizing,* upon pain for the first fault to *lose their provision and the allowance for the whole week following;* for the second, to *lose the said allowance and also be whipped;* and for the third to *suffer death.*"— *Articles, Laws, and Orders, Divine, Politique, and Martial, for the Colony in Virginia: first established by Sir Thomas Gates, Knight, Lieutenant-General, the 24th of May, 1610.*

NOTES.— These are the original Sunday laws, after which all the Sunday laws of Europe and America have been modeled. Church attendance is not generally required by the Sunday laws of the present day, nor was it required, in terms, by the earliest Sunday laws; but that is and ever has been the chief object of all Sunday legislation from Constantine's time on, and it is as much out of place today as it ever was.

THE STONING OF STEPHEN

"Yea, the time cometh, that whosoever killeth you will think that he doeth God service." John 16:2.

WHO PERSECUTE AND WHY

1. BECAUSE Jesus had not kept the Sabbath according to their ideas, what did the Jews do?

"*Therefore did the Jews persecute Jesus, and sought to slay Him,* because He had done these things on the Sabbath day." John 5: 16.

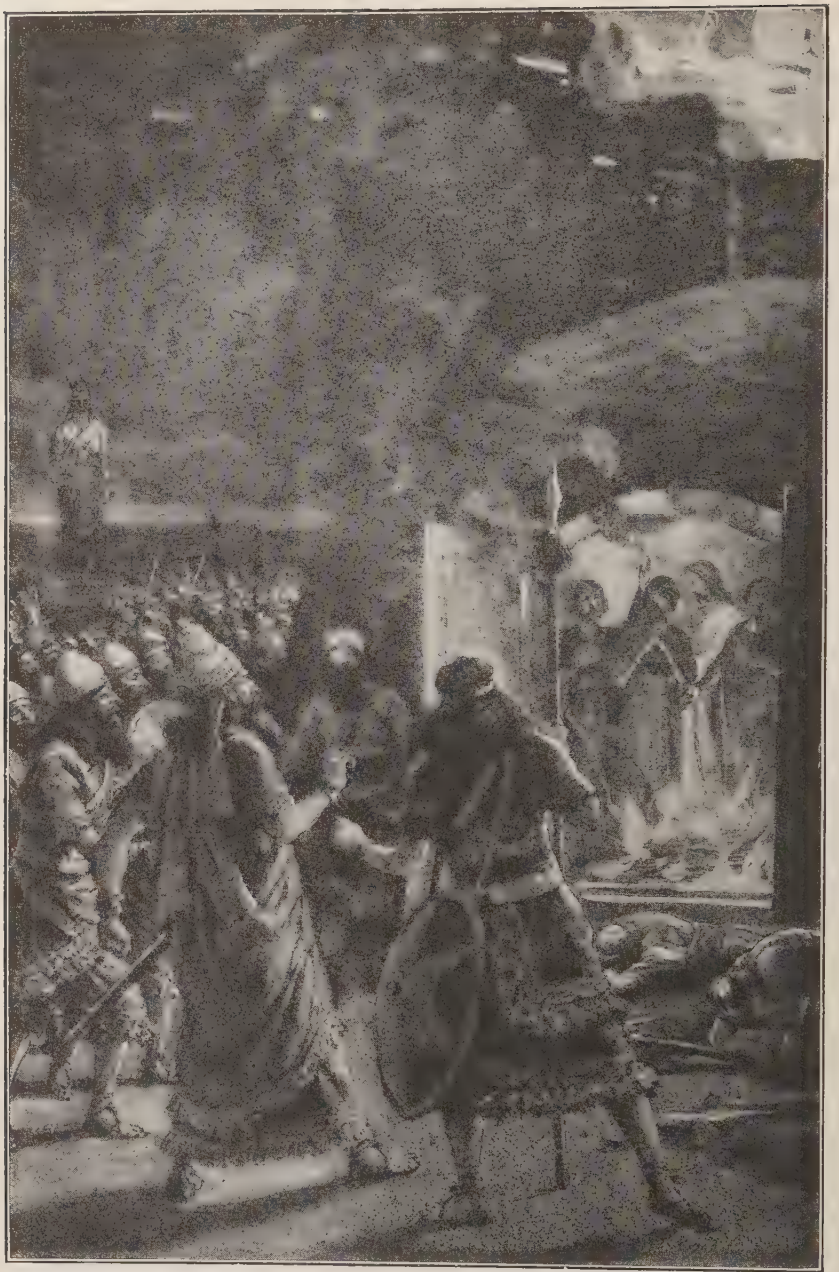
2. What kind of fast is most acceptable to God?

"Is not this the fast that I have chosen? *to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?*" Isa. 58: 6.

NOTE.— This is what Jesus did. He, the Author and Lord of the Sabbath, in addition to attending and taking part in religious services (Luke 4: 16), went about doing good, healing the sick, relieving the oppressed, and restoring the impotent, lame, and blind, on the Sabbath day. But this, while in perfect accord with the law of God, the great law of love, was contrary to the traditions and perverted ideas of the Jews respecting the Sabbath. Hence they persecuted Him, and sought to slay Him.

3. Why did Cain kill Abel?

"For this is the message that ye have heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew



THE FIERY FURNACE

"Our God whom we serve is able to deliver us from the burning fiery furnace." Dan. 3: 17.

he him? *Because his own works were evil, and his brother's righteous.*" 1 John 3: 11, 12.

NOTE.— The following comment upon this passage by M. de Chesnais, a Catholic priest of New Zealand, is well put: "If you would read the Word of God, you would find that from the beginning all good people were persecuted because they were good. Abel was slain by his brother because he was good, and Cain could not endure the sight of him."— *Kaikoura (New Zealand) Star, April 10, 1884.*

4. Commenting upon the treatment of Isaac, the son of Sarah, by Ishmael, the son of the bondwoman, what principle does the apostle Paul lay down?

"But as then, *he that was born after the flesh persecuted him that was born after the Spirit,* even so it is now." Gal. 4: 29.

5. What other instances of persecution mentioned in the Bible, demonstrate the correctness of this principle?

a. Esau, who sold his birthright, persecuted Jacob, who vowed his loyalty to God. Gen. 25: 29-34; 27: 41; 32: 6.

b. The wayward and envious sons of Jacob persecuted Joseph, who feared God. Genesis 37; Acts 7: 9.

c. The idolatrous Egyptians persecuted the Hebrews, who worshiped the true God. Exodus 1 and 5.

d. The Hebrew who did his neighbor wrong thrust Moses, as mediator, aside. Ex. 2: 13, 14; Acts 7: 26, 27.

e. Saul, who disobeyed God, persecuted David, who feared God. 1 Samuel 15, 19, 24.

f. Israel, in their apostasy, persecuted Elijah and Jeremiah, who were prophets of God. 1 Kings 19: 9, 10; Jer. 36: 20-23; 38: 1-6.

g. Nebuchadnezzar, while an idolater, persecuted the three Hebrew captives for refusing to worship idols. Daniel 3.

h. The envious and idolatrous princes under Darius, persecuted Daniel for daring to pray to the God of heaven. Daniel 6.

i. The murderers of Christ persecuted the apostles for preaching Christ. Acts 4 and 5.

j. Paul, before his conversion, persecuted the church of God. Acts 8: 1; 9: 1, 2; 22: 4, 5, 20; 26: 9-11; Gal. 1: 13; 1 Tim. 1: 12, 13.

NOTE.— The history of all the religious persecutions since Bible times is but a repetition of this same story,— the wicked persecute the righteous. And thus it will continue to be until the conflict between good and evil is ended.

6. Who does Paul say shall suffer persecution?

"Yea, and *all that will live godly in Christ Jesus shall suffer persecution.*" 2 Tim. 3: 12.

7. What is essential to extensive religious persecution?

Ecclesiastical control of the civil power, or a union of church and state.

8. Since persecution is invariably wrong, and the persecutor is generally in the wrong on religious subjects, what must be true of persecuting governments?

They likewise must be in the wrong.

NOTES.— "There are many who do not seem to be sensible that all violence in religion is irreligious, and that, whoever is wrong, the persecutor cannot be right."— *Thomas Clarke.*

"Have not almost all the governments in the world always been in the wrong on religious subjects?"— *Macaulay.*

"Do not the Scriptures clearly show that they who persecute are generally in the wrong, and they who suffer persecution in the right,— that the majority has always been on the side of falsehood, and the minority only on the side of truth?"— *Luther.*

"Religion was intended to bring peace on earth and good will towards men, and whatever tends to hatred and persecution, however correct in the letter, must be utterly wrong in the spirit."— *Henry Varnum.*

God never forces the will or the conscience; but, in order to bring men under sin, Satan resorts to force. To accomplish his purpose, he works through religious and secular rulers, influencing them to enact and enforce human laws in defiance of the law of God.

9. Under what terrible deception did Christ say men would persecute His followers?

"These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that *whosoever killeth you will think that he doeth God service.*" John 16: 1, 2.

10. Who is the original murderer?

"Ye are of your father *the devil*, and the lusts of your father ye will do. *He was a murderer from the beginning*, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." John 8: 44.

11. When James and John wished to call down fire from heaven to consume the Samaritans who did not receive Christ, what did Christ say to them?

"He turned, and rebuked them, and said, *Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them.*" Luke 9: 55, 56.

NOTES.—Some of the reasons given in justification of persecution may be noted in the following quotations:—

"The state cannot afford to permit religious liberty. We hear a great deal about religious tolerance, but we are only tolerant in so far as we are not interested. A person may be tolerant toward a religion if he is not religious. . . . Intolerance means fervor and zeal. The best the state can do is to establish a limited religious liberty; but beyond a certain degree of tolerance the state cannot afford to admit the doctrine." —*Monsignor Russell (Catholic), quoted in Washington Post, May 5, 1910.*

"The church has persecuted. Only a tyro in church history will deny that. . . . We have always defended the persecution of the Huguenots, and the Spanish Inquisition. When she thinks it good to use physical force, she will use it. . . . But will the Catholic Church give bond that she will not persecute at all? Will she guarantee absolute freedom and equality of all churches and all faiths? The Catholic Church gives no bonds for her good behavior."—*Editorial in Western Watchman (Catholic), of St. Louis, Mo., Dec. 24, 1908.*

"The Inquisition was a very merciful tribunal; I repeat it, almost a compassionate tribunal. . . . A man was only allowed to be racked once, which no one can deny was a most wonderful leniency in those times."—*Catholic Mirror, official organ of Cardinal Gibbons, Aug. 29, 1896.*

"We confess that the Roman Catholic Church is intolerant; that is to say, that it uses all the means in its power for the extirpation of error and sin; but this intolerance is the logical and necessary consequence of her infallibility. *She alone has the right to be intolerant, because she alone has the truth.* The church tolerates heretics where she is obliged to do so, but she hates them mortally, and employs all her force to secure their annihilation."—*Shepherd of the Valley (St. Louis, Mo.), 1876.*

This erroneous position has been well refuted by Lord Macaulay in the following words: "The doctrine which, from the very first origin of religious dissensions, has been held by all bigots of all sects, when condensed into few words and stripped of rhetorical disguise, is simply this: I am in the right, and you are in the wrong. When you are the stronger, you ought to tolerate me; for it is your duty to tolerate truth. But when I am the stronger, I shall persecute you; for it is my duty to persecute error."—*Essay on "Sir James Mackintosh."*

Benjamin Franklin well said: "When religion is good it will take care of itself; when it is not able to take care of itself, and God does not see fit to take care of it, so that it has to appeal to the civil power for support, it is evidence to my mind that its cause is a bad one."—*Letter to Dr. Price.*

John Wesley gave the following Christian advice: "Condemn no man for not thinking as you think. Let every one enjoy the full and free liberty of thinking for himself. Let every man use his own judgment, since every man must give an account of himself to God. Abhor every approach, in any kind or degree, to the spirit of persecution. If you cannot reason nor persuade a man into the truth, never attempt to force a man into it. If love will not compel him to come, leave him to God, the Judge of all."

12. What does Christ say of those who are persecuted for righteousness' sake?

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all man-

ner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." Matt. 5: 10-12. See Rev. 2: 10; 6: 9-11.

"In the furnace God may prove thee,
Thence to bring thee forth more bright;
But He can never cease to love thee;
Thou art precious in His sight:
God is with thee,—
God, thine everlasting light."

13. What divine precepts received and obeyed would do way with all oppression and persecution?

"Thou shalt love thy neighbor as thyself." Matt. 22: 39. "All things whatsoever ye would that men should do to you, do ye even so to them." Matt. 7: 12.

14. What does love not do?

"*Love worketh no ill to his neighbor:* therefore love is the fulfilling of the law." Rom. 13: 10.

THE BIGOT'S CREED

Believe as I believe — no more, no less;
That I am right, and no one else, confess;
Feel as I feel, think only as I think;
Eat what I eat, and drink but what I drink;
Look as I look, do always as I do;
And, only then, I'll fellowship with you.

That I am right, and always right, I know,
Because my own convictions tell me so;
And to be right is simply this: to be
Entirely and in all respects like me.
To deviate a jot, or to begin
To question, doubt, or hesitate, is sin.

Let sink the drowning man, if he'll not swim
Upon the plank that I throw out to him;
Let starve the famishing, if he'll not eat
My kind and quantity of bread and meat;
Let freeze the naked, too, if he'll not be
Supplied with garments such as made for me.

'Twere better that the sick should die than live,
Unless they take the medicine I give;
'Twere better sinners perish than refuse
To be conformed to my peculiar views;
'Twere better that the world stood still than move
In any way that I do not approve.

PART XI

Life Only in Christ

	PAGE
Origin, History, and Destiny of Satan	499
What Is Man?	505
Life Only in Christ	509
The Intermediate State	511
The Two Resurrections	514
Fate of the Transgressor	519
The Ministration of Good Angels	523
The Dark Ministries of Bad Angels	530
Spiritualism	533

THE OPEN GRAVE AT HANOVER, GERMANY

"This grave, purchased for eternity, must never be opened."—*German Princess.* See page 515.

THE TEMPTATION

"How art thou fallen from heaven, O Lucifer, son of the morning!" Isa. 14:12.

ORIGIN, HISTORY, AND DESTINY OF SATAN

1. HAVE any others than the human family sinned?

"God spared not *the angels that sinned*, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." 2 Peter 2:4.

2. What is the name of the one who led the angels to sin?

"Depart from Me, ye cursed, into everlasting fire, prepared for *the devil* and his angels." Matt. 25:41.

3. By what other names is he known?

"And the great *dragon* was cast out, that old *serpent*, called the Devil, and *Satan*, which deceiveth the whole world." Rev. 12:9. See also Isa. 14:12, where he is called "Lucifer."

4. What was Satan's condition when created?

"*Thou wast perfect* in thy ways from the day that thou wast created, till iniquity was found in thee." Eze. 28:15.

5. What description is given of him by the prophet Ezekiel?

"Thus saith the Lord God; *Thou sealest up the sum, full of wisdom, and perfect in beauty.* Thou hast been in Eden the garden of God; every precious stone was thy covering, . . . the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire." Verses 12-14.

NOTE.— From this it is evident that Satan was a high and exalted angel before he fell, a masterpiece of wisdom and beauty. From the reference to his "tabrets" and "pipes" it seems probable that he was chorister of heaven, and led the angelic host in song. In the earthly sanctuary the cherubim overshadowed the mercy-seat. Ex. 25: 16-22; Heb. 9: 3-5; Ps. 99: 1.

6. What unholy, ambitious spirit took possession of Satan, and led to his fall?

"For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High." Isa. 14: 13, 14.

7. Did pride also contribute to his fall?

"*Thine heart was lifted up because of thy beauty,* thou hast corrupted thy wisdom by reason of thy *brightness.*" Eze. 28: 17.

8. What does Solomon say precedes destruction and a fall?

"*Pride* goeth before destruction, and *an haughty spirit* before a fall." Prov. 16: 18.

9. How does the prophet Isaiah describe Satan's fall?

"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!" Isa. 14: 12.

10. Why was Satan cast from his high position?

"By the multitude of thy merchandise they have filled the midst of thee with violence, *and thou hast sinned:* therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire." Eze. 28: 16.

11. When cast out of the mountain of God, to what place were Satan and his angels banished, to be kept till the judgment?

"For if God spared not the angels that sinned, but *cast them down to hell, and delivered them into chains of darkness,* to be reserved unto judgment." 2 Peter 2: 4.

NOTE.— This, we understand, is the darkness surrounding this world, and is symbolic of the darkness of utter hopelessness and despair in rebellion and sin. When Satan led man to sin, darkness was brought upon this world. But God did not leave man to hopelessness. In His mercy and great love He caused "the light of the glorious gospel of Christ" to shine, to call men "out of darkness into His marvelous light." That Satan and the angels who fell with him had a period of probation and opportunity to repent, there can be no doubt. Their fate is the result of stubborn rebellion and persistence in sin in spite of the overtures of mercy and the

offers of pardon. For this they were cast out of heaven. The wicked angels are kept in everlasting chains of darkness.

12. How is the conflict which took place in heaven between Christ and Satan described by the revelator?

"And there was war in heaven: Michael and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Rev. 12: 7-9.

13. In what terms did Christ refer to Satan's fall?

"And He said unto them, *I beheld Satan as lightning fall from heaven.*" Luke 10: 18.

14. Has Satan ever appeared before God since his fall?

"Now there was a day when the sons of God came to present themselves before the Lord, *and Satan came also among them.*" Job 1: 6. See also chapter 2: 1.

15. When asked whence he came, what was Satan's reply?

"Then Satan answered the Lord, and said, *From going to and fro in the earth, and from walking up and down in it.*" Job 1: 7. See Job 2: 2.

NOTE.— By tempting man to sin, Satan usurped man's dominion over the earth. Rom. 6: 16; 2 Peter 2: 19. This he now claims as his kingdom (Luke 4: 6); hence the temptation in offering the kingdoms of this world to Christ. As the "god" and ruler of this world, Satan, for four thousand years before the crucifixion of Christ, appeared before God among the representatives of other worlds, as the representative of this world. After accomplishing the death of Christ, the Son of God, the sinless One, Satan was cast out of this council, or assembly, and has not been permitted to enter it since. This was his second fall, and the one, doubtless, to which Christ, just before His crucifixion, alluded when he said, "Now is the judgment of this world: now shall the prince of this world be *cast out.*" John 12: 16. His final fall and destruction are still future.

16. What has been the character of Satan since his fall?

"He that committeth sin is of the devil; for *the devil sinneth from the beginning.*" 1 John 3: 8.

17. Was he ever in the truth?

"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and *abode not in the truth,* because there is no truth in him." John 8: 44.

NOTE.— The expression "*abode* not in the truth" implies that Satan was once *in* the truth, but that he did not *remain* there.

18. What is the only "beginning" of which we have record?

"In the beginning God *created the heaven and the earth.*" Gen. 1: 1.

19. What besides a *murderer* did Christ say Satan is?

"When he speaketh a lie, he speaketh of his own: for *he is a liar, and the father of it.*" John 8: 44.

20. What did God tell Adam and Eve would be the result if they transgressed by partaking of the forbidden fruit?

"Thou shalt *surely die.*" Gen. 2: 17.

21. What did Satan say to Eve concerning this?

"And the serpent said unto the woman, *Ye shall* NOT *surely die.*" Gen. 3: 4.

NOTE.— This, as far as the record shows, was *the first lie,*— a direct denial of the word of God. By persuading Eve to accept and believe it, Satan led our first parents to *commit sin;* and, as "the wages of sin is *death,*" by it, also, he caused their *death,* and so became, in reality, *the first murderer.* A lie, therefore, is a twin brother to murder, and one of the most hateful things to God, the "God of *truth.*" See Prov. 6: 16-19. "The lip of truth shall be established forever: but a lying tongue is but for a moment." Prov. 12: 19. "All liars shall have their part in the lake which burneth with fire and brimstone." Rev. 21: 8. See also Rev. 21: 27; 22: 15.

22. What has been the result of sin's entrance into the world?

"By one man sin entered into the world, and *death by sin.*" Rom. 5: 12. "By one man's disobedience *many were made sinners.*" Verse 19. "*The whole world lieth in wickedness.*" 1 John 5: 19. "In Adam *all die.*" 1 Cor. 15: 22.

23. When Christ came to redeem man, what did Satan do?

"And immediately the Spirit driveth Him into the wilderness. And He was there in the wilderness forty days, *tempted of Satan.*" Mark 1: 12, 13. See also Matt. 4: 1-11.

24. How severely was Christ tempted of Satan?

"For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was *in all points tempted like as we are,* yet without sin." Heb. 4: 15.

25. What has the church suffered since the days of Christ?

"And when the dragon [Satan] saw that he was cast unto the earth, *he persecuted the woman* [*the church*]." Rev. 12: 13.

NOTE.— Many millions of the people of God have been put to death since the beginning of the Christian era, under pagan and papal persecutions, all of which have been instigated by Satan. See Buck's Theological Dictionary, any commentary or church history on the subject of persecution, and the readings on pages 218, 264, 268, 491.

26. Is the remnant church to feel his wrath, and why?

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Verse 17.

27. How will Satan deceive men in the last days?

"And deceiveth them that dwell on the earth *by the means of those miracles which he had power to do in the sight of the beast.*" Rev. 13: 14.

NOTE.— This, we understand, refers to Spiritualistic manifestations and miracles to be wrought to fasten men in error and deception. See readings on pages 530, 533.

28. What will influence the nations to gather for the great battle of Armageddon?

"They are *the spirits of devils,* working miracles, which go forth unto the kings of the earth and of the whole world, *to gather them to the battle of that great day of God Almighty.*" Rev. 16: 14.

29. Why will men be allowed thus to fall under the delusion of Satan?

"*Because they received not the love of the truth,* that they might be saved. *And for this cause God shall send them strong delusion, that they should believe a lie:* that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2: 10-12. See 1 Kings 22: 20-23.

30. For how long is Satan to be bound at the second advent?

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and *bound him a thousand years.*" Rev. 20: 1, 2.

31. What is to take place at the close of the thousand years?

"And when the thousand years are expired, *Satan shall be loosed out of his prison,* and shall *go out to deceive the nations* which are in the four quarters of the earth, Gog and Magog, *to gather them together to battle:* the number of whom is as the sand of the sea." Verses 7, 8.

NOTE.— Satan's evil career began in rebellion against God in heaven, and ends in rebellion against Him on earth.

32. As Satan and his host compass the camp of the saints, what will take place?

"And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and *fire came down from God out of heaven, and devoured them.*" Verse 9.

33. What is to be Satan's final doom?

"*I will bring thee to ashes upon the earth* in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and *never shalt thou be any more.*" Eze. 28: 18, 19.

NOTE.— A gladsome thought! Satan, sin, and sinners are finally to come to an end, and be no more. Then God will have a clean universe.

34. Why did Christ partake of our nature?

"Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; *that through death He might destroy him that had the power of death, that is, the devil.*" Heb. 2: 14.

35. What exhortations are given to Christians in view of Satan's hatred against God and all that is good?

"*Be sober, be vigilant;* because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom *resist steadfast in the faith.*" 1 Peter 5: 8, 9. "*Resist the devil,* and he will flee from you." James 4: 7.

36. With what weapon did Christ successfully meet Satan's temptations?

The Word of God. "*It is written,* . . . *It is written,* . . . *It is written.*" Matt. 4: 4-10.

NOTE.— The Word of God is the "sword of the Spirit." Eph. 6: 17. If Christ met and vanquished the enemy with this, so also may we. But no one can use it who is unfamiliar with it. How important, then, that we search, study, and know it! See first readings in this book, and reading on "Importance of Sound Doctrine," page 127.

GRACIOUS Father, guard Thy children
From the foe's destructive power;
Save, O save them, Lord, from falling
In this dark and trying hour!
Thou wilt surely prove Thy people,
All our graces must be tried;
But Thy Word illumes our pathway,
And in God we still confide.

SEA OF GALILEE

"And the Lord . . . breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7.

WHAT IS MAN?

1. In what condition was man created?

"Thou madest him *a little lower than the angels.*" Ps. 8:5.

2. What will be the final condition of the righteous?

"*Neither can they die any more: for they are equal unto the angels;* and are the children of God, being the children of the resurrection." Luke 20:35, 36.

3. What are angels called?

"And of the angels He saith, Who maketh His angels *spirits,* and His ministers a flame of fire." Heb. 1:7.

4. What is the difference between the two Adams?

"The first man Adam was made *a living soul;* the last Adam was made *a quickening spirit.*" 1 Cor. 15:45.

5. Are our present bodies natural or spiritual?

"Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual." Verse 46.

6. When will the righteous have spiritual bodies?

"It is sown a natural body; *it is raised a spiritual body.* There is a natural body, and there is a spiritual body." Verse 44.

7. To what does the sowing here spoken of refer?

"That which thou sowest is not quickened, except it *die*." Verse 36.

NOTE.— Man does not now possess the undying, spiritual nature of the angels, except as he holds it by faith in Christ; nor will he until the resurrection. Then, if righteous, he will be made immortal, and he cannot die any more (Luke 20: 36), because he will be "*equal unto the angels*."

8. How is man's nature defined?

"Shall *mortal man* be more just than God?" Job 4: 17.

Mortal: "Subject to death."—*Webster*.

9. What is God's nature?

"Now unto the King *eternal, immortal, invisible,* the only wise God, be honor and glory forever and ever. Amen." 1 Tim. 1: 17.

Immortal: "Exempt from liability to die."—*Webster*.

10. Of what was man formed in the beginning?

"And the Lord God formed man *of the dust of the ground*." Gen. 2: 7, first part.

11. What act made him a living soul?

"And [God] *breathed into his nostrils the breath of life;* and man became a living soul." Same verse, last part.

NOTES.— The living soul was not put *into* the man; but the breath of *life* which was put into man, made *him* — the man, made of the earth — a *living* soul, or creature.

The original for "living soul" in this text is *nephesh chaiyah*. On the use of this expression in Gen. 1: 24, translated "living creature," Dr. Adam Clarke says: "A general term to express all creatures endued with animal life, in any of its infinitely varied gradations, from the half-reasoning elephant down to the stupid potto, or lower still, to the polyp, which seems equally to share the vegetable and animal life."

12. Are other creatures besides man called "living souls"?

"And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and *every living soul died in the sea*." Rev. 16: 3. See also Gen. 1: 30, margin.

13. Do others besides man have the "breath of life"?

"And all flesh died that moved upon the earth, both of *fowl,* and of *cattle,* and of *beast,* and of *every creeping thing* that creepeth upon the earth, and every man: *all in whose nostrils was the breath of life*." Gen. 7: 21, 22.

14. Is their breath the same as man's?

"As the one dieth, so dieth the other; yea, *they have all one breath;* so that a man hath no preeminence above a beast: for all is vanity." Eccl. 3: 19.

NOTE.— That is, here men, as well as beasts, die. This present life, with them, as with the rest of the animal creation, is dependent upon their breath. When this is gone, they, the same as beasts, die. In this respect they have no preeminence over beasts. But men have a future unending life held out before them, and may, if they will, die in hope of eternal life, which is a very great preeminence over the rest of the animal creation.

15. What does Job call that which God breathed into man's nostrils?

"All the while my breath is in me, and *the spirit of God is in my nostrils.*" Job 27: 3.

16. When man gives up this spirit, what becomes of it?

"Then shall the dust return to the earth as it was: and *the spirit shall return unto God who gave it.*" Eccl. 12: 7.

NOTE.— That is, the spirit of life by which man lives, and which is only lent him of God, at death goes back to the great Author of life. Having come from Him, it belongs to God, and man can have it eternally only as a gift from God, through Jesus Christ. Rom. 6: 23. When the spirit goes back to God, the dust, from which man was made a "living soul" in the beginning, goes back *as it was,* to the earth, and the individual no longer exists as a living, conscious, thinking being, except as he exists in the mind, plan, and purpose of God through Christ and the resurrection. In this sense "all live unto Him" (Luke 20: 38), for all are to be raised from the dead. See John 5: 28, 29; Acts 24: 15; Rom. 4: 17.

17. Who only have hold of the life eternal?

"*He that hath the Son hath life;* and *he that hath not the Son of God hath not life.*" 1 John 5: 12.

NOTE.— The veriest sinner has this temporal life; but when he yields up this life, he has no prospect nor promise of the life eternal. That can be received only through Christ.

18. Why was Adam driven from the garden of Eden and excluded from the tree of life?

"And now, lest he put forth his hand, and take also of the tree of life, and eat, and *live forever.*" Gen. 3: 22.

19. What was done to keep man away from the tree of life?

"So He drove out the man; and He placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life." Verse 24.

20. How are all men in the natural state regarded?

"We all . . . were by nature *the children of wrath,* even as others." Eph. 2: 3.

21. If the wrath of God *abides* on a person, of what does it deprive him?

"He that believeth not the Son *shall not see life;* but the wrath of God abideth on him." John 3:36.

22. Through whom is the sinner saved from wrath?

"Much more then, being now justified by His blood, we shall be saved from wrath *through Him.*" Rom. 5:9.

23. With whom is the Christian's future life hid?

"For ye are dead [to sin], and your life is *hid with Christ in God.*" Col. 3:3.

24. When will this life be bestowed upon the believer?

"*When Christ, who is our life, shall appear,* then shall ye also appear with Him in glory." Verse 4.

NOTE.— The word *immortal* occurs but once in the English Bible (1 Tim. 1:17), and is there applied to God.

25. Who only possesses inherent immortality?

"Who is the blessed and only potentate, the King of kings, and Lord of lords; *who only hath immortality.*" 1 Tim. 6:15, 16.

NOTE.— God is the only Being who possesses original life or immortality in Himself. All others must receive it from God. See John 5:26; 6:27; 10:10, 27, 28; Rom. 6:23; 1 John 5:11.

26. Through whom has immortality been brought to light?

"But is now made manifest by the appearing of *our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.*" 2 Tim. 1:10.

27. To whom is eternal life promised?

"To them who by patient continuance in well-doing *seek for glory and honor and immortality,* eternal life." Rom. 2:7.

NOTE.— One does not need to seek for a thing which he already possesses. The fact that we are to seek for immortality is proof in itself that we do not now possess it.

28. When will the faithful be changed to immortality?

"Behold, I show you a mystery; We shall not all sleep, but *we shall all be changed, in a moment, in the twinkling of an eye, at the last trump:* for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15:51, 52.

29. What is then to be swallowed up?

"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, *Death is swallowed up in victory.*" Verse 54. See verse 57.

MOSES SMITING THE ROCK

"They drank of that spiritual Rock that followed them." 1 Cor. 10: 4.

LIFE ONLY IN CHRIST

1. WHAT is the wages of sin?

"The wages of sin is *death.*" Rom. 6: 23.

2. Through whom only is there salvation from sin?

"*Neither is there salvation in any other:* for there is none other name under heaven given among men, whereby we must be saved." Acts 4: 12.

NOTE.— If men do not die, why should Christ die to save them from death? And what need of the resurrection and the second advent?

3. Why did God send His only begotten Son to this world?

"That whosoever believeth in Him should not *perish,* but have *everlasting life.*" John 3: 16.

4. What does Christ declare Himself to be?

"I am the way, the truth, and *the life.*" John 14: 6.

5. What does He say He gives to those who follow Him?

"My sheep hear My voice, and I know them, and they follow Me: and *I give unto them eternal life;* and they shall never perish, neither shall any man pluck them out of My hand." John 10: 27, 28.

6. Upon what is the possession of this life conditioned?

"Except ye *eat the flesh of the Son of man, and drink His blood,* ye have no life in you." John 6: 53.

7. In whom is the life eternal?

"And this is the record, that God hath given to us eternal life, *and this life is in His Son.*" 1 John 5: 11.

8. Who only have this life?

"*He that hath the Son hath life;* and he that hath not the Son of God hath not life." Verse 12. "*He that heareth My word, and believeth on Him that sent Me, hath everlasting life,* and shall not come into condemnation; but is passed from death unto life." John 5: 24.

9. What is Christ therefore fittingly called?

"When Christ, who is *our life,* shall appear, then shall ye also appear with Him in glory." Col. 3: 4.

THERE is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood
Lose all their guilty stains.

The dying thief rejoiced to see
That fountain in his day;
And there may I, though vile as he,
Wash all my sins away.

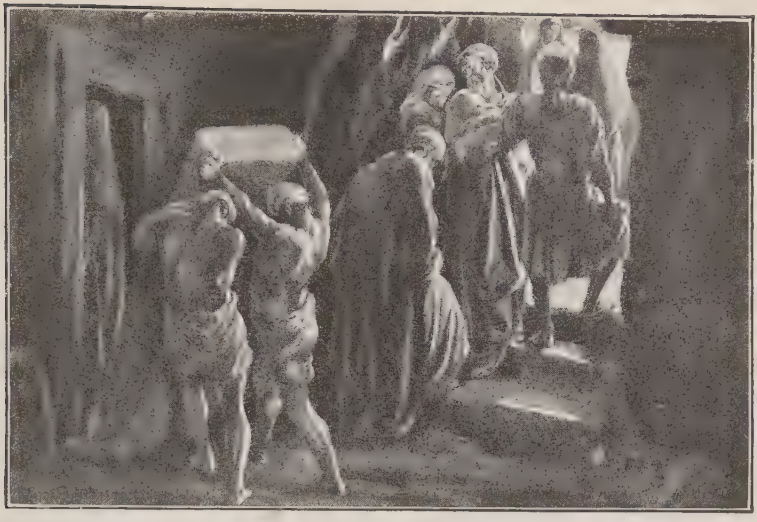
Thou dying Lamb! Thy precious blood
Shall never lose its power,
Till all the ransomed church of God
Are saved, to sin no more.

E'er since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die.

Lord, I believe Thou hast prepared,
Unworthy though I be,
For me a blood-bought, free reward —
Eternal life for me.

There in a nobler, sweeter song,
I'll sing Thy power to save,
When this poor lisping, stam'ring tongue
Is ransomed from the grave.

WILLIAM COWPER.



THE BURIAL OF SARAH

"If I wait, the grave is mine house." Job 17: 13.

THE INTERMEDIATE STATE

1. By what figure does the Bible represent death?

"But I would not have you to be ignorant, brethren, concerning them which are *asleep*, that ye sorrow not, even as others which have no hope." 1 Thess. 4: 13. See also 1 Cor. 15: 18, 20; John 11: 11-14.

Note.— In sound sleep one is wholly lost to consciousness; time goes by unmeasured; and the mental functions which are active during consciousness are suspended for the time being.

2. Where do the dead sleep?

"And many of them that *sleep in the dust of the earth* shall awake." Dan. 12: 2. See also Eccl. 3: 20; 9: 10.

3. How long will they sleep there?

"So man lieth down, and riseth not: *till the heavens be no more*, they shall not awake, nor be raised out of their sleep." Job 14: 12.

4. For what did Job say he would wait after death?

"If a man die, shall he live again? all the days of my appointed time will I wait, *till my change come.*" Verse 14.

5. Where did he say he would wait?

"*If I wait, the grave is mine house:* I have made my bed in the darkness." Job 17: 13.

6. While in this condition, how much does one know about those he has left behind?

"His sons come to honor, and *he knoweth it not;* and they are brought low, but *he perceiveth it not of them.*" Job 14: 21.

7. What becomes of man's thoughts at death?

"His breath goeth forth, he returneth to his earth; *in that very day his thoughts perish.*" Ps. 146: 4.

8. Do the dead know *anything?*

"For the living know that they shall die: *but the dead know not anything,* neither have they any more a reward: for the memory of them is forgotten." Eccl. 9: 5.

9. Do they take any part in earthly things?

"Also their *love,* and their *hatred,* and their *envy,* is now *perished; neither have they any more a portion forever in anything that is done under the sun.*" Verse 6.

NOTE.— If one continued in consciousness after death, he would know of the promotion or dishonor of his sons. But Job says he does not know this. Not only so, but in death one loses all the attributes of mind,— love, hatred, envy, etc. Thus it is plain that his thoughts have perished, and that he can have nothing more to do with the things of this world. But if, as taught and held by some, man's powers of thought continue after death, he *lives;* and if he lives, he must be *somewhere.* Where is he? Is he in heaven, or in hell? If he goes to either place at death, what then is the need of a future judgment, or of a resurrection, or of the second coming of Christ? If the judgment does not take place at death, but men go to their reward at death, then their *rewards* precede their *awards,* and there would arise the possibility that some have at death gone to the wrong place, and must needs be sent to the other, after having been in bliss or torment for ages, perhaps.

10. What does the psalmist say about the dead praising God?

"*The dead praise not the Lord,* neither any that go down into silence." Ps. 115: 17.

11. How much does one know of God when dead?

"For in death *there is no remembrance of Thee.*" Ps. 6: 5.

NOTE.— There is not even a remembrance of God. As already seen, the Bible everywhere represents the dead as *asleep.* If they were in heaven or in hell, would it be fitting to represent them thus? Was Lazarus, whom Jesus loved, in heaven when the Saviour said, "Our friend Lazarus *sleepeth"?* John 11: 11. If so, calling him to life was really robbing him of the bliss of heaven that rightly belonged to him. The parable of the rich man and Lazarus, recorded in Luke 16, was given to teach, not consciousness in death, but that in the judgment riches will avail nothing unless rightly and beneficently used, and that poverty will not keep one out of heaven.

12. But are not the righteous dead in heaven?

"For *David is not ascended into the heavens.*" Acts 2: 34.

13. What must take place before the dead can praise God?

"Thy dead men shall live, together with My dead body shall they arise. *Awake and sing, ye that dwell in dust:* for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26: 19.

14. When did David say he would be satisfied?

"As for me, I will behold Thy face in righteousness: I shall be satisfied, *when I awake, with Thy likeness.*" Ps. 17: 15.

15. Were there to be no resurrection of the dead, what would be the condition of those fallen asleep in Christ?

"For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. *Then they also which are fallen asleep in Christ are perished.*" 1 Cor. 15: 16-18.

16. When is the resurrection of the righteous to take place?

"For *the Lord Himself shall descend from heaven* with a shout, with the voice of the Archangel, and with the trump of God: *and the dead in Christ shall rise first.*" 1 Thess. 4: 16.

NOTES.— If, as stated in Eccl. 9: 5, the dead know not anything, then they have no knowledge of the lapse of time. "Six thousand years in the grave to a dead man is no more than a wink of the eye to the living." To them, consciousness, our only means of measuring time, is gone; and it will seem to them when they awake that absolutely no time has elapsed. And herein lies a most comforting thought in the Bible doctrine of the sleep of the dead, that in death there is no consciousness of the passing of time. To those who sleep in Jesus, their sleep, whether long or short, whether one year, one thousand years, or six thousand years, will be but as if the moment of sad parting were followed instantly by the glad reunion in the presence of Jesus at His glorious appearing and the resurrection of the just.

It ought also to be a comforting thought to those whose lives have been filled with anxiety and grief for deceased loved ones who persisted in sin, to know that they are not now suffering in torments, but, with all the rest of the dead, are quietly sleeping in their graves. Job 3: 17.

Again, it would mar the felicity of one's enjoyment in heaven could he look upon earth and see his friends and relatives suffering from persecution, want, cold, or hunger, or sorrowing for the dead. God's way is best, — that all sentient life, animation, activity, thought, and consciousness should cease at death, and that all should wait till the resurrection for their future life and eternal reward. See Heb. 11: 39, 40.

SLEEP on, beloved! sleep, and take thy rest;
Lay down thy head upon thy Saviour's breast.
We love thee well, but Jesus loves thee best —
Good night.

CHRIST'S SECOND COMING DESCENT OF THE HOLY CITY

THE TWO RESURRECTIONS

1. What comes to all men as the result of the fall?

"In Adam *all die.*" 1 Cor. 15: 22. See also Rom. 5: 12.

2. Where do all go at death?

"All go unto *one place;* all are of *the dust,* and *all turn to dust again.*" Eccl. 3: 20.

3. In what condition is man while in the grave?

"Whatsoever thy hand findeth to do, do it with thy might; for *there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.*" Eccl. 9: 10.

NOTE.— That is, man, when dead, has no use of the powers of mind or body. He cannot, therefore, while in the grave, praise God, or even think of Him (Ps. 6: 5); for in the day he dies his thoughts perish. Ps. 146: 2-4. See preceding reading.

4. What has been promised in order that man may be redeemed from this condition?

"*I will ransom them from the power of the grave; I will redeem them from death:* O death, I will be thy plagues; O grave, I will be thy destruction." Hosea 13: 14.

5. Through whom will come this redemption from the grave?

"For since by man came death, by man came also the resur-

rection of the dead. For as in Adam all die, *even so in Christ shall all be made alive.*" 1 Cor. 15:21, 22.

6. What would have been the result to the dead had not Christ procured their release from the grave?

"For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then *they also which are fallen asleep in Christ are perished.*" Verses 16-18.

7. Why did God give His only begotten Son to the world?

"For God so loved the world, that He gave His only begotten Son, *that whosoever believeth in Him should not perish,* but have everlasting life." John 3:16.

8. What did the Sadducees in Christ's time deny?

"Then came to Him certain of the Sadducees, *which deny that there is any resurrection.*" Luke 20:27.

9. How did Christ, from the Old Testament Scriptures, prove the resurrection?

"Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For He is not a God of the dead, but of the living: for all live unto Him." Verses 37, 38.

NOTE.— That is, in view of the resurrection — of the fact that there is to be a resurrection — all live unto God. In His purpose, all are alive. It is in this sense that Paul speaks of God as the one "who quickeneth the dead, and *calleth those things which be not as though they were.*" Rom. 4:17.

10. Under what illustration from nature are the resurrection and the final salvation of the righteous taught?

"*That which thou sowest* is not quickened, except it die." 1 Cor. 15:36. "Verily, verily, I say unto you, *Except a corn of wheat fall into the ground and die,* it abideth alone: but if it die, it bringeth forth much fruit." John 12:24.

NOTES.— The seed dies to spring forth into new life. In this we are taught the lesson of the resurrection. All who love God will spring forth to life, and live again through endless ages in the earth made new.

The Open Grave.— The truth of the resurrection has been forcibly illustrated by the following incident: In the city of Hanover, Germany, is a grave known as "The open grave." It is that of a woman, an infidel German princess, who died over one hundred years ago, and who, on her death-bed, gave orders that her grave should be covered with a great marble slab, weighing perhaps a ton, surmounting solid blocks of stone firmly bound together with clasps of iron, with this inscription placed on the lowermost stone of the tomb: "This grave purchased for eternity, must never be opened." But no human device can thwart the plans of

THE RAISING OF LAZARUS

"I am the Resurrection, and the Life."
John 11:25.

God, or hinder the workings of life from Him. It happened, providentially no doubt, that a birch-tree seed was buried with the princess. Soon it began to sprout. Its tiny shoot, soft and pliable at first, found its way up through the ponderous stones of the massive masonry. Slowly and imperceptibly, but with irresistible power, it grew, until at last it burst the bands of iron asunder, and opened this never-to-be-opened grave, leaving not a single stone in its original position. See illustration on page 498. What a rebuke to infidelity! and what a mute but striking promise that, erelong, in God's own time, all graves shall be opened, and the sleeping ones awake from their dusty beds!

11. Where are the dead when they hear the voice of Christ calling them to life?

"Marvel not at this: for the hour is coming, in the which all that are *in the graves* shall hear His voice, and shall come forth." John 5: 28, 29.

12. How many distinct classes will have a resurrection?

"There shall be a resurrection of the dead, both of the *just* and *unjust.*" Acts 24: 15.

13. By what terms did Christ refer to the two resurrections?

"All that are in the graves shall hear His voice, and shall come forth; they that have done good, unto *the resurrection of life;* and they that have done evil, unto *the resurrection of damnation.*" John 5: 28, 29.

14. When will the resurrection of the just occur?

"For *the Lord Himself shall descend from heaven with a shout,* with the voice of the Archangel, and with the trump of God: *and the dead in Christ shall rise first.*" 1 Thess. 4: 16. See also 1 Cor. 15: 23.

15. When are the righteous to be recompensed?

"For thou shalt be recompensed *at the resurrection of the just.*" Luke 14: 14.

16. In what condition did David expect to rise?

"As for me, I will behold Thy face in righteousness: I shall be satisfied, *when I awake, with Thy likeness.*" Ps. 17: 15.

17. What great contrast will be seen between the present body and the one to be put on in the resurrection?

"So also is the resurrection of the dead. It is sown in *corruption;* it is raised in *incorruption:* it is sown in *dishonor;* it is raised in *glory:* it is sown in *weakness;* it is raised in *power:* it is sown a *natural body;* it is raised a *spiritual body.*" 1 Cor. 15: 42-44.

18. After whose body will these resurrected ones be fashioned?

"We look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned *like unto His glorious body.*" Phil. 3: 20, 21.

19. What will the righteous do upon rising from the grave?

"Thy dead men shall live, together with my dead body shall they arise. *Awake and sing, ye that dwell in dust:* for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26: 19.

20. In what words will their triumph over death and the grave be expressed?

"O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15: 55.

21. How long will they live?

"*Neither can they die any more:* for they are equal unto the angels; and are the children of God, being the children of the resurrection." Luke 20: 36.

22. How long do the other class wait after the first resurrection before they are raised?

"And they [the righteous] lived and reigned with Christ a thousand years. *But the rest of the dead lived not again until the thousand years were finished.*" Rev. 20: 4, 5.

23. What is to be their fate?

"And fire came down from God out of heaven, and devoured them." Verse 9.

24. Who are to share this fate?

"But the *fearful,* and *unbelieving,* and the *abominable,* and *murderers,* and *whoremongers,* and *sorcerers,* and *idolaters,* and *all liars,* shall have their part in the lake which burneth with fire and brimstone: which is the second death." Rev. 21: 8.

25. What is the last enemy to be destroyed?

"The last enemy that shall be destroyed is *death.*" 1 Cor. 15: 26. See Rev. 20: 13, 14.

26. How will the righteous ever afterward appear?

"Then shall the righteous *shine forth as the sun* in the kingdom of their Father. Who hath ears to hear, let him hear." Matt. 13: 43.

THE GIVING OF THE LAW

'Sin, when it is finished, bringeth forth death." James 1:15.

FATE OF THE TRANSGRESSOR

1. What question does Peter ask regarding the wicked?

"For the time is come that judgment must begin at the house of God: and if it first begin at us, *what shall the end be of them that obey not the gospel of God?*" 1 Peter 4:17.

2. What does the Bible say is the wages of sin?

"For the wages of sin is *death.*" Rom. 6:23. "The soul that sinneth, it shall *die.*" Eze. 18:4.

Die: "To pass from physical life; to suffer a total and irreparable loss of action of the vital functions; to become dead; to expire; perish."—*Webster.*

3. What will be the character of this death?

"Who shall be punished with *everlasting destruction* from the presence of the Lord, and from the glory of His power." 2 Thess. 1:9.

Destroy: "To unbuild; to break up the structure and organic existence of; to demolish; to spoil utterly; to bring to naught; to put an end to; to annihilate."—*Webster.*

4. How complete will be the destruction of the wicked?

"Fear Him which is able to *destroy both soul and body in hell.*" Matt. 10:28.

5. What does Christ say will befall those who do not repent?

"Except ye repent, *ye shall all likewise perish.*" Luke 13:3.

Perish: "To be destroyed; to pass away; to become nothing; to be lost; to waste away; to die."—*Webster.*

6. How does the apostle Peter say they shall perish?

"But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and *shall utterly perish in their own corruption.*" 2 Peter 2: 12.

7. To what are the wicked in their punishment compared?

"But the wicked shall perish, and the enemies of the Lord shall be *as the fat of lambs: they shall consume; into smoke shall they consume away.*" Ps. 37: 20.

Consume: "To destroy; as by decomposition, dissipation, waste, or fire."—*Webster.*

8. How does John the Baptist describe the destruction of the wicked?

"He that cometh after me is mightier than I, . . . whose fan is in His hand, and He will throughly purge His floor, and gather His wheat into the garner; but *He will burn up the chaff with unquenchable fire.*" Matt. 3: 11, 12.

9. For whom does Christ say the fire which will finally destroy the wicked was originally prepared?

"Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, *prepared for the devil and his angels.*" Matt. 25: 41.

NOTE.— This fire is called "everlasting" because of the character of the *work* it does; just as it is called "unquenchable" because it cannot be *put* out, and not because it will not *go* out when it has done its work.

10. What will be the result of this punishment?

"As the whirlwind passeth, *so is the wicked no more:* but the righteous is an everlasting foundation." Prov. 10: 25.

11. Will any part of the wicked be left?

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and *all* that do wickedly, shall be stubble: and the day that cometh shall *burn them up,* saith the Lord of hosts, that *it shall leave them neither root nor branch.*" Mal. 4: 1.

12. What will then be their condition?

"For as ye have drunk upon My holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and *they shall be as though they had not been.*" Obadiah 16.

13. Where will the *place* of the wicked then be?

"For yet a little while, and the wicked shall not be: yea,

thou shalt diligently consider his place, and it shall not be." Ps. 37: 10.

NOTE.— It would be difficult to keep the wicked in eternal torment without any place for them, even, in which to exist.

14. Where are both the righteous and the wicked to be recompensed?

"Behold, the righteous shall be recompensed *in the earth:* much more the wicked and the sinner." Prov. 11: 31.

15. Do the wicked go directly to their punishment at death, or wait till the day of judgment?

"The Lord knoweth how to deliver the godly out of temptations, and *to reserve the unjust unto the day of judgment to be punished.*" 2 Peter 2: 9.

16. To what are the present heavens and earth reserved?

"But the heavens and the earth, which are now, by the same word are kept in store, *reserved unto fire against the day of judgment and perdition of ungodly men.*" 2 Peter 3: 7.

NOTE.— Both the present heavens and earth and sinners await the fires of the last day.

17. What will be the result of the fires of the last day?

"Looking for and hasting unto the coming of the day of God, wherein *the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat.*" "*The earth also, and the works that are therein shall be burned up.*". Verses 12, 10.

18. By what means does Christ say His kingdom is to be cleansed from sin and sinners?

"The Son of man shall send forth His angels, and *they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire.*" Matt. 13: 41, 42.

NOTE.— Satan and the wicked now have this world as their "place." In due time Christ will have it. He will cleanse it from sin and sinners, and restore it, that He may give it to the saints of the Most High for an everlasting possession. See Dan. 7: 18, 22, 27.

19. When are the wicked dead to be raised to receive their final punishment?

"But the rest of the dead lived not again *until the thousand years were finished.*" Rev. 20: 5.

20. Whence will come the fire that will destroy them?

"And they went up on the breadth of the earth, and com-

passed the camp of the saints about, and the beloved city: *and fire came down from God out of heaven, and devoured them.*" Verse 9.

NOTE.— This is called God's "strange act" and His "strange work," — the work of destruction. Isa. 28:21. But by this means God will once and forever cleanse the universe of sin and all its sad results. Death itself will then be at an end — cast into the lake of fire. Rev. 20:14.

21. To what will this fire reduce the wicked?

"And ye shall tread down the wicked; for *they shall be ashes under the soles of your feet in the day that I shall do this*, saith the Lord of hosts." Mal. 4:3.

NOTE.— The wicked are to be utterly destroyed — consumed away into smoke, brought to ashes. Having inseparably allied themselves with sin, they have forfeited the right to life and an immortal existence, and chosen the way of death and destruction. By their choice they have proved themselves worthless. For this reason they are compared to chaff, briers, thorns, etc. Their destruction will consequently be no real loss. They will themselves have lost their opportunity to obtain eternal life; but by the way in which they used their probationary time they proved themselves unworthy of it. Their destruction will, in fact, be an act of love and mercy on the part of God; for to perpetuate their lives would only be to perpetuate sin, sorrow, suffering, and misery. Terrible, therefore, as this judgment will be, there will, in consequence of it, be nothing of value lost,— nothing lost worth saving. The experiment of sin will be over, and God's original plan of peopling the earth with a race of holy, happy beings will be carried out. 2 Peter 3:13.

22. What is this final destruction of the wicked called?

"This is *the second death.*" Rev. 20:14.

23. After the burning day, what will appear?

"Nevertheless we, according to His promise, look for *new heavens and a new earth*, wherein dwelleth righteousness." 2 Peter 3:13.

24. Where will the righteous then be found?

"Then shall the righteous shine forth as the sun *in the kingdom of their Father.*" Matt. 13:43.

25. What promise of the Saviour will then be fulfilled?

"Blessed are the meek: for *they shall inherit the earth.*" Matt. 5:5. See also Ps. 37:11, 29; Isa. 65:17-25; Dan. 7:18.

26. What universal song of praise will then be sung?

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, *Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever.*" Rev. 5:13.

MOSES ON THE NILE

"He shall give His angels charge over thee." Ps. 91:11.

THE MINISTRATION OF GOOD ANGELS

1. Of what family does Paul speak in Ephesians?

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom *the whole family in heaven and earth* is named." Eph. 3:14, 15.

2. By what name are the members of this family called?

"Now there was a day when *the sons of God* came to present themselves before the Lord." Job 1:6. "Behold, what manner of love the Father hath bestowed upon us, that we should be called *the sons of God.*" 1 John 3:1.

3. By what name are those composing the family in heaven commonly known to us?

"And I beheld, and I heard the voice of many *angels* round about the throne." Rev. 5:11.

4. Did angels exist before the death of any of the human family?

"So He drove out the man; and He placed at the east of the garden of Eden *cherubim.*" Gen. 3:24.

Cherub: "A creature of a sacred and celestial nature."—*Gesenius.*

5. Who witnessed the laying of the foundations of the earth?

"Whereupon are the foundations thereof fastened? or who

laid the corner-stone thereof; when *the morning stars* sang together, and all *the sons of God* shouted for joy?" Job 38: 6, 7.

6. How many of these beings did John see around the throne?

"And I beheld, and I heard the voice of *many angels* round about the throne; . . . and the number of them was *ten thousand times ten thousand, and thousands of thousands.*" Rev. 5: 11.

7. What does Paul say of their number?

"But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to *an innumerable company of angels.*" Heb. 12: 22. See also Dan. 7: 10.

8. Are angels of a higher order of beings than man?

"Thou hast made him *a little lower than the angels.*" Ps. 8: 5.

NOTES.—There are different orders of angels: "Cherubim" (Gen. 3: 24); "Seraphim" (Isa. 6: 2, 6); "Archangel" (1 Thess. 4: 16; Jude 9).

Some of their names are: "Michael" (Dan. 10: 13, 21; 12: 1; Jude 9); "Gabriel" (Dan. 8: 16; 9: 21; Luke 1: 19); "Uriel" (2 Esdras [Apocrypha] 4: 1, 36; 5: 20. See 1 Chron. 15: 5); "Ariel" (doubtless of angelic origin. See Ezra 8: 16).

Michael means, "Who is *like* God," and hence is a fit title for Christ. *Gabriel* signifies, "The *strength* of God," an appropriate name for the angel or being who stands next to Christ (Dan. 10: 21). *Uriel* means, "The *light* of God;" *Ariel*, "The *lion* of God."

9. Is Christ ever called an angel?

"Behold, I send *an Angel* before thee, to keep thee in the way, and to bring thee into the place which I have prepared." Ex. 23: 20. See verse 23; Acts 7: 38; and margin of 1 Cor. 10: 4. "*The Angel of His presence* saved them." Isa. 63: 9. "Michael *the Archangel.*" Jude 9. See also Dan. 12: 1; 1 Thess. 4: 16.

NOTE.—Angel means *messenger*. In Mal. 3: 1, Christ is called "the *messenger* of the covenant."

10. What is said of the strength and character of the angels?

"Bless the Lord, ye His angels, *that excel in strength, that do His commandments*, harkening unto the voice of His word." Ps. 103: 20.

11. What description is given of Gabriel in Daniel?

"His body also was like the *beryl*, and his face as the appearance of *lightning*, and his eyes as *lamps of fire*, and his arms and his feet like in color to *polished brass*, and the voice of his words *like the voice of a multitude.*" Dan. 10: 6.

NOTE.—Similar descriptions are given of God, the "Ancient of days," in Dan. 7: 9; and of Christ, "the Son of man," in Rev. 1: 13-15.

12. What was the appearance of the angel that rolled away the stone from the sepulcher at the resurrection of Christ?

"His countenance was *like lightning,* and his raiment *white as snow.*" Matt. 28: 3.

13. What shows that the angels sent to Abraham and Lot were real beings?

"And he [Abraham] took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and *they did eat.*" "And he [Lot] made them a feast, and did bake unleavened bread, and *they did eat.*" Gen. 18: 8; 19: 3.

14. What reason does Paul give to encourage us to entertain strangers?

"Be not forgetful to entertain strangers: *for thereby some have entertained angels unawares.*" Heb. 13: 2.

15. In his dream at Bethel, what did Jacob see?

"And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: *and behold the angels of God ascending and descending on it.*" Gen. 28: 12.

16. To whose authority are the angels subject?

"Jesus Christ: who is gone into heaven, and is on the right hand of God; *angels and authorities and powers being made subject unto Him.*" 1 Peter 3: 21, 22.

NOTE.— In Joshua 5:13-15, Christ is called "captain of the Lord's host."

17. In what work are angels engaged?

"Are they not all *ministering spirits,* sent forth to minister for them who shall be heirs of salvation?" Heb. 1: 14.

18. What scripture indicates that each child of God has an accompanying angel?

"Take heed that ye despise not one of these little ones; for I say unto you, That in heaven *their angels* do always behold the face of My Father which is in heaven." Matt. 18: 10.

NOTE.— Another has said: "Christians who live in the light of God's countenance are always accompanied by unseen angels, and these holy beings leave behind them a blessing in our homes."

19. How is their watch-care over God's people expressed?

"The angel of the Lord *encampeth round about them that fear Him, and delivereth them.*" Ps. 34: 7.

DANIEL IN THE LIONS' DEN

"The angel of the Lord encampeth round about them that fear Him, and delivereth them." Ps. 34: 7.

20. By what means were the three Hebrews protected while in the fiery furnace?

"I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is *like the Son of God*. . . . Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath *sent His angel, and delivered His servants* that trusted in Him." Dan. 3: 25-28.

21. When cast into the lions' den, how did Daniel say he had been saved from death?

"*My God hath sent His angel, and hath shut the lions' mouths*, that they have not hurt me: forasmuch as before Him innocency was found in me." Dan. 6: 22.

22. When surrounded by the Syrian host, what did Elisha say, and for what did he pray, to encourage his frightened servant?

"And he answered, *Fear not: for they that be with us are more than they that be with them*. And Elisha prayed, and said, Lord, I pray thee, *open his eyes, that he may see*. And the Lord opened the eyes of the young man; *and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha*." 2 Kings 6: 16, 17.

23. What does the psalmist say of the chariots of God?

"The chariots of God are twenty thousand, even *thousands of angels*." Ps. 68: 17.

24. By what means were the apostles delivered from prison?

"*The angel of the Lord* by night *opened the prison doors*, and brought them forth." Acts 5: 19.

25. How was Peter delivered later?

"*The angel of the Lord came upon him*, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. . . . And he saith unto him, Cast thy garment about thee, and follow me. . . . They came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him." Acts 12: 7-10.

NOTE.— "What we call physical law is no obstruction to angelic ministrations. Bolts and bars and prison gates disappear at their volition, and dungeons like palaces shine in their presence. No place can be so dismal, no cavern so deep and dark, no Inquisition cell so hidden and

fetid, no fortress so strongly guarded, that they cannot find quick and easy access, if a child of God is there."—"*Footprints of Angels in Fields of Revelation," by E. A. Stockman, pages 74, 75.*

26. When Elijah was about to take a forty days' journey, how was he strengthened for it?

"*And the angel of the Lord came again the second time, and touched him, and said, Arise and eat;* because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God." 1 Kings 19: 7, 8.

27. After His forty days' fast and temptation in the wilderness, how was Christ strengthened?

"Then the devil leaveth Him, and, behold, *angels came and ministered unto Him.*" Matt. 4: 11.

28. How was Christ strengthened while suffering in the garden of Gethsemane?

"And *there appeared an angel unto Him from heaven, strengthening Him.*" Luke 22: 43.

29. Are the angels interested in the plan of salvation?

"Which things *the angels desire to look into.*" 1 Peter 1: 12.

30. Are they interested in the conversion of men?

"Likewise, I say unto you, *there is joy in the presence of the angels of God over one sinner that repenteth.*" Luke 15: 10.

31. Before whom are we said to speak?

"Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. Suffer not thy mouth to cause thy flesh to sin; *neither say thou before the angel,* that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?" Eccl. 5: 5, 6.

32. For what must men give account in the judgment?

"But I say unto you, That *every idle word* that men shall speak, they shall give account thereof in the day of judgment." Matt. 12: 36. See also Eccl. 12: 13, 14.

33. Out of what will they be judged?

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged *out of those things which were written in the books,* according to their works." Rev. 20: 12.

34. What shows that the actions of men are recorded?

"And the Lord harkened, and heard it, and *a book of remembrance was written before Him* for them that feared the Lord, and that thought upon His name." Mal. 3: 16. See also Isa. 65: 6; Jer. 2: 22.

35. In the judgment how many angels minister before God?

"A fiery stream issued and came forth from before Him: *thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him:* the judgment was set, and the books were opened." Dan. 7: 10.

NOTE.— Since the angels are our ministering spirits, and our lives are open before them, it is reasonable to infer that they make the record of our lives. Then when the books are examined, they will of necessity be present, to minister before God.

36. What does Christ promise overcomers?

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but *I will confess his name before My Father, and before His angels.*" Rev. 3: 5.

37. What protection has God promised His people during the seven last plagues?

"There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For *He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone.*" Ps. 91: 10-12.

38. When Christ comes, who will come with Him, and what will they do?

"For the Son of man shall come in the glory of His Father *with His angels.*" "And *they shall gather together His elect* from the four winds, from one end of heaven to the other." Matt. 16: 27; 24: 31.

39. Where will all the saints then go?

"Then we which are alive and remain *shall be caught up together with them in the clouds,* to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4: 17.

NOTE.— We shall then have the privilege of seeing and conversing not only with the good and blest of all ages, but with the angels who have ministered to us during our earthly pilgrimage.

O, MAY Thine angels, while I sleep,
Around my bed their vigils keep;
Their love angelical instil,
Stop every avenue of ill!
May they celestial joys rehearse,
And thought to thought with me converse.

BISHOP KENT.

SATAN'S ENTRANCE TO EDEN

"The prince of this world cometh, and hath nothing in Me." John 14:30.

THE DARK MINISTRIES OF BAD ANGELS

1. Against whom do we wrestle?

"For we wrestle not against flesh and blood, but *against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness* [margin, *wicked spirits*] in high places [margin, heavenly places]." Eph. 6:12.

Note.— "The facts of history concur with the statements of revelation in forcing upon us the unwelcome conviction that the human race is subject to the malevolent influence of an organized and all-pervading demonism. Alike in the career of nations and in the phenomena of personal destiny the presence of demoniacal skill and power is often prominent, frequently dominant, always evil."—*"Footprints of Angels in Fields of Revelation," by E. A. Stockman, page 2.*

2. To what place were the angels that sinned cast?

"For if God spared not the angels that sinned, but *cast them down to hell* [Greek, *tartarus*, a place of darkness], and delivered them into *chains of darkness*, to be reserved unto judgment." 2 Peter 2:4.

3. What is Satan himself called?

"The *god of this world.*" 2 Cor. 4:4. "The *prince of this world.*" John 14:30. "The *prince of the power of the air.*" Eph. 2:2.

4. How numerous are these wicked spirits, or fallen angels?

"And He asked him, What is thy name? And he answered, saying, My name is *Legion:* for we are *many.*" Mark 5: 9.

5. What is the chief occupation of Satan and his angels?

"And He was there in the wilderness forty days, *tempted of Satan.*" Mark 1: 13. "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, *seeking whom he may devour.*" 1 Peter 5: 8. See Rev. 12: 9, 12; 16: 14.

NOTES.— "In undiminished possession of their intelligence and strength, they constantly assault us in every weakness, through every avenue, by every means, by methods foul or fair. . . . Whom they cannot destroy they cease not to worry, torment. They inspire evil tempers; arouse dark passions; instil ill will; beget malice, envy; impose care, fear, distrust; suggest deceit, fraud, and all the forms of crime." "Supremely do they revel in the criminal domain. They foster falsehood, incite revenge, fan jealousy, beget quarrels, help on thefts, robbery, and arson, further divorces, plan defalcations, instigate murders. They run the saloons and edit the *Police News.*"—"*Footprints of Angels in Fields of Revelation,*" *pages 9, 10, 22.*

6. What are we admonished not to do?

"Be ye angry, and sin not: let not the sun go down upon your wrath: *neither give place to the devil.*" Eph. 4: 26, 27.

NOTE.— Those who give vent to anger or retain old grudges, who parley with temptation or tamper with vice, who indulge in intemperance, pride, foolishness, or levity, or give way to any other weakness, give place to the devil; that is, they give the devil an opportunity to work through them — give him an advantage over them. We should therefore close every avenue to Satan and his angels. We should suppress anger, be sober and watchful, and nip in the bud every prompting to sin.

7. What spirits stand ever ready to deceive and ruin those who are off guard or bent on going astray?

"And the Lord said, Who shall persuade [margin, deceive] Ahab, that he may go up and fall at Ramoth-gilead? . . . *And there came forth a spirit, and stood before the Lord, and said, I will persuade him.* And the Lord said unto him, Wherewith? And he said, I will go forth, and *I will be a lying spirit in the mouth of all his prophets.* And He said, Thou shalt persuade him, and prevail also: go forth, and do so." 1 Kings 22: 20-22. See 2 Thess. 2: 10, 11.

8. With what were many possessed in Christ's time?

"And they brought unto Him all sick people that were taken with divers diseases and torments, and those which were *possessed with devils.*" Matt. 4: 24.

NOTE.— Vampire-like, evil angels take possession of, and make their abode with, all over whose minds and bodies they can gain control. Only through Christ can this demoniacal captivity be broken. Until this is done, one in this condition is led captive by Satan "at his will." His self-control and power to resist temptation are gone. See 2 Tim. 2: 26.

9. How do evil spirits sometimes treat those thus possessed?

"And as he was yet a coming, *the devil threw him down, and tare him.*" Luke 9:42.

NOTE.— Those under demoniacal control are simply the sport and plaything of the evil spirits possessing and controlling them.

10. As we near the closing scenes of human probation, why may we expect an increase in demoniacal manifestations?

"Woe to the inhabiters of the earth and of the sea! *for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.*" Rev. 12:12.

NOTE.— Acquainted, as they are, with the laws of nature, Satan and his angels raise storms and scatter disease and death as far as lies within their power; and, as enemies of God, they likewise pervert the truth and disseminate error as far as possible. Far better, also, than the inhabitants of the world, do they know that the end of all things is fast approaching, and that their time to work is short.

11. Concerning what have we been definitely informed?

"Now the Spirit speaketh expressly, that *in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.*" 1 Tim. 4:1.

12. What class of God's servants have evil angels, through wicked men, seemed to make special objects of attack?

"Which of *the prophets* have not your fathers persecuted?" Acts 7:52.

NOTES.— "Of all classes of men employed by the Heavenly Father in the work of redemption, none are more fiercely hated by the wicked angels than the whole line of the prophets; for from the first to the last they foretell the final and eternal overthrow and utter extinction of the 'powers of darkness,' the 'spirits of disobedience.'"—"*Footprints of Angels in Fields of Revelation,*" *page 14.*

Evil angels also incite men and nations to war, and by this means divert their attention from things pertaining to the kingdom of God, and so take peace from the earth. Rev. 16:14. This will end in Armageddon.

"Familiar with the laws which govern mental conditions, the fallen hosts ply all their specious arts to excite personal suspicions and animosities, and to create national resentments and bloody conflicts, their chief delight being to compass the destruction of peace and the banishment of concord from the earth, to embitter the poor children of sin and sorrow against each other, and turn our world into an arena of strife and crime." —*Id., page 22.*

13. What will be the final doom of Satan and his angels?

"Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, *prepared for the devil and his angels.*" Matt. 25:41. "And the day that cometh shall *burn them up,* saith the Lord of hosts, that it shall leave them neither *root* nor *branch.*" Mal. 4:1. See Rev. 20:9.

SAUL AND THE WITCH OF ENDOR

"They are the spirits of devils, working miracles." Rev. 16: 14.

SPIRITUALISM

1. WHAT is Spiritualism defined to be?

"A belief that departed spirits hold intercourse with mortals by means of physical phenomena, as by rapping, or during abnormal mental states, as in trances, or the like, commonly manifested through a medium; spiritism."— *Webster.*

Spiritism: "The theory that mediumistic phenomena are caused by spirits of the dead."— *Webster.*

NOTE.— "The very central truth of Spiritualism is the power and possibility of spirit return, under certain conditions, to communicate with those in the material form."— *N. F. Ravlin, Spiritualistic lecturer, of California.*

2. Did this doctrine exist in ancient times?

"Regard not them that have *familiar spirits,* neither seek after *wizards,* to be defiled by them: I am the Lord your God." Lev. 19: 31.

NOTE.— "The phenomenal aspect of modern Spiritualism reproduces all essential principles of the magic, witchcraft, and sorcery of the past. The same powers are involved, the same intelligences are operating."— *F. F. Morse, in "Practical Occultism," page 85.*

3. How does God regard sorcerers?

"And I will come near to you to judgment; and *I will be a swift witness against the sorcerers.*" Mal. 3: 5.

4. What does He say of the teachings of enchanters and sorcerers?

"Therefore harken not ye to . . . your enchanters, nor to your sorcerers, . . . for *they prophesy a lie unto you,* to remove you far from your land." Jer. 27: 9, 10.

NOTES.— Rev. F. B. Meyer, of England, gives the following warning against dabbling in Spiritualism: "I have known several families that have been cursed by having recourse to clairvoyants and mediums. There are grave dangers in these things; and when occult powers are used for selfish ends, it is possible for men and women to be filled with evil spirits, as was the girl at Philippi. People are fools to play with the dregs of the spirit world."— *Present Truth, Sept. 7, 1911.*

"I am perfectly certain that the whole movement known as modern Spiritualism is in the hands and under the direction of the father of evil spirits; in other words, is thoroughly and unmistakably diabolical."— *Dr. C. Williams, of London, England.*

5. Before their entrance into Canaan, what instruction did Moses give Israel concerning these things?

"When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee. Thou shalt be perfect with the Lord thy God." Deut. 18: 9-13.

NOTES.— Whoever consults or has to do with mediums or any who profess to receive instruction or communications from the spirits of the dead, disregards this plain instruction, and places himself upon the enemy's ground. Ever since Satan told that first lie in Eden, when he denied that *death* would be the result of *sin*, in the very face of death itself, he, working upon man's natural dread of death and upon his distress at the thought of being separated from loved ones, has been endeavoring to persuade men to believe that the dead are not dead, and that men do not die. Idolatry, heathenism, Spiritualism, occultism, and the whole brood of false isms of this kind, it will be noticed, deal very largely with *death.* This, of itself, indicates their origin, and should be a warning to all to let them alone — to have nothing whatever to do with them. They are from beneath, and not from above. However promising or pleasing they may be at first, they are downward and destructive in their tendency, and ultimately lead away from God, into unbelief of His Word and into sin. They promise life by denying death, and apparently "make good" Satan's lie in Eden, through the ministration and manifestations of evil angels representing themselves to be the spirits of the dead.

In a sermon on "Spiritualism an Imposture," Rev. T. De Witt Talmage said: "Spiritualism takes advantage of those who are weak and mor-

bid with trouble. We lose a friend. The house is dark, the world is dark, the future seems dark. If we had, in our rebellion and weakness, the power to marshal a host and recapture our loved one, we should marshal the host. Spiritualism comes in at that moment, when we are all worn out by watching,— all worn out, body, mind, and soul,— and says: 'Now I will open that door; you shall hear the voices. Take your places around the table; all be quiet now.' . . . O, I hate Spiritualism, because it takes advantage of people when they are weak, and worn out, and morbid under life's bereavements and sorrows! . . . If Spiritualism had its way, it would turn the world into a pandemonium of carnality. It is an unclean and adulterous system."

6. Under the theocracy of Israel, what was the law concerning witches and those who had familiar spirits?

"Thou shalt not suffer a witch to live" Ex. 22: 18. "A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death." Lev. 20: 27.

NOTE.— This shows how dangerous and deadly everything of this character is in God's sight.

7. With what is witchcraft classed by Paul, and what does he say to those who are guilty of such things?

"Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies. . . . I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Gal. 5: 20-23.

8. What should one do if asked to inquire of a familiar spirit?

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: *should not a people seek unto their God?* for the *living* to the *dead?*" Isa. 8: 19.

NOTE.— Giving the sense of this passage, Dr. Adam Clarke says: "Should not a nation seek unto its God? Why should you seek unto the dead concerning the living?" But this is exactly what Spiritualism teaches men to do,— to seek unto the *dead* concerning the *living.*

9. What instruction does the apostle John give touching this subject?

"Beloved, believe not every spirit, but *try the spirits whether they are of God.*" 1 John 4: 1.

10. By what are we to try them?

"*To the law and to the testimony:* if they speak not according to this word, it is because there is no light in them." Isa. 8: 20.

11. Should we allow ourselves to be influenced by signs or wonders performed by those who would try to lead us away from God and His law?

"If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; *thou shalt not harken unto the words of that prophet, or that dreamer of dreams:* for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul. Ye shall walk after the Lord your God, and fear Him, and keep His commandments, and obey His voice." Deut. 13: 1-4.

12. How much do the dead know of what is going on among men?

"Thou changest his countenance, and sendest him away. His sons come to honor, and *he knoweth it not;* and they are brought low, but *he perceiveth it not of them.*" Job 14: 20, 21.

13. Do the dead know *anything?*

"For the living know that they shall die: but *the dead know not anything.*" Eccl. 9: 5. "His breath goeth forth, he returneth to his earth; *in that very day his thoughts perish.*" Ps. 146: 4.

14. What scripture forever precludes the idea that the dead come back to earth to communicate with the living?

"Also their love, and their hatred, and their envy, is now perished; *neither have they any more a portion forever in anything that is done under the sun.*" Eccl. 9: 6.

15. Then when miracles are performed by spirits purporting to be those of our dead friends, to what shall we attribute them?

"For they are *the spirits of devils, working miracles.*" Rev. 16: 14.

16. What will be one characteristic of last-day apostasies?

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, *giving heed to seducing spirits, and doctrines of devils.*" 1 Tim. 4: 1.

NOTES.—The following items illustrate a condition widely prevalent:—

"'A lawyer with a national reputation, well known to me,' said J. L. Hall, of New York, 'never begins the preparation of a difficult case without getting "advice from the other side," as he describes the search. . . . Another distinguished man of New York City once asserted to me that he had his familiar spirit with which he talked as freely as with a human companion.'"— *Washington Herald, May 8, 1911.*

A noted Brooklyn divine some years ago, not realizing that he was voicing Spiritualistic views, gave expression to the following: "What are our departed Christian friends, who in this world had their joy in the heal-

ing art, doing now?— Busy at their old business. No sickness in heaven, but plenty of sickness on earth."— *Christian Herald, July 8, 1882.*

Writing concerning "Communion With the Departed," General Booth, of the Salvation Army, said: "Through all my history, my personal intercourse with the spirit world has been but limited. I have not been favored with many visions, and it is but seldom that I dream dreams that impart either pleasure or profit; and yet I have a spiritual communion with the departed saints that is not without both satisfaction and service. And especially of late the memories of those with whom my heart has had the choicest communion in the past, if not the very beings themselves, have come in upon me as I have sat at my desk or lain wakeful on my bed in the night-season. Amongst these, one form, true to her mission, comes more frequently than all besides, assuring me of her continued partnership in my struggle for the temporal and eternal salvation of the multitudes — and that is my blessed, my beautiful wife!"— *War Cry, Nov. 27, 1897.*

"Dr. Joseph Parker, of the City Temple, London, has openly declared that he prayed to his departed wife every day. He said that he never came to the City Temple to preach without asking her to come with him. He further says: 'I encourage my friend to pray to his wife, and to pray God to ask her to come to his help. She will be more to him than twelve legions of unknown angels."— *The Living Church, Nov. 14, 1899.*

"The emperor Nicholas . . . has fallen under the influence of a Spiritualist named Philipp, who rules the emperor to such an extent that His Majesty makes no important decision, even in relation to family life, without consulting his Spiritualistic guide."—*Melbourne Age, Nov. 15, 1902.*

In a statement given out Dec. 20, 1910, soon after the death of Mrs. Eddy, the founder of Christian Science, Mrs. Amelia Stetson, one of the leaders of the Christian Science Church of New York City, said: "Mrs. Eddy, who was the female Christ, will return to earth. I am watching and waiting for the manifestation of Mrs. Eddy in the semblance of human form. It may come today, it may come next week, it may not come for ten years, but it will surely come. . . . The millennium is at hand. Mrs. Eddy is not dead. She is still alive, and when she appears again on earth, it will be as herself — as Mary Baker Eddy."

"A message purporting to come from Mrs. Mary Baker Eddy, the founder of Christian Science, through Mr. William T. Stead, the noted English journalist, shortly after the former's death, says, 'There is no death; all is life; all is freedom.'"— *Signs of the Times, Feb. 28, 1911.*

And soon after Mr. Stead himself went down on the "Titanic," April 15, 1912, Spiritualists in different parts of the world received numerous messages purporting to have come from him.

17. How does Satan deceive the people?

"And no marvel; for Satan himself is *transformed into an angel of light.*" 2 Cor. 11: 14.

18. What role do his agents assume?

"Therefore it is no great thing if his ministers also be *transformed as the ministers of righteousness.*" Verse 15.

19. Will Satan and his agents attempt to counterfeit the coming of Christ, and work signs and wonders to confirm their pretentious claims?

"Then if any man shall say unto you, *Lo, here is Christ,* or there; believe it not. For there shall arise false Christs, and false prophets, *and shall show great signs and wonders;* insomuch that, if it were possible, they shall deceive the very elect." Matt. 24: 23, 24.

20. What will be one of the last great signs performed by this means, to fasten men in deception?

"And he doeth great wonders, so that *he maketh fire come down from heaven on the earth in the sight of men,* and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth that they should make an image to the beast, which had the wound by a sword, and did live." Rev. 13: 13, 14.

21. What scripture shows that Satan is to work with special power and deceptive wonders just before Christ's second coming?

"Whose coming is *after the working of Satan with all power and signs and lying wonders,* and with all deceivableness of unrighteousness in them that perish." 2 Thess. 2: 9, 10. See also Rev. 12: 12.

22. While many will be deceived by these wonders, and accept of the false Christs that appear, what will those say who have maintained their love for the truth, and patiently waited for Christ's return?

"And it shall be said in that day, *Lo,* THIS *is our God; we have waited for Him, and He will save us:* THIS *is the Lord; we have waited for Him, we will be glad and rejoice in His salvation."* Isa. 25: 9.

23. What warning has been given us through the apostle Peter?

"*Be sober, be vigilant;* because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Peter 5: 8.

WICKED spirits gather round thee
Legions of those foes to God —
Principalities most mighty —
Walk unseen the earth abroad;
They are gathering to the battle,
Strengthened for the last deep strife;
Christian, arm! be watchful, ready,
Struggle manfully for life.

PART XII

Christian Growth and Experience

	PAGE
Growth in Grace	541
The Christian Armor	543
Walking in the Light	547
Saving Faith	551
Trials and Their Object	554
Overcoming	557
The Ministry of Sorrow	560
Comfort in Affliction	562
Trusting in Jesus	567
Patience	569
Contentment	571
Cheerfulness	573
Christian Courtesy	576
Confessing Faults and Forgiving One Another	577
The Duty of Encouragement	580
Unity of Believers	582
Meekness and Humility	585
Sobriety	589
Wisdom	591
Diligence	594
Perfection of Character	597
Sowing and Reaping	599

JACOB GOING DOWN INTO EGYPT

"God Almighty appeared unto me, . . . and blessed me." Gen. 48: 3.

GIDEON CHOOSING HIS ARMY

"Whosoever is fearful and afraid, let him return and depart." Judges 7: 3.

GROWTH IN GRACE

1. How does the apostle Peter close his second epistle?

"But *grow in grace,* and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3: 18.

2. How may grace and peace be multiplied in believers?

"Grace and peace be multiplied unto you *through the knowledge of God, and of Jesus our Lord.*" 2 Peter 1: 2.

3. What is implied in a knowledge of God and Jesus Christ?

"And *this is life eternal,* that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." John 17: 3.

4. By what may we be partakers of the divine nature?

"Whereby are given unto us *exceeding great and precious promises:* that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1: 4.

5. What graces are we to add in our character building?

"Add to your faith *virtue* [courage]; and to virtue *knowledge;* and to knowledge *temperance* [self-control]; and to temperance *patience;* and to patience *godliness;* and to godliness *brotherly kindness;* and to brotherly kindness *charity.*" Verses 5-7.

NOTES.— *Faith* is the first round in the Christian ladder, the first step Godward. "He that cometh to God must *believe.*" Heb. 11: 6.

But an inoperative faith is useless. "Faith without *works* is dead." James 2:20. To be of value, there must be coupled with faith that *virtue*, or *courage of conviction*, which impels to *action*.

To courage there needs to be added *knowledge;* otherwise, like the stumbling Jews, one may have a zeal, "but *not according to knowledge*." Rom. 10:2. Fanaticism is the result of such courage, or zeal. Knowledge, therefore, is an essential to healthy Christian growth.

To knowledge there needs to be added *temperance*, or *self-control — self-government*. See Acts 24:25, American Standard Version, and margin of Revised Version. To know to do good, and not do it, is as useless as is faith without works. See James 4:17. Instead of *temperance*, the Twentieth Century New Testament invariably says *self-control*.

Patience naturally follows *temperance*. It is well-nigh impossible for an intemperate person to be *patient*.

Having gained control of oneself, and become patient, one is in a condition to manifest *godliness*, or *God-likeness*.

Having become godly, *kindness toward the brethren*, or *brotherly kindness*, naturally follows.

Charity, or love for *all*, even our *enemies*, is the crowning grace, the highest step, the eighth round, in the Christian ladder.

The arrangement in this enumeration of graces is by no means accidental or haphazard, but logical and sequential, each following the other in natural, necessary order. The finger of Inspiration is seen here.

6. What is said of charity in the Scriptures?

"Charity *suffereth long, and is kind; . . . thinketh no evil; rejoiceth not in iniquity*, but *rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things*." 1 Cor. 13:4-7. "And above all things have fervent charity among yourselves: for *charity shall cover the multitude of sins*." 1 Peter 4:8. "Love covereth all sins." Prov. 10:12.

7. What is charity called?

"And above all these things put on charity, which is *the bond of perfectness*." Col. 3:14.

8. What is the result of cultivating these eight graces?

"For if these things be in you, and abound, *they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ*." 2 Peter 1:8.

9. What is the condition of one who lacks these graces?

"But he that lacketh these things *is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins*." Verse 9.

10. What is promised those who add grace to grace?

"If ye do these things, *ye shall never fall*." Verse 10.

MIDIANITES PUT TO FLIGHT

"The weapons of our warfare are not carnal." 2 Cor. 10:4.

THE CHRISTIAN ARMOR

1. WHAT power was to make war upon the remnant church prior to the second advent?

"And *the dragon* [Satan] was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

2. What reward is promised to the overcomer?

"To him that overcometh will I give *to eat of the tree of life*, which is in the midst of the paradise of God." Rev. 2:7. See also Rev. 2:11, 17, 26-28; 3:5, 12, 21. "He that overcometh shall inherit *all things*." Rev. 21:7.

3. Through whom are we able to conquer?

"Nay, in all these things we are more than conquerors *through Him that loved us*." Rom. 8:37.

4. Who was the invisible leader of the armies of Israel?

"Behold, there stood a man over against him with His sword drawn in His hand: and Joshua went unto Him, and said unto Him, Art thou for us, or for our adversaries? And He said, Nay; but as *captain of the host of the Lord* am I now come." Joshua 5:13, 14. See also 1 Cor. 10:1-4.

5. What is the character of the Christian's weapons of warfare?

"For the weapons of our warfare are *not carnal, but mighty through God to the pulling down of strongholds.*" 2 Cor. 10: 4.

6. What are these weapons able to conquer?

"Casting down *imaginations,* and *every high thing that exalteth itself against the knowledge of God,* and bringing into captivity *every thought* to the obedience of Christ." Verse 5.

7. What are we to put on?

"*Put on the whole armor of God,* that ye may be able to stand against the wiles of the devil." Eph. 6: 11.

8. With what kind of forces do we have to contend?

"For we wrestle not against flesh and blood, but against *principalities,* against *powers,* against *the rulers of the darkness of this world,* against *spiritual wickedness in high places.*" Verse 12.

NOTE.— The margin says, "wicked spirits" in "heavenly" places.

9. What are the first essentials of the needed armor?

"Stand therefore, having your *loins girt about with truth,* and having on *the breastplate of righteousness.*" Verse 14.

10. What is the truth with which one's loins should be girded?

"Sanctify them through Thy truth: *Thy word is truth.*" "I am the way, the truth." John 17: 17; 14: 6.

11. What is meant by having the loins girded?

"Wherefore gird up *the loins of your mind.*" 1 Peter 1: 13.

12. What is the righteousness of which the breastplate is composed?

"My tongue shall speak of Thy word: for *all Thy commandments are righteousness.*" Ps. 119: 172. "And this is His name whereby He shall be called, *The Lord Our Righteousness.*" Jer. 23: 6. See Rom. 13: 14; 1 Thess. 5: 8.

13. With what are the feet to be shod?

"And your feet shod with *the preparation of the gospel of peace.*" Eph. 6: 15. See also Eph. 2: 14; James 3: 18.

14. What piece of armor is next mentioned as necessary?

"Above all, taking *the shield of faith,* wherewith ye shall be able to quench all the fiery darts of the wicked." Eph. 6: 16. See 1 John 5: 4; Heb. 11: 6.

15. What armor is to be put on as a protection to the head?

"And take *the helmet of salvation.*" Eph. 6: 17.

NOTE.— In 1 Thess. 5: 8 the helmet is called "the *hope* of salvation." The helmet was worn to protect the head. So the hope of salvation will preserve the courage, and thus aid in protecting the spiritual life of the Christian pilgrim when beset by the enemy of righteousness.

16. With what sword is the Christian soldier to be armed?

"*The sword of the Spirit*, which is *the word of God.*" Eph. 6: 17.

NOTE.— By this Christ defeated the enemy. See Matt. 4: 1-11; Luke 4: 1-13. But no one can *use this sword* who does not *know* it. Hence, the importance of studying and knowing the Bible.

17. In what words are the courage, faithfulness, and loyalty of the remnant church expressed?

"And they overcame him by the blood of the Lamb, and by the word of their testimony; and *they loved not their lives unto the death.*" Rev. 12: 11.

18. Will Christ's loyal soldiers be victorious under Him?

"And I saw as it were a sea of glass mingled with fire: and them that had *gotten the victory* over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." Rev. 15: 2.

SOLDIERS of Christ, arise,
And put your armor on;
Fight, for the battle will be ours;
We fight to win a crown.

We fight not against flesh,
We wrestle not with blood;
But principalities and powers,
And for the truth of God.

With wicked spirits, too,
That in high places stand,
Perverting oft the Word of God,
And say 'tis by command.

Put all the armor on,
Like valiant soldiers stand;
Let all your loins be girt with truth,
Waiting our Lord's command.

While Jesus is our friend,
And His rich grace supplies,
We'll march like valiant soldiers on:
We're sure to win the prize.

The battle's almost o'er;
The race is nearly run;
Then with our glorious, conquering King
We'll sit down on His throne.

CHARLES WESLEY.

PAUL AT EPHESUS

[546]

"Many . . . which used curious arts brought their books, . . . and burned them." Acts 19: 19.

ABRAHAM'S JOURNEY TO CANAAN — "By faith Abraham, when he was called to go out, . . . obeyed." Heb. 11:8.

WALKING IN THE LIGHT

1. How important is it that we walk in the light when it comes to us?

"Walk while ye have the light, *lest darkness come upon you:* for he that walketh in darkness knoweth not whither he goeth." John 12:35.

NOTE.— It is important to settle a plain question of duty at once, and not delay obedience under the excuse of waiting for more light. To do as did Balaam — ask God again concerning that which He has plainly and expressly spoken — is dangerous. Nor should we, like the unbelieving Jews, seek a sign from heaven to convince us that we ought to obey the written Word. Has God spoken? Is it His word? Then obey. Do not insult Heaven with the question whether it is right to obey. If one gets an answer to such prayers, it will more than likely be a permission to have one's own chosen way of continuing in disobedience, the end of which is death. See 1 Kings 22:1-36; Eze. 14:1-5.

2. Upon what condition are we promised cleansing from sin?

"*But if we walk in the light, as He is in the light,* we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1:7.

3. How long may the just expect increased light to shine upon their pathway?

"But the path of the just is as the shining light, *that shineth more and more unto the perfect day.*" Prov. 4:18.

4. For whom is light sown?

"*Light is sown for the righteous,* and gladness for the upright in heart." Ps. 97:11.

NOTE.— The more earnestly one desires to know the will of God, while living up to all the light he has, the more light and truth from God will shine upon his pathway. The fact that one has the evidence of his acceptance with God, is no proof that he has all the light there is for him. If light is sown for the righteous, such are the very ones who may expect advanced light to come to them, and to see new duties presented to them from a study of the Word of God.

5. Who was told by an angel of God that his ways pleased the Lord?

"He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, *Cornelius.* And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God." Acts 10: 3, 4.

6. Because Cornelius's ways pleased the Lord, was this evidence that he had nothing more to learn or do?

"And now send men to Joppa, and call for one Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the seaside: *he shall tell thee what thou oughtest to do.*" Verses 5, 6.

NOTE.— The reason why the Lord favored Cornelius with a visit from one of His angels, was not because Cornelius knew the way of salvation perfectly, but because the Lord saw in him a sincere desire for more light, and a willing mind to comply with every known requirement. That spirit was pleasing to God, and He therefore opened the way for Cornelius to learn the whole truth from Peter, that he might be saved. God never changes. He does the same now with sincere, devoted persons. All may now receive advanced light, if, like Cornelius, they seek it, and are willing to walk in it when it comes to them. If it is neglected, they are guilty before God, and will be left to the buffetings of the enemy.

7. What will become of the light which one has if he fails to walk in it?

"The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. *Take heed therefore that the light which is in thee be not darkness.*" Luke 11: 34, 35.

8. Why did Christ say that the sin of those who rejected Him remained?

"Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, *We see;* therefore your sin remaineth." John 9: 41. See also John 15: 22.

NOTE.— With advanced light comes increased responsibility. Duty is always in proportion to one's light and privileges. Present truth always brings with it present duty. See reading on "Present Truth," page 131.

9. Why are those condemned that do not come to the light?

"And this is the condemnation, that light is come into the world, and *men loved darkness rather than light, because their deeds were evil.*" John 3: 19.

10. If one is really seeking for truth, what will he do?

"But he that doeth truth *cometh to the light,* that his deeds may be made manifest, that they are wrought in God." Verse 21.

11. What will those who reject light and truth, finally be led to believe?

"And for this cause God shall send them strong delusion, *that they should believe a lie:* that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2: 11, 12.

NOTE.— The opposite of light is darkness; the opposite of truth is a lie. For those who reject light and truth, only darkness and error remain. God is sometimes in the Scriptures represented as sending that which he permits to come. See Ps. 81: 12; 1 Kings 22: 20-23; Rom. 1: 21-28.

12. Who is the light of the world?

"*I am the light of the world:* he that followeth Me shall not walk in darkness, but shall have the light of life." John 8: 12.

13. How are we to walk in Christ?

"*As ye have therefore received Christ Jesus the Lord,* so walk ye in Him." Col. 2: 6.

14. What has God given to guide our feet aright in the path of truth and duty?

"*Thy word is a lamp* unto my feet, and *a light* unto my path." Ps. 119: 105. See Prov. 6: 23.

15. What does the entrance of God's word give?

"The entrance of Thy word *giveth light;* it giveth understanding unto the simple." Ps. 119: 130.

16. Who does Christ say will be blessed through the prophecies of the book of Revelation?

"Blessed is *he that readeth,* and *they that hear* the words of this prophecy, *and keep those things which are written therein.*" Rev. 1: 3.

NOTE.— We are in the last days, in the generation that is to hear the final warning message contained in this book. See Rev. 14: 6-10; 18: 1-5.

Those who accept this message are described as keeping the commandments of God and the faith of Jesus. See Rev. 12: 17; 14: 12; 22: 14; and readings on pages 251-263. Now especially this book should be studied.

17. May those who have once been led of God, be rejected by Him on account of unbelief?

"I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, *afterward destroyed them that believed not.*" Jude 5.

18. Upon what condition only may we be made partakers of Christ?

"For we are made partakers of Christ, *if we hold the beginning of our confidence steadfast unto the end.*" Heb. 3: 14. See Matt. 10: 22; 24: 12, 13; Heb. 10: 35-39.

WALK in the light! so shalt thou know
That fellowship of love
His Spirit only can bestow
Who reigns in light above.

Walk in the light! and thou shalt own
Thy darkness passed away;
Because that light on thee hath shone
In which is perfect day.

Walk in the light! and e'en the tomb
No fearful shade shall wear;
Glory shall chase away its gloom,
For Christ hath conquered there.

Walk in the light! and thine shall be
A path, though thorny, bright;
For God, by grace, shall dwell in thee,
And God Himself is light.

BERNARD BARTON.

JESUS WALKING ON THE SEA

"Faith cometh by hearing, and hearing by the word of God." Rom. 10: 17.

SAVING FAITH

1. What is faith?

"Faith is the *substance* [margin, *ground*, or *confidence*] of things hoped for, the *evidence* of things not seen." Heb. 11: 1.

2. How important is faith?

"*Without faith it is impossible to please Him:* for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Verse 6.

3. How only can we truly know God?

"Neither knoweth any man the Father, save the Son, *and he to whomsoever the Son will reveal Him.*" Matt. 11: 27.

4. In whom must we believe in order to be saved?

"For God so loved the world, that He gave *His only begotten Son*, that whosoever believeth in *Him* should not perish, but have everlasting life." John 3: 16.

5. What challenge does the apostle James make as to the evidence that one has genuine faith?

"Show me thy faith *without* thy works, and I will show thee my faith *by* my works." James 2: 18.

6. How did Abraham show that he had perfect faith in God?

"Was not Abraham our father justified by works, *when he had offered Isaac his son upon the altar?* Seest thou how faith

wrought with his works, and *by works was faith made perfect?*" Verses 21, 22.

7. By what practical example does the apostle illustrate the difference between genuine, living faith, and a dead faith?

"If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" Verses 15, 16.

8. How necessary are works in maintaining living faith?

"But wilt thou know, O vain man, that *faith without works is dead?* . . . For *as the body without the spirit* [margin, *breath*] *is dead, so faith without works is dead also.*" Verses 20-26.

NOTES.— The apostle was not here arguing for justification or salvation by faith *and* works, but for a living faith — a faith *that* works.

"There are two errors against which the children of God — particularly those who have just come to trust in His grace — especially need to guard. The first . . . is that of looking to their own works, trusting to anything they can do, to bring themselves into harmony with God. He who is trying to become holy by his own works in keeping the law, is attempting an impossibility. All that man can do without Christ is polluted with selfishness and sin. It is the grace of Christ alone, through faith, that can make us holy. The opposite and no less dangerous error is that belief in Christ releases men from keeping the law of God; that since by faith alone we become partakers of the grace of Christ, our works have nothing to do with our redemption. . . . Obedience — the service and allegiance of love — is the true sign of discipleship. . . . Instead of releasing man from obedience, it is faith, and faith only, that makes us partakers of the grace of Christ, which enables us to render obedience. We do not earn salvation by our obedience; for salvation is the free gift of God, to be received by faith. But obedience is the fruit of faith. . . . That so-called faith in Christ which professes to release men from the obligation of obedience to God, is not faith, but presumption."—*"Steps to Christ," pages 64-66.*

Says Luther: "If Christ alone takes away sin, we cannot do so by all our works. But good works follow redemption as surely as fruit appears upon a living tree."— *D'Aubigne's "History of the Reformation," book 2, chap. 6.*

9. What does the hope of salvation lead one to do?

"And every man that hath this hope in Him *purifieth himself,* even as He is pure." 1 John 3: 3.

10. Upon what condition are we made partakers of Christ?

"For we are made partakers of Christ, *if we hold the beginning of our confidence steadfast unto the end.*" Heb. 3: 14.

11. Upon what conditions has God promised us cleansing and the forgiveness of our sins?

"But *if we walk in the light*, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin. . . . *If we confess our sins*, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 7-9.

NOTE.— Intelligent faith as to what God will do for us touching any matter must be gained by what God's Word says concerning that point. No one can consistently hope for that which God has not promised. To expect that God will do that which He has never promised to do is only presumption. Faith is distinct from presumption. To have abiding confidence in the promise of God is faith; but presumption may rest entirely on feeling or desire. Feeling cannot therefore be relied on in the matter of faith. Faith is a pure belief, a confiding trust, in the promises of God, irrespective of feeling. This perfect trust enables one to surmount difficulties under the most trying circumstances, even when the feelings are depressed or well-nigh crushed.

12. Upon what, then, is genuine, saving faith based?

"Faith cometh by hearing, and hearing by *the word of God*." Rom. 10: 17.

13. What was the cause of Peter's sinking after he had started to meet the Saviour on the stormy sea?

"And immediately Jesus stretched forth His hand, and caught him, and said unto him, *O thou of little faith, wherefore didst thou doubt?*" Matt. 14: 31.

NOTE.— The boisterous sea caused Peter to doubt the strength of Christ's word, "Come."

14. With what is it our privilege to be filled?

"Now the God of hope *fill you with all joy and peace in believing*, that ye may abound in hope, through the power of the Holy Ghost." Rom. 15: 13.

NOTE.— Faith may be strengthened by daily exercise. It is not some great thing, done once for all, that gives an individual faith; but an every-day, simple, childlike trust in God, and an implicit obedience to His Word. Some make faith a more difficult matter than God would have them, because they try to embrace too much at one time. They take on the burdens of tomorrow or next week, when the Lord supplies strength only for *today*. When tomorrow comes, grapple with its duties, but not until it does come. We should remember the precious promise, "As thy days, so shall thy strength be." Deut. 33: 25.

AWAY, my unbelieving fear!
Fear shall in me no more have place:
My Saviour doth not yet appear,
He hides the brightness of His face;
But shall I therefore let Him go,
And basely to the tempter yield? —
No, in the strength of Jesus, no;
I never will give up my shield.

CHARLES WESLEY.

JOB HEARING OF HIS LOSSES

"Tribulation worketh patience; and patience, experience; and experience, hope." Rom. 5: 3, 4.

TRIALS AND THEIR OBJECT

1. What does the apostle Peter say concerning the trials through which every believer must pass?

"Beloved, *think it not strange concerning the fiery trial which is to try you,* as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy." 1 Peter 4: 12, 13.

2. How important is the trial of our faith?

"That the trial of your faith, *being much more precious than of gold that perisheth,* though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." 1 Peter 1: 7.

Notes.— "When David was fleeing through the wilderness, pursued by his own son, he was being prepared to become the sweet singer of Israel. The pit and the dungeon were the best schools at which Joseph ever graduated. The hurricane that upset the tent and killed Job's children prepared the man of Uz to write the magnificent poem that has astonished the ages. There is no way to get the wheat out of the straw but to thresh it out. There is no way to purify the gold but to burn it."— *Talmage's "One Thousand Gems," page 83.*

Nothing "happens" to the Christian. Everything that enters his life is sent or permitted to come by an all-wise and all-loving Heavenly Father, and is designed for the perfection of character, and the fitting up and the enlargement of capacity for service. The rocks and rough places on the mountainside are the things we climb on. Even failures, if taken rightly, may become stepping-stones to higher ground.

3. What reason did Paul give for glorying in tribulations?

"We glory in tribulations also: *knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed;* because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5: 3-5.

4. What, according to the prophecy of Daniel, was to befall the people of God down through the ages?

"And they that understand among the people shall instruct many: *yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.*" Dan. 11: 33.

5. Why was this to be?

"And some of them of understanding shall fall, *to try them, and to purge, and to make them white,* even to the time of the end." Verse 35.

6. Looking forward to the conflicts through which His followers must pass, what cheering message did Christ send them through the revelator?

"*Fear none of those things which thou shalt suffer:* behold, the devil shall cast some of you into prison, *that ye may be tried; . . . be thou faithful unto death, and I will give thee a crown of life. . . . He that overcometh shall not be hurt of the second death.*" Rev. 2: 10, 11. See notes on pages 282, 314.

7. What description does Paul give of the sufferings endured by some of God's people in former ages?

"Others were *tortured,* not accepting deliverance; that they might obtain a better resurrection: and others had trial of *cruel mockings* and *scourgings,* yea, moreover of *bonds* and *imprisonment:* they were *stoned,* they were *sawn asunder,* were *tempted,* were *slain with the sword:* they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) *they wandered in deserts, and in mountains, and in dens and caves of the earth.*" Heb. 11: 35-38.

8. How many does Paul say will suffer persecution?

"Yea, and *all that will live godly in Christ Jesus shall suffer persecution.*" 2 Tim. 3: 12.

9. Does God willingly afflict the children of men?

"For the Lord will not cast off forever: but though He cause grief, yet will He have compassion according to the multitude

of His mercies. *For He doth not afflict willingly nor grieve the children of men.*" Lam. 3: 31-33.

10. Why, then, does God permit the chastening rod to fall?

"For they [parents] verily for a few days chastened us after their own pleasure; but He *for our profit, that we might be partakers of His holiness.*" Heb. 12: 10.

11. Referring to Peter's coming sore trial, for what did Christ say He had prayed?

"Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, *that thy faith fail not.*" Luke 22: 31, 32.

12. What cheering promise is made to those who endure the trials and temptations of this life?

"Blessed is the man that endureth temptation: for when he is tried, *he shall receive the crown of life,* which the Lord hath promised to them that love Him." James 1: 12.

NOTE.— Says a Christian writer: "Our sorrows do not spring out of the ground. God 'doth not afflict willingly nor grieve the children of men.' When He permits trials and afflictions, it is 'for our profit, that we might be partakers of His holiness.' If received in faith, the trial that seems so bitter and hard to bear will prove a blessing. The cruel blow that blights the joys of earth will be the means of turning our eyes to heaven. How many there are who would never have known Jesus had not sorrow led them to seek comfort in Him! The trials of life are God's workmen, to remove the impurities and roughness from our character. Their hewing, squaring, and chiseling, and their burnishing and polishing, is a painful process. It is hard to be pressed down to the grinding-wheel. But the stone is brought forth prepared to fill its place in the heavenly temple."

THERE'S never a night but is followed by day,
And the darkest to dawn must give place:
There's never a sorrow that crosses our way
But is sent with a message of grace.
It comes to the peasant, it comes to the king,
It comes in our pleasures and pain;
It comes from the Father of mercies, to bring
To His fold His own stray ones again.
O soul! is thy burden too heavy to bear?
Does the load seem too weighty for one?
There's a Helper at hand all thy sorrows to share,
'Tis thy Father's own well-beloved Son.
Then cast every burden on Jesus thy Lord,
And thy troubles will quickly depart;
Make every sweet promise in His precious Word
An entrance to His loving heart.

REV. JOHN WILLIAMS.

MEETING OF JACOB AND ESAU

"But thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15: 57.

OVERCOMING

1. WHAT overcomes the world?

"For *whatsoever is born of God* overcometh the world." 1 John 5: 4, first part.

2. In whose victory may the Christian ever rejoice and take courage?

"These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer; *I have overcome the world.*" John 16: 33.

3. Who is it that overcomes?

"Who is he that overcometh the world, but *he that believeth that Jesus is the Son of God?*" 1 John 5: 5.

4. Through what, then, is the victory gained in the work of overcoming?

"And this is the victory that overcometh the world, even *our faith.*" Verse 4, last part.

5. Through whom do we obtain the victory?

"But thanks be to God, which giveth us the victory *through our Lord Jesus Christ.*" 1 Cor. 15: 57. "Nay, in all these things we are more than conquerors *through Him that loved us.*" Rom. 8: 37.

6. How did Christ overcome when tempted?

By the Word of God. See Matt. 4: 1-11.

7. How do the Scriptures say the saints overcame the enemy?

"And they overcame him *by the blood of the Lamb, and by the word of their testimony;* and they loved not their lives unto the death." Rev. 12: 11.

8. With what does the apostle Paul tell us to overcome evil?

"Be not overcome of evil, but *overcome evil with good.*" Rom. 12: 21.

9. Why was Jacob's name changed to Israel?

"And he said, Thy name shall be called no more Jacob, but Israel: *for as a prince hast thou power with God and with men, and hast prevailed.*" Gen. 32: 28.

EXCEEDING GREAT AND PRECIOUS PROMISES

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Rev. 2: 7.

"He that overcometh shall not be hurt of the second death." Verse 11.

"To him that overcometh will I give to eat of the hidden manna." Verse 17.

"He that overcometh, and keepeth My works unto the end, to him will I give power over the nations." Verse 26.

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels." Rev. 3: 5.

"Him that overcometh will I make a pillar in the temple of My God." Verse 12.

"To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." Verse 21.

"He that overcometh shall inherit *all things;* and I will be his God, and he shall be My son." Rev. 21: 7.

JACOB WRESTLING WITH THE ANGEL

"And he said, I will not let Thee go, except Thou bless me. . . . And He blessed him there." Gen. 32: 26-29.

[559]

GETHSEMANE

"He doth not afflict willingly nor grieve the children of men." Lam. 3: 33.

THE MINISTRY OF SORROW

1. Why is it better to go to the house of mourning than to the house of feasting?

"It is better to go to the house of mourning, than to go to the house of feasting: *for that is the end of all men; and the living will lay it to his heart.*" Eccl. 7: 2.

2. What did David ask God to teach him?

"Lord, *make me to know mine end,* and the measure of my days, what it is, *that I may know how frail I am.*" Ps. 39: 4. See also Ps. 90: 12.

3. Why is sorrow better than laughter?

"Sorrow is better than laughter: *for by the sadness of the countenance the heart is made better.*" Eccl. 7: 3.

Note.— "Many of the loveliest songs of peace and trust and hope which God's children sing in this world they have been taught in the hushed and darkened chambers of sorrow. . . . Afflictions, sanctified, soften the asperities of life. They tame the wildness of nature. They temper human ambitions. They burn out the dross of selfishness and worldliness. They humble pride. They quell fierce passions. They reveal to men their own hearts, their own weakness, faults, blemishes, and perils. They teach patience and submission. They discipline unruly spirits. They deepen and enrich our experience."—"*Week-Day Religion,*" *by J. R. Miller, D. D., pages 92, 93.*

4. Are the righteous freed from afflictions in this world?

"*Many are the afflictions of the righteous:* but the Lord delivereth him out of them all." Ps. 34: 19.

5. Does God delight to afflict any?

"For the Lord will not cast off forever: but though He cause grief, yet will He have compassion according to the multitude of His mercies. *For He doth not afflict willingly nor grieve the children of men.*" Lam. 3: 31-33.

6. Does He afflict to leave the one chastened in despair?

"Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty: *for He maketh sore, and bindeth up: He woundeth, and His hands make whole.*" Job 5: 17, 18.

7. In what language is the same truth again expressed?

"Come, and let us return unto the Lord: for *He hath torn, and He will heal us; He hath smitten, and He will bind us up.*" Hosea 6: 1. See also Isa. 61: 1-3.

8. Whom does the Lord chasten?

"For *whom the Lord loveth He chasteneth,* and scourgeth every son whom He receiveth." Heb. 12: 6.

9. Is this, for the time being, a source of pleasure?

"Now *no chastening for the present seemeth to be joyous, but grievous:* nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Verse 11.

NOTE.— "Many of the sweetest joys of Christian hearts are songs which have been learned in the bitterness of trial." "Many a cold, icy nature is made warm and tender by the grief that crushes it."—*"Week-Day Religion," by J. R. Miller, D. D., pages 91, 93.*

10. What, aside from sin, causes more sorrow than all else?

Death, or the loss of loved ones.

11. Does death bring to Christians unassuaged sorrow?

"I would not have you to be ignorant, brethren, concerning them which are asleep, *that ye sorrow not, even as others which have no hope.*" 1 Thess. 4: 13.

NOTE.— The loss of loved ones God often uses as a means of conversion, and of severing the ties which bind to earth. Persecution; sickness; the loss of sight, hearing, or limb; the loss of property; or other calamities may likewise be instrumental in drawing us nearer to God. See Ps. 119: 71; Isa. 26: 9.

12. What do our transient afflictions do for us?

"For our light affliction, which is but for a moment, *worketh for us a far more exceeding and eternal weight of glory.*" 2 Cor. 4: 17. See Rom. 8: 28.

DAVID MOURNING FOR ABSALOM

"When thou passest through the waters, I will be with thee." Isa. 43:2.

COMFORT IN AFFLICTION

1. Are God's people free from affliction?

"*Many are the afflictions of the righteous:* but the Lord delivereth him out of them all." Ps. 34:19.

2. How does God regard the afflicted?

"He *heareth the cry* of the afflicted." Job 34:28.

3. What has He promised to be to those in trouble?

"God is our refuge and strength, *a very present help in trouble.*" Ps. 46:1.

4. With what feelings does the Lord look upon His children?

"*Like as a father pitieth his children,* so the Lord pitieth them that fear Him." Ps. 103:13.

5. What does He know and remember?

"For He knoweth *our frame;* He remembereth *that we are dust.*" Verse 14.

6. What has the Lord promised to be to the oppressed?

"The Lord also will be *a refuge for the oppressed, a refuge in times of trouble.*" Ps. 9:9.

7. What has God promised His children when passing through trials and afflictions?

"When thou passest through the waters, *I will be with thee;* and through the rivers, *they shall not overflow thee:* when thou walkest through the fire, *thou shalt not be burned; neither shall the flame kindle upon thee.*" Isa. 43: 2.

8. What did David say with reference to his being afflicted?

"*It is good for me that I have been afflicted;* that I might learn Thy statutes." Ps. 119: 71.

9. When afflicted, for what did he pray?

"Look upon my affliction and my pain; and *forgive all my sins.*" Ps. 25: 18.

10. Before he was afflicted, what did he do?

"*Before I was afflicted I went astray:* but now have I kept Thy word." Ps. 119: 67.

11. What did Christ learn through suffering?

"Though He were a Son, yet *learned He obedience by the things which He suffered.*" Heb. 5: 8.

12. In perfecting character, what must come to all?

"And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou *the chastening of the Lord,* nor faint when thou art rebuked of Him: *for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth.*" Heb. 12: 5, 6.

13. Is this chastening a pleasant experience?

"Now *no chastening for the present seemeth to be joyous, but grievous:* nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Verse 11.

14. What courage and strength, therefore, should come to us even in the hour of affliction?

"Wherefore *lift up the hands which hang down, and the feeble knees.*" Verse 12. See also Job 4: 3, 4; Isa. 35: 3.

15. What did Job say in the midst of his afflictions?

"Though He slay me, yet will I trust in Him." Job 13: 15.

16. What is God called in the Scriptures?

"The God of all comfort." 2 Cor. 1: 3.

17. Whom does God comfort?

"God, that comforteth *those that are cast down.*" 2 Cor. 7: 6.

CHRIST THE CONSOLER

"Come unto Me, all ye that labor and are heavy-laden, and I will give you rest." Matt. 11:28.

18. What promise is made to those that mourn?

"Blessed are they that mourn: for *they shall be comforted.*" Matt. 5: 4.

19. Why does God comfort us in tribulation?

"Who comforteth us in all our tribulation, *that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.*" 2 Cor. 1: 4.

NOTE.— One who has passed through trouble and affliction himself, and received comfort from God, is better able to minister comfort to others.

20. How should we sympathize with others in their sorrows?

"Weep with them that weep." Rom. 12: 15. "To him that is afflicted *pity should be showed from his friend.*" Job 6: 14.

21. Does Jesus sympathize with us in our afflictions?

"For we have not an high priest which cannot be *touched with the feeling of our infirmities;* but was in all points tempted like as we are." Heb. 4: 15.

22. How did He manifest His sympathy in the case of Mary and her friends weeping over the death of Lazarus?

"When Jesus therefore saw her weeping, and the Jews also weeping which came with her, *He groaned in the spirit, and was troubled,* and said, Where have ye laid him? They said unto Him, Lord, come and see. *Jesus wept.*" John 11: 33-35.

NOTE.— Not alone for Mary and her friends did Jesus weep. Looking down through the ages, He saw the tears and the heartaches which death would bring to mankind in this sin-stricken world. His heart was touched with human woe, and He wept with those that wept.

23. Whatever may come, what blessed assurance has every one who loves God?

"And we know that *all things work together for good to them that love God.*" Rom. 8: 28.

NOTE.— If one loves God, he may rest assured that out of every trial and affliction good will come.

24. In bereavement, like whom should we not sorrow?

"As others which have no hope." 1 Thess. 4: 13.

25. When our friends fall asleep in death, with what words are we told to comfort one another?

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. . . . For the Lord Himself shall descend from heaven with a shout,

with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. *Wherefore comfort one another with these words.*" Verses 14-18.

26. What promise has God made to bereaved mothers?

"Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and *they shall come again from the land of the enemy.*" Jer. 31: 16.

27. What did Christ say would be the experience of His people in this world?

"*In the world ye shall have tribulation:* but be of good cheer; I have overcome the world." "*Ye shall weep and lament,* but the world shall rejoice: and *ye shall be sorrowful,* but your sorrow shall be turned into joy." John 16: 33, 20.

28. In what respect is the reaping of God's people to differ from their sowing?

"*They that sow in tears shall reap in joy.* He that goeth forth and *weepeth,* bearing precious seed, shall doubtless come again with *rejoicing,* bringing his sheaves with him." Ps. 126: 5, 6.

Sometime when all life's lessons have been learned,
And sun and moon forevermore have set,
The things that our weak judgments here have spurned,
The things o'er which we grieved with lashes wet,
Will flash before us, out of life's dark night,
As stars shine most in deepest tints of blue,
And we shall see how all God's ways were right,
And how what seemed reproof was love most true.

May Riley Smith.

Be of good cheer! I know sometime
Life's song will run in perfect rhyme.
Somewhere, I know, all things will be
Attuned to perfect harmony.
Sometime, somewhere, each sad refrain
Shall be its own surcease of pain.
The compensation love will send
Will be in bringing friend to friend;
And all the heartaches that we bore,
In God's good time will be no more.

Robert Lee Walden.

PETER'S DELIVERANCE

"In Him shall the Gentiles trust." Rom. 15: 12.

TRUSTING IN JESUS

1. What did the prophet Isaiah predict of Christ?

"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; *to it shall the Gentiles seek: and His rest shall be glorious.*" Isa. 11: 10.

NOTE.— Paul renders this, "In Him shall the Gentiles *trust.*" Rom. 15: 12.

2. Why does God wish us to trust in Jesus?

"That we should be *to the praise of His glory*, who first trusted in Christ." Eph. 1: 12.

3. What did the Ephesians do upon hearing the gospel?

"*In whom ye also trusted*, after that ye heard the word of truth, the gospel of your salvation." Verse 13, first part.

4. What experience followed this trust in Jesus?

"In whom also after that ye believed, *ye were sealed with that Holy Spirit of promise.*" Verse 13, last part.

NOTE.— To trust in Jesus is to believe in Him, to have abiding and unbounded confidence in Him. When such trust exists, we are sealed by the Holy Spirit of promise.

5. What is the gospel to every one that believes?

"I am not ashamed of the gospel of Christ: for *it is the power of God unto salvation to every one that believeth.*" Rom. 1: 16.

6. How does God regard one who abandons his faith?

"Now the just shall live by faith: but *if any man draw back, My soul shall have no pleasure in him.*" Heb. 10: 38.

7. Is there danger of believers losing their hold on Christ?

"And because iniquity shall abound, *the love of many shall wax cold.*" Matt. 24: 12.

8. By what does one gain the victory over the world?

"This is the victory that overcometh the world, *even our faith.*" 1 John 5: 4.

9. What encouragement does Jesus give us to meet cheerfully the troubles and trials of life?

"These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but *be of good cheer; I have overcome the world.*" John 16: 33.

10. What has this firm trust in Jesus led many to do?

"And they overcame him by the blood of the Lamb, and by the word of their testimony; and *they loved not their lives unto the death.*" Rev. 12: 11. "And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy)." Heb. 11: 36-38.

11. What did it lead Moses to do?

"By faith Moses, when he was come to years, *refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;* esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward." Verses 24-26.

12. What is promised those who trust in Jesus?

"There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My sake, and the gospel's, but *he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands,* with persecutions; and *in the world to come eternal life.*" Mark 10: 29, 30.

13. What is Jesus able to do?

"Now unto Him that is *able to keep you from falling, and to present you faultless before the presence of His glory.*" Jude 24.

JOB AND HIS FRIENDS

"Ye have heard of the patience of Job, and have seen the end of the Lord." James 5: 11.

PATIENCE

1. WHAT has the Bible to say concerning patience?

"The *patient in spirit* is better than the *proud in spirit.*" Eccl. 7: 8. "Be patient *toward all men.*" 1 Thess. 5: 14. "In your patience *possess ye your souls.*" Luke 21: 19.

2. What contrast is drawn between the patient and the hasty in spirit?

"He that is slow to wrath is of *great understanding:* but he that is hasty of spirit *exalteth folly.*" Prov. 14: 29.

3. Who are cited as examples of patience?

"Take, my brethren, *the prophets* . . . for an example of suffering affliction, and of *patience.* . . . Ye have heard of the patience of *Job.*" James 5: 10, 11.

4. What is said of those who endure?

"Behold, *we count them happy which endure.*" Verse 11. "*Blessed* is the man that endureth temptation." James 1: 12. "He that endureth to the end *shall be saved.*" Matt. 10: 22.

5. What does the trying of faith work?

"Knowing this, that the trying of your faith *worketh patience.*" James 1: 3. "Not only so, but we glory in tribulations also: knowing that tribulation *worketh patience.*" Rom. 5: 3.

6. What grace is to be added to temperance, or self-control?

"And to temperance *patience*." 2 Peter 1:6.

NOTE.— Patience naturally follows temperance. Hence the importance of right living,— of gaining control over the appetites and passions.

7. Why are we exhorted to patience?

"But let patience have her perfect work, *that ye may be perfect and entire, wanting nothing*." James 1:4.

8. What important test of perfection of character is given?

"*If any man offend not in word*, the same is a perfect man, and able also to bridle the whole body." James 3:2.

9. How are we exhorted to run the Christian race?

"Let us *run with patience* the race that is set before us, looking unto Jesus the author and finisher of our faith." Heb. 12:1, 2.

10. For what glorious event are we bidden patiently to wait?

"And the Lord direct your hearts into the love of God, and into *the patient waiting for Christ*." 2 Thess. 3:5. "Be *patient* therefore, brethren, *unto the coming of the Lord*. . . . Be ye also *patient;* stablish your hearts: for *the coming of the Lord draweth nigh*." James 5:7, 8.

11. What will be one characteristic of the remnant church?

"Here is the *patience* of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

12. What should be the language of every heart?

"*I wait for the Lord, my soul doth wait*, and in His word do I hope." Ps. 130:5.

13. When Christ comes, what will His people say?

"And it shall be said in that day, Lo, this is our God; *we have waited for Him*, and He will save us: this is the Lord; *we have waited for Him*, we will be glad and rejoice in His salvation." Isa. 25:9.

THE home where changes never come,
Nor pain nor sorrow, toil nor care;
Yes! 'tis a bright and blessed home;
Who would not fain be resting there?

Yet when bowed down beneath the load
By heaven allowed, thine earthly lot,
Thou yearn'st to reach that blest abode,
Wait, meekly wait, and murmur not.

W. H. BELLAMY.

SEA OF TIBERIAS

"I have learned, in whatsoever state I am, therewith to be content." Phil. 4:11.

CONTENTMENT

1. WHAT does the apostle say is great gain?

"But *godliness with contentment* is great gain. For we brought nothing into this world, and it is certain we can carry nothing out." 1 Tim. 6:6, 7.

2. With what are we exhorted to be content?

"Let your conversation be without covetousness; and *be content with such things as ye have:* for He hath said, I will never leave thee, nor forsake thee." Heb. 13:5. "And *having food and raiment* let us be therewith content." 1 Tim. 6:8.

3. Concerning what does Christ tell us not to be anxious?

"Be not therefore anxious, saying, *What shall we eat?* or, *What shall we drink?* or, *Wherewithal shall we be clothed?* For after all these things do the Gentiles seek; for your Heavenly Father knoweth that ye have need of all these things." Matt. 6:31, 32, R. V.

NOTE.— "Live not in *careful suspense.*" Luke 12:29, margin.

4. What evils befall those who are determined to be rich?

"But they that will be rich *fall into temptation and a snare, and into many foolish and hurtful lusts,* which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have *erred from the faith, and pierced themselves through with many sorrows.*" 1 Tim. 6:9, 10.

5. By what illustrations did Christ teach contentment?

"*Consider the ravens:* for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? . . . *Consider the lilies* how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is today in the field, and tomorrow is cast into the oven; how much more will He clothe you, O ye of little faith?" Luke 12: 24-28.

6. What lesson in contentment did Paul say he had learned?

"I have learned, *in whatsoever state I am, therewith to be content.*" Phil. 4: 11.

7. What ancient promise should lead to contentment?

"While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Gen. 8: 22.

8. Upon whom should we cast all our care?

"Casting all your care upon *Him* [God]; for He careth for you." 1 Peter 5: 7.

NOTES.— "Contentment produces, in some measure, all those effects which the alchemist usually ascribes to what he calls the philosopher's stone. If it does not bring riches, it does the same thing by banishing the desire for them. If it cannot remove the disquietudes arising from a man's mind, body, or fortune, it makes him easy under them."— *Addison.*

A contented mind sees something good in everything,— fair weather in every wind, blessings in every storm.

"If we cannot get what we like, we should try to like what we get."

"There is no malady more severe than habitual discontent."—*Fleming.*

"If you cannot frame your circumstances in accordance with your wishes, frame your will in harmony with your circumstances."— *Epictetus.*

"A contented mind is a continual feast."

GOD holds the future in His hand,
O heart of mine, be still!
His love will plan the best for thee,
The best, or light or dark it be:
Then rest ye in His will.

God holds the future in His hand,
Why should I shrink or fear?
Through every dark and cloudy day —
Yea, all along my pilgrim way —
His love will bless and cheer.

God holds the future in His hand,
And I can trust His love.
The past declares His faithfulness;
His eye will guide, His heart will bless,
Till I am safe above.

THE DAUGHTERS OF ISRAEL "A merry heart doeth good like a medicine." Prov. 17:22.

CHEERFULNESS

1. BEFORE leaving His disciples, what did Jesus say to them?

"These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but *be of good cheer;* I have overcome the world." John 16:33.

2. What were some of the cheering words He said to them?

"Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. *I go to prepare a place for you.* And if I go and prepare a place for you, *I will come again, and receive you unto Myself; that where I am, there ye may be also.*" John 14:1-3.

3. In what spirit should we serve the Lord?

"Serve the Lord with *gladness:* come before His presence with *singing.*" Ps. 100:2.

4. What is sown for the upright in heart?

"Light is sown for the righteous, and *gladness* for the upright in heart." Ps. 97:11.

5. What effect has a merry heart?

"A merry heart *doeth good like a medicine:* but a broken spirit drieth the bones." Prov. 17:22.

NOTE.— From this we may learn the influence which the mind has over the body. Cheerfulness is conducive to life and health; sorrow, care, anxiety, and worry tend to disease and death.

6. What effect do helpful, cheerful words have upon the heart?

"Heaviness in the heart of man maketh it stoop: but *a good word maketh it glad.*" Prov. 12: 25.

7. By what temporal blessings does God fill men's hearts with gladness?

"Nevertheless He left not Himself without witness, in that He did good, and *gave us rain from heaven, and fruitful seasons,* filling our hearts with *food* and *gladness.*" Acts 14: 17.

8. Why and for what may every child of God rejoice?

"I will greatly rejoice in the Lord, my soul shall be joyful in my God; for *He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness.*" Isa. 61: 10.

9. Against what are Christians warned?

"*Neither murmur ye, as some of them also murmured,* and were destroyed of the destroyer." 1 Cor. 10: 10.

NOTES.— "There are those who take to gloom as a bat to darkness or as a vulture to carrion. They would rather nurse a misery than cherish a joy. They always find the dark side of everything, if there is a dark side to be found. They appear to be conscientious grumblers, as if it were their duty to extract some essence of misery from every circumstance. . . . On the other hand, there are rare spirits who always take cheerful views of life. They look at the bright side. They find some joy and beauty everywhere. . . . In the most faulty picture they see some bit of beauty which charms them. In the most disagreeable person they discover some kindly trait or some bud of promise. In the most disheartening circumstances they find something for which to be thankful, some gleam of cheer breaking through the thick gloom. . . . When a ray of sunlight streamed through a crack in the shutter and made a bright patch on the floor in the darkened room, the little dog rose from his dark corner and went and lay down in the one sunny spot; and these people live in the same philosophical way. If there is one beam of cheer or hope anywhere in their lot, they will find it. . . . We have no right to project the gloom of our discontent over any other life. Our ministry is to be ever toward joy. There is nothing so depressing in its effects upon others as morbidness. . . . Discontent helps nothing. . . . One never feels better for complaining."—"*Week-Day Religion,*" *by J. R. Miller, D. D., pages 236-241.*

"How many people," says Jeremy Taylor, "are busy in the world gathering together a handful of thorns to sit upon."

"As a little girl was eating, the sun dashed upon her spoon, and she cried, 'O mama, I have swallowed a spoonful of sunshine!' Would God that we all might indulge in the same beverage!"— *Talmage's "One Thousand Gems," page 56.*

10. Even when persecuted, what are we told to do, and why?

"Blessed are ye, when men shall hate you, and when they

shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. *Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven.*" Luke 6: 22, 23.

11. When beaten by the Jewish rulers for preaching Christ, what did the apostles do?

"And they departed from the presence of the council, *rejoicing that they were counted worthy to suffer shame for His name.*" Acts 5: 41.

12. After receiving "many stripes," with their feet made fast in the stocks, what did Paul and Silas do while in prison?

"And at midnight Paul and Silas *prayed, and sang praises unto God:* and the prisoners heard them." Acts 16: 25.

13. What assurance is given that the child of God may bravely endure every trial and hardship of life?

"And we know that *all things work together for good to them that love God,* to them who are the called according to His purpose." Rom. 8: 28.

14. How constant should our rejoicing be?

"Rejoice in the Lord *alway:* and again I say, *Rejoice.*" Phil. 4: 4.

NOTE.— "Good cheer is the hall-mark of a brave and healthy soul. To give way to gloomy thoughts, otherwise the 'blues,' is a sign of weakness. This isn't asserting that no one but weaklings is attacked by the blues; but it is one thing to be attacked and another to rout the disturber. And that is what the brave soul does. There may be a very real and tangible reason why the heart faints and halts, for life is serious, and the world full of unexpected trials; but to sit and brood over a trouble only makes it look larger and larger until it finally obscures the horizon line, and darkness descends upon the soul. Wherefore, the thing to do is to cast aside all thoughts of worry for a moment,— just say to yourself, It is only for a moment,— and when you return to it again you will be surprised to find it has lessened in size and importance."— *The New World.*

WHEN things don't go to suit you,
And the world seems upside down,
Don't waste your time in fretting,
But drive away that frown;
Since life is oft perplexing,
'Tis much the wisest plan
To bear all trials bravely,
And smile whene'er you can.

MOSES DEFENDING THE MAIDENS "But Moses stood up and helped them, and watered their flock." Ex. 2: 17.

CHRISTIAN COURTESY

1. WHAT should be our conduct one toward another?

"Love as brethren, be pitiful, *be courteous.*" 1 Peter 3: 8.

2. How many should we honor?

"Honor *all men.* Love the brotherhood." 1 Peter 2: 17.

3. Whom should we salute?

"If ye salute your brethren only, what do ye more than others? do not even the publicans so?" Matt. 5: 47.

4. What respect should be shown the aged?

"Thou shalt *rise up* before the hoary head, and *honor* the face of the old man." Lev. 19: 32. See 2 Kings 2: 23, 24.

5. Whom especially should children honor?

"Honor thy *father* and thy *mother.*" Ex. 20: 12.

6. How should faithful gospel ministers be regarded?

"Let the elders that rule well be counted worthy of *double honor.*" 1 Tim. 5: 17.

7. What is the basis of true Christian courtesy?

"Charity [love] . . . is kind; . . . charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own." 1 Cor. 13: 4, 5.

NOTE.— Genuine Christian courtesy is the outgrowth of love, and manifests itself in thoughtful consideration for others.

JOSEPH FORGIVING HIS BRETHREN

"Forgive us our debts, as we forgive our debtors." Matt. 6: 12.

CONFESSING FAULTS AND FORGIVING ONE ANOTHER

1. What has God promised to do when we confess our sins?

"If we confess our sins, *He is faithful and just to forgive us our sins,* and to cleanse us from all unrighteousness." 1 John 1: 9.

2. How has it been made possible for sins to be forgiven?

"If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and *He is the propitiation for our sins.*" 1 John 2: 1, 2.

3. To whom should sins be confessed, and why?

"*Against Thee, Thee only, have I sinned,* and done this evil in Thy sight." Ps. 51: 4. See Gen. 39: 9.

4. What instruction is given concerning confession of faults?

"*Confess your faults one to another,* and pray one for another, that ye may be healed." James 5: 16.

Notes.— The Bible makes a distinction between a sin and a fault. We sin against God; for sin is the transgression of His law. 1 John 3: 4.

We trespass one against another. These offenses, while involving sin, are called faults, and should be corrected by confession and forgiveness. The only remedy for either pointed out in the Word of God is heartfelt confession. One writer aptly says: "Confess your sins to God, who only can forgive them, and your faults to one another. If you have given offense to your friend or neighbor, you are to acknowledge your wrong, and it is his duty freely to forgive you. Then you are to seek the forgiveness of God, because the brother you have wounded is the property of God, and in injuring him you sinned against his Creator and Redeemer."

To confess one's faults is not an easy thing to do; in fact, it is one of the hardest lessons to learn, for it requires the grace of humility as well as that of sorrow and true repentance. It has been said that the four hardest words to pronounce in the English language are, "I made a mistake." Frederick the Great wrote to the Prussian senate, "I have just lost a battle, and it is my own fault." Concerning this Goldsmith says, "His confession shows more greatness than his victories."

The confession should not only be complete, but it should be as broad and as public as was the offense. Private offenses should be confessed in private.

5. When we do wrong, what is the natural thing for us to do?

Excuse it, seek to hide it, or blame some one else for it. See Gen. 3: 12, 13; 4: 9.

6. After David's great sin had been pointed out to him, what did he say?

"I have sinned." 2 Sam. 12: 13. "I acknowledge my transgressions." Ps. 51: 3.

7. When David in contrition of heart confessed his sin, what was God's word to him by Nathan, the prophet?

"And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, *The Lord also hath put away thy sin;* thou shalt not die." 2 Sam. 12: 13.

NOTE.— This scripture is especially encouraging. God hates sin. He wants us likewise to hate it and shun it, because it invariably gets us into trouble, causes sorrow of heart, and in the end brings death. But when involved in it, as was David, as soon as it is acknowledged and sincerely confessed, *that very moment it is forgiven.* David said, "I have *sinned.*" The immediate answer was returned, "The Lord also *hath put away thy sin.*"

8. Is it ever right to tell a brother of his faults?

"If thy brother shall trespass against thee, *go and tell him his fault between thee and him alone:* if he shall hear thee, thou hast gained thy brother." Matt. 18: 15. "Thou shalt not hate thy brother in thine heart: *thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him.*" Lev. 19: 17.

9. In what spirit should this kind of work be done?

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one *in the spirit of meekness;* considering thyself, lest thou also be tempted." Gal. 6: 1.

NOTE.— It is much easier to tell *some one else* of a brother's faults than it is to tell *him* of them *himself;* but this is not the Christian way to proceed. The first efforts should be made with the offender *in person,* and *alone.* But it is easier even to tell *a brother* of *his* faults than it is to confess to him *our own.* This, again, let it be noted, is the one very difficult lesson to learn, the one Christian duty difficult to perform. Only humility and the grace of God will enable one to do it.

10. When we pray, what does Christ tell us to do, and why?

"And when ye stand praying, *forgive,* if ye have aught against any: *that your Father* also which is in heaven *may forgive you your trespasses.*" Mark 11: 25.

11. If we do not forgive others, what will God not do?

"But if ye do not forgive, *neither will your Father which is in heaven forgive your trespasses.*" Verse 26. See, for illustration, Christ's parable recorded in Matt. 18: 23-35.

12. What words of Joseph to his brethren show that he forgave them for selling him into Egypt?

"Now therefore *be not grieved, nor angry with yourselves, that ye sold me hither:* for God did send me before you to preserve life. . . . *So now it was not you that sent me hither, but God.*" Gen. 45: 5-8.

13. What was Christ's reply to Peter's question as to the number of times we should forgive one another?

"Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, *I say not unto thee, Until seven times: but, Until seventy times seven.*" Matt. 18: 21, 22.

NOTE.— That is, an unlimited number. We must pardon offenses against us though ever so often done; we must forgive to the end.

14. What spirit did Jesus manifest toward those who nailed Him to the cross?

"Then said Jesus, *Father, forgive them; for they know not what they do.*" Luke 23: 34.

15. How did Stephen manifest the same spirit toward those who stoned him?

"And they stoned Stephen, calling upon God, . . . and he kneeled down, and cried with a loud voice, *Lord, lay not this sin to their charge.*" Acts 7: 59, 60. See 1 Peter 4: 8.

THE FATHER FORGIVING HIS SON

"His father . . . . had compassion, and . . . fell on his neck, and kissed him." Luke 15: 20.

THE DUTY OF ENCOURAGEMENT

1. WHEN the ten spies brought back an evil report from the land of Canaan, what did Caleb say?

"And Caleb stilled the people before Moses, and said, *Let us go up at once, and possess it; for we are well able to overcome it.*" Num. 13: 30.

2. What did the ten spies say?

"But the men that went up with him said, *We be not able to go up against the people; for they are stronger than we.*" Verse 31.

3. What effect did this evil report have upon the people?

"And all the congregation lifted up their voice, and *cried;* and the people *wept* that night. And all the children of Israel *murmured* against Moses and against Aaron: and the whole congregation said unto them, *Would God that we had died in the land of Egypt! or would God we had died in this wilderness!* . . . And they said one to another, *Let us make a captain, and let us return into Egypt.*" Num. 14: 1-4.

4. With what words did Moses seek to encourage Joshua?

"And Moses called unto Joshua, and said unto him in the sight of all Israel, *Be strong and of a good courage.* . . . The Lord, He it is that doth go before thee; He will be with thee, He will not fail thee, neither forsake thee: *fear not, neither be dismayed.*" Deut. 31: 7, 8.

5. In his final charge to Joshua, what did Moses, speaking for God, say to him?

"And he gave Joshua the son of Nun a charge, and said, *Be strong and of a good courage:* for thou shalt bring the children of Israel into the land which I sware unto them: and I will be with thee." Verse 23.

6. After Moses' death, how did the Lord encourage Joshua?

"The Lord spake unto Joshua the son of Nun, Moses' minister, saying, . . . There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. *Be strong and of a good courage.*" Joshua 1: 1-6.

7. When Sennacherib, king of Assyria, came against Jerusalem, what did King Hezekiah say to Israel?

"*Be strong and courageous, be not afraid nor dismayed* for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him: with him is an army of flesh; but with us is the Lord our God to help us, and to fight our battles." 2 Chron. 32: 7, 8.

8. What effect did these words have upon the people?

"And *the people rested themselves upon the words of Hezekiah* king of Judah." Verse 8.

9. How did Josiah seek to promote the worship of God?

"And he set the priests in their charges, and *encouraged them to the service of the house of the Lord.*" 2 Chron. 35: 2.

10. By what message, through the prophet Haggai, did God seek to encourage the people to rebuild the temple?

"*Be strong, O Zerubbabel,* saith the Lord; and *be strong, O Joshua,* son of Josedech, the high priest; and *be strong, all ye people of the land,* saith the Lord, *and work: for I am with you, saith the Lord of hosts.*" Haggai 2: 4.

11. What encouraging message has Christ left us?

"*Be of good cheer;* I have overcome the world." John 16: 33.

NOTES.— A dispirited man, like a discouraged horse, is powerless to perform his task.

"What men need most in this world's struggle and strife is not usually direct help, but cheer. . . . Many men have fainted and succumbed in the great struggles whom one word of cheer would have made strong to overcome. We should never, then, lose an opportunity to say an inspiring word. We know not how much it is needed, nor how great and far-reaching its consequences may be."—"*Week-Day Religion,*" *by J. R. Miller, D. D., page 170.*

BETHLEHEM

"That they may be one, even as We are one." John 17:22.

UNITY OF BELIEVERS

1. What relation do the Father and the Son sustain to each other?

"I and My Father *are one.*" John 10:30.

2. In what does this oneness consist?

"I seek not Mine own will, but *the will of the Father* which hath sent Me." John 5:30.

Note.— Their oneness, therefore, consists in their having the same mind, will, and purpose.

3. What did Christ pray the Father in behalf of His disciples?

"*That they may be one,* even as We are one." John 17:22. See also verses 11 and 23.

4. Why did Christ desire this oneness, or unity, to exist among His followers?

"That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: *that the world may believe that Thou hast sent Me.*" Verse 21.

5. By what did Christ say all men should know His disciples?

"By this shall all men know that ye are My disciples, *if ye have love one to another.*" John 13:35.

NOTE. — "God has united believers in church capacity in order that one may strengthen another in good and righteous endeavor. The church on earth would indeed be a symbol of the church in heaven if its members were of one mind and of one faith. It is those who are not moved by the Holy Spirit that mar God's plan, and cause division, and strengthen the forces of darkness. Those who are sanctified by the blood of Christ will not counterwork God's work, nor perpetuate division in the church. When there is disunion among believers, the world concludes that they cannot be the people of God because they are working against one another. When believers are one with Christ, they will be united among themselves."

6. How did Paul show his concern in this matter?

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, *that ye all speak the same thing*, and *that there be no divisions among you;* but *that ye be perfectly joined together in the same mind and in the same judgment.*" 1 Cor. 1: 10.

7. What was a prominent cause of division in the early church?

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also *of your own selves shall men arise, speaking perverse things, to draw away disciples after them.*" Acts 20: 29, 30.

8. What was already at work in the church in Paul's day?

"For *the mystery of iniquity doth already work:* only he who now letteth [hindereth] will let, until he be taken out of the way." 2 Thess. 2: 7.

9. Before Christ should come, what did Paul say was to take place?

"Let no man deceive you by any means: for that day shall not come, except there come *a falling away* first, and *that man of sin be revealed, the son of perdition;* who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." Verses 3, 4.

NOTE.— The huge system of error now fostered in the papal church is the result of the falling away here referred to. Says Wylie in his "History of Protestantism," Vol. III, page 25: "Rome manifestly was the schismatic; she it was that abandoned what was once the common faith of Christendom, leaving by that step to all who remained on the old ground the indisputably valid title of the true church."

10. Together, what do believers in Christ form?

"Now *ye are the body of Christ,* and members in particular." 1 Cor. 12: 27.

11. Being members of Christ's body, of what else do we become members?

"So we, being many, are one body in Christ, and *every one members one of another.*" Rom. 12: 5.

12. As members of one another, what is the duty of each?

"That there should be no schism in the body; but that *the members should have the same care one for another.*" 1 Cor. 12: 25.

13. What should they endeavor to keep?

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; *endeavoring to keep the unity of the Spirit in the bond of peace.*" Eph. 4: 1-3.

14. What unity of faith is finally to exist among God's watchmen?

"Thy watchmen shall lift up the voice; with the voice together shall they sing: for *they shall see eye to eye, when the Lord shall bring again Zion.*" Isa. 52: 8.

15. What solemn message, just before the Lord's coming, will unite God's people in bonds of faith and love?

"Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters. . . . Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. . . . If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." Rev. 14: 7-10. See Rev. 18: 1-5.

16. How are those who receive this message described?

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Verse 12.

17. When the Lord comes, what will be the united cry of God's people?

"And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25: 9.

How blest the sacred tie that binds
In sweet communion kindred minds!
How swift the heavenly course they run
Whose hearts, whose faith, whose hopes, are one.

JESUS SCOURGED

"He was oppressed, and He was afflicted, yet He opened not His mouth." Isa. 53: 7.

MEEKNESS AND HUMILITY

1. WHAT promise is made to the meek?

"Blessed are the meek: for *they shall inherit the earth.*" Matt. 5: 5.

Meek: "Mild of temper; not easily provoked or irritated; forbearing; submissive; humble."— *Webster.*

2. What did Christ say of His own character?

"Take My yoke upon you, and learn of Me; for *I am meek and lowly of heart:* and ye shall find rest unto your souls." Matt. 11: 29.

3. What is said of the character of Moses?

"Now *the man Moses was very meek,* above all the men which were upon the face of the earth." Num. 12: 3.

4. Whom has God promised to guide in judgment?

"*The meek* will He guide in judgment: and *the meek* will He teach His way." Ps. 25: 9.

5. Of what is meekness a fruit?

"But *the fruit of the Spirit is* love, joy, peace, long-suffering,

CHRIST IN THE GARDEN

"Nevertheless not My will, but Thine, be done." Luke 22: 42.

gentleness, goodness, faith, *meekness*, temperance: against such there is no law." Gal. 5: 22, 23.

6. What does Christ say of those who exalt themselves?

"For whosoever exalteth himself *shall be abased;* and he that humbleth himself shall be exalted." Luke 14: 11.

NOTE.— The spirit of self-exaltation is of Satan. See Isa. 14: 12-14; Eze. 28: 17. Christ humbled Himself, made Himself of no reputation, and became obedient even to the death on the cross. See Phil. 2: 5-8.

7. By what means did Jesus illustrate true humility?

"And Jesus called *a little child* unto Him, and set him in the midst of them, and said, . . . *Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.*" Matt. 18: 2-4.

NOTES.— Humility is "freedom from pride and arrogance; lowliness of mind; a modest estimate of one's own worth." It implies a sense of one's own unworthiness through imperfection and sinfulness, and consists in rating our *claims* low, in being willing to *waive our rights*, and to *take a lower place than might be our due.* It does not require that we underrate ourselves or our life-work. The humility of Christ was perfect, yet He had a true sense of the importance of His life and mission.

"Humility is like a tree, whose root, when it sets deepest in the earth, rises higher, and spreads fairer, and stands surer, and lasts longer, and every step of its descent is like a rib of iron."— *Bishop Taylor.*

8. How will humility lead us to esteem others?

"Let nothing be done through strife or vainglory; but in lowliness of mind *let each esteem other better than themselves.*" Phil. 2: 3.

9. With whom does God dwell?

"I dwell in the high and holy place, *with him also that is of a contrite and humble spirit*, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. 57: 15.

10. When asked a reason for our hope, in what spirit should we answer?

"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you *with meekness and fear.*" 1 Peter 3: 15.

11. Who should labor for one overtaken in a fault, and in what spirit?

"Brethren, if a man be overtaken in a fault, *ye which are spiritual*, restore such an one *in the spirit of meekness;* considering thyself, lest thou also be tempted." Gal. 6: 1.

12. With what should Christian women adorn themselves?

"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even *the ornament of a meek and quiet spirit*, which is in the sight of God of great price." 1 Peter 3: 3, 4.

NOTE.— The instruction given here, *in principle* applies with equal force to men professing godliness. It is the needless display of apparel and outward adornment that is here condemned. God desires the ornaments *within*, displayed in the heart and life, rather than those *without*, simply to be seen of men. Needless outward adornment, therefore, may generally be taken as an indication that the inward adornment, so precious in the sight of God, is lacking. Neatness in dress is not here discouraged.

13. Why are we exhorted to humble ourselves?

"Humble yourselves therefore under the mighty hand of God, *that He may exalt you in due time.*" 1 Peter 5: 6.

NOTE.— "The higher a man is in grace, the lower he will be in his own esteem."— *Spurgeon.*

14. With what has the Lord promised to beautify the meek?

"For the Lord taketh pleasure in His people: *He will beautify the meek with salvation.*" Ps. 149: 4.

15. What are the meek exhorted to seek?

"Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, *seek meekness:* it may be ye shall be hid in the day of the Lord's anger." Zeph. 2: 3.

NOTE.— The fact that the meek are exhorted to seek meekness, is evidence that the meek themselves should cherish and cultivate meekness, and that sanctification, or the development of a perfect character, is a progressive work.

16. What inheritance is promised the meek?

"For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But *the meek shall inherit the earth; and shall delight themselves in the abundance of peace.*" Ps. 37: 10, 11.

I COUNT this thing to be grandly true:
That a noble deed is a step toward God,
Lifting the soul from the common clod
To a purer air and a broader view.

We rise by the things that are under our feet;
By what we have mastered of good and gain;
By the pride deposed and the passion slain,
And the vanquished ills that we hourly meet.

J. G. HOLLAND.

JOSEPH INTERPRETING PHARAOH'S DREAM

"Young men likewise exhort to be sober-minded." Titus 2:6.

SOBRIETY

1. To what extent did Solomon test the pleasures of this world?

"*Whatsoever mine eyes desired* I kept not from them, I withheld not my heart from *any joy*." "I said in mine heart, Go to now, I will prove thee with *mirth*, therefore enjoy *pleasure*." Eccl. 2:10, 1.

2. How much true enjoyment did such a course afford?

"Behold, *all was vanity and vexation of spirit*." Verse 11.

3. Of what does Solomon bid the young, in the buoyancy of youth, to be mindful?

"Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; *but know thou, that for all these things God will bring thee into judgment*." Eccl. 11:9.

4. How does the grace of God teach us that we should live?

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should *live soberly, righteously, and godly, in this present world*." Titus 2:11, 12.

5. What classes of individuals are admonished to be sober?

"That the *aged men* be sober, grave, temperate, sound in faith, in charity, in patience. The *aged women* likewise, that they be in behavior as becometh holiness, . . . that they may teach the *young women* to be sober. . . . *Young men* likewise exhort to be sober-minded." Verses 2-6.

NOTE.—These four classes include all. All should be sober.

6. What similar advice is given in the epistle to the Romans?

"Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying." Rom. 13: 13.

7. What testimony does the apostle Peter bear on this point?

"Wherefore gird up the loins of your mind, *be sober*, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." 1 Peter 1: 13.

8. Why are foolish talking and jesting to be avoided?

"Neither filthiness, nor foolish talking, nor jesting, *which are not convenient.*" Eph. 5: 4.

NOTE.— To indulge in such things is not becoming a Christian. Life, with all its responsibilities and great issues at stake, is too serious a matter to be spent in such vanities.

9. What is the thought of foolishness declared to be?

"The thought of foolishness is *sin.*" Prov. 24: 9.

NOTE.— Levity, foolishness, light and loose talking, throw us off our guard, and open the way to temptation and sin. To avoid sin, we must be sober and constantly on guard.

10. Why are sobriety and vigilance especially necessary?

"Be sober, be vigilant; *because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.*" 1 Peter 5: 8.

11. What other consideration should lead us to sobriety and watchfulness?

"But *the end of all things is at hand:* be ye therefore sober, and watch unto prayer." 1 Peter 4: 7.

How vain are all things here below!
How false, and yet how fair!
Each pleasure hath its poison, too,
And every sweet a snare.

ISAAC WATTS.

WISDOM OF SOLOMON

"The fear of the Lord is the beginning of wisdom." Ps. 111:10.

WISDOM

1. Why are we told to get wisdom?

"*Wisdom is the principal thing;* therefore get wisdom." Prov. 4:7.

Note.— Wisdom implies the ability to judge soundly and deal sagaciously. It is knowledge, with the capacity to make due use of it. One may have abundance of *knowledge,* and at the same time possess little *wisdom.*

2. Of how much value is wisdom?

"She is more precious than rubies: and all the things thou canst desire are not to be compared unto her." Prov. 3:15.

3. What blessings follow the acquisition of wisdom?

"Exalt her, and she shall *promote thee:* she shall *bring thee to honor,* when thou dost embrace her. She shall give to thine head *an ornament of grace: a crown of glory shall she deliver to thee.*" Prov. 4:8, 9.

4. Who gives wisdom?

"For the Lord giveth wisdom." Prov. 2:6.

5. How may it be obtained?

"If any of you lack wisdom, *let him ask of God,* that giveth

to all men liberally, and upbraideth not; *and it shall be given him.*" James 1: 5.

6. When Solomon became king, what did he ask the Lord to give him?

"Give me now *wisdom and knowledge.*" 2 Chron. 1: 10.

7. How did the Lord regard this request?

"And *the speech pleased the Lord,* that Solomon had asked this thing." 1 Kings 3: 10.

8. How was Solomon's prayer answered?

"And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; . . . *behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart. . . . And I have also given thee that which thou hast not asked, both riches, and honor.*" Verses 11-13.

9. Are great men always wise?

"*Great men are not always wise:* neither do the aged understand judgment." Job 32: 9.

10. What is the beginning of wisdom?

"*The fear of the Lord* is the beginning of wisdom: a good understanding have all they that do His commandments." Ps. 111: 10.

11. By what means was the psalmist made wiser than his enemies?

"Thou *through Thy commandments* hast made me wiser than mine enemies: for they are ever with me." Ps. 119: 98.

12. Why did his understanding excel that of his teachers?

"I have more understanding than all my teachers: *for Thy testimonies are my meditation.*" Verse 99.

13. What effect does wisdom have upon the countenance?

"A man's wisdom maketh his face to *shine.*" Eccl. 8: 1.

14. In what did Christ say the children of this world excel the children of light?

"For the children of this world are in their generation *wiser* than the children of light." Luke 16: 8.

NOTE.— That is, they show more prudence, more cunning, and more intelligence about their business than do Christians concerning the things of God's kingdom. "They show more skill, study more plans, contrive more ways, to provide for themselves than the children of light do to promote the interests of religion."— *Dr. Albert Barnes.*

15. In what did the apostle say he would have us wise, and in what simple?

"I would have you *wise unto that which is good,* and *simple concerning evil.*" Rom. 16: 19.

16. How many kinds of wisdom are there?

"Howbeit we speak wisdom among them that are perfect: yet not *the wisdom of this world.* . . . But we speak *the wisdom of God* in a mystery, even *the hidden wisdom, which God ordained before the world unto our glory.*" 1 Cor. 2: 6, 7.

17. How is worldly wisdom regarded by God?

"For the wisdom of this world is *foolishness* with God." 1 Cor. 3: 19.

18. What is the character of that wisdom which comes from God?

"But the wisdom that is from above is first *pure,* then *peaceable, gentle,* and *easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.*" James 3: 17.

19. What wisdom are the Scriptures able to give?

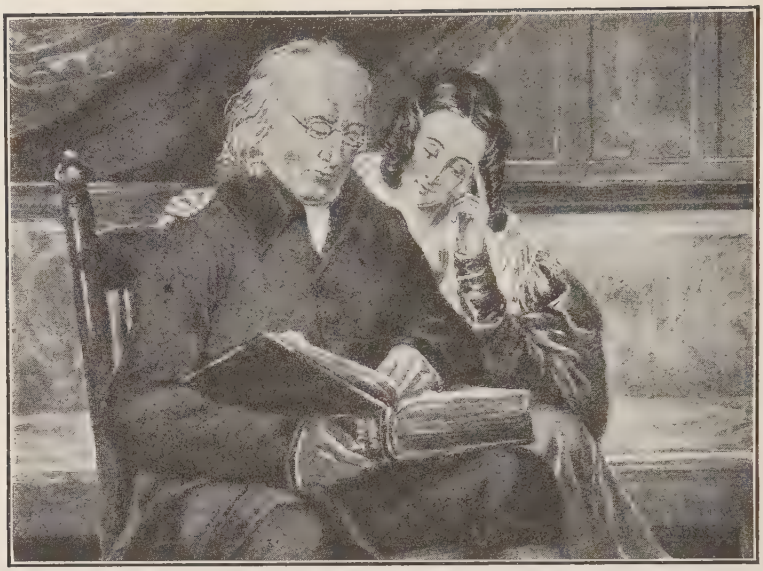
"And that from a child thou hast known the Holy Scriptures, which are able to make thee *wise unto salvation* through faith which is in Christ Jesus." 2 Tim. 3: 15.

BROAD is the road that leads to death,
And thousands walk together there;
But wisdom shows a narrow path,
With here and there a traveler.

Deny thyself, and take thy cross,
Is thy Redeemer's great command;
Nature must count her gold but dross,
If she would gain that heavenly land.

The fearful soul that tries and faints,
And walks the ways of God no more,
Is but esteemed almost a saint,
And makes his own destruction sure.

ISAAC WATTS.



READING GOD'S WORD

"Give diligence to make your calling and election sure." 2 Peter 1:10.

DILIGENCE

1. WHAT general command has God given concerning labor?

"Six days shalt thou labor, and do all thy work." Ex. 20:9.

2. Instead of living upon the earnings of others, what instruction is given?

"Let him that stole steal no more: but rather *let him labor, working with his hands* the thing which is good, that he may have to give to him that needeth." Eph. 4:28.

3. What general rule does Paul lay down upon this subject?

"For even when we were with you, this we commanded you, that *if any would not work, neither should he eat.*" 2 Thess. 3:10.

4. In what language does he condemn idleness?

"For we hear that there are some which walk among you disorderly, *working not at all*, but are busybodies. Now them that are such *we command and exhort* by our Lord Jesus Christ, *that with quietness they work, and eat their own bread.*" Verses 11, 12.

5. What example did the apostle himself set in this matter?

"Neither did we eat any man's bread for naught; but *wrought with labor and travail night and day*, that we might not be chargeable to any of you." Verse 8.

6. What labor was appointed man in consequence of the fall?

"*In the sweat of thy face shalt thou eat bread,* till thou return unto the ground." Gen. 3: 19.

NOTE.— A life of laborious and perpetual toil, in a world cursed with weeds, thorns, and thistles, was appointed to man in consequence of the entrance of sin. This was a part of the curse. And yet even this was appointed in love, and, under existing circumstances, is a blessing in disguise. It was a discipline rendered necessary because of sin, to place a check upon the indulgence of appetite and passion, to develop habits of industry and self-control, and to teach lessons on overcoming evil. Were not man called to labor thus, his sins and miseries would be multiplied manyfold.

7. What are some of the results of industry?

"He that tilleth his land *shall have plenty of bread.*" Prov. 28: 19. "The hand of the diligent *maketh rich.*" Prov. 10: 4. "The soul of the diligent shall be *made fat.*" Prov. 13: 4.

8. What results from slackness and indolence in business?

"He *becometh poor* that dealeth with a slack hand." Prov. 10: 4. "The soul of the sluggard desireth, and *hath nothing.*" Prov. 13: 4.

9. What does Solomon say concerning diligence in business?

"Whatsoever thy hand findeth to do, do it with thy might." Eccl. 9: 10. "Be thou diligent to know the state of thy flocks, and look well to thy herds." Prov. 27: 23. "He that gathereth in summer is a wise son: but he that sleepeth in harvest is a son that causeth shame." Prov. 10: 5.

NOTE.— "The way to wealth, if you desire it, is as plain as the way to market. It depends chiefly on two words — *industry* and *frugality;* that is, waste neither *time* nor *money,* but make the best of both. Without industry and frugality nothing will do, and with them everything." — *Benjamin Franklin.*

10. What does Solomon say of the industrious woman?

"*She looketh well to the ways of her household, and eateth not the bread of idleness.* Her children arise up, and call her blessed; her husband also, and he praiseth her." Prov. 31: 27, 28.

11. What has Paul said of the professed Christian who does not provide for his own family?

"But if any provide not for his own, and specially for those of his own house, *he hath denied the faith, and is worse than an infidel.*" 1 Tim. 5: 8.

12. What picture has Solomon given of the slothful man?

"I went by the field of the slothful, and by the vineyard of the man void of understanding; and, lo, it was all grown over

with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down." Prov. 24: 30, 31.

NOTES.— "An indolent man draweth his breath, but does not live." — *Cicero.*

"The parent who does not teach his child a trade, teaches him to be a thief."— *Brahmanic Proverb.*

"When tillage begins, other arts follow. The farmers therefore are the founders of human civilization."— *Daniel Webster.*

"If a man be indolent, the best discipline to which he can be subjected is to suffer the evils of penury."— *Wayland.*

"Nothing can be done with a man who will not work. We have in our scheme of government no room for the man who does not wish to pay his way through life by what he does. . . . Capacity for work is absolutely necessary, and no man can be said to live in the true sense of the word if he does not work."— *Theodore Roosevelt.*

"Luck is waiting for something to turn up. Labor, with keen eyes and strong will, will turn up something. Luck whines. Labor whistles. Luck relies on chances. Labor, on character. Luck slips down to indigence. Labor strides upward to independence. Luck lies in bed, and wishes the postman would bring him news of a legacy. Labor turns out at six o'clock, and with busy pen or ringing hammer lays the foundation of a competence."— *Cobden.*

13. In spiritual matters, what is also necessary?

"And beside this, *giving all diligence,* add to your faith virtue; and to virtue knowledge. . . . Give *diligence* to make your calling and election sure." 2 Peter 1:5-10.

NOTE.— In temporal matters the difference between a prosperous man and a sluggard lies principally in the improvement of opportunities. One grasps these, while the other is too indolent to do so. In the gaining of eternal life this same principle applies. God has placed salvation within the reach of all. None need be lost. Christ died for all, but all will not be saved, for some do not care enough for eternal life diligently to lay hold of it.

NEAT be your farm; 'tis long confessed
The neatest farmer is the best;
Each bog and marsh industrious drain,
Nor let vile balks deform the plain,
Nor bushes on your headland grow,
Nor briers a sloven culture show.
Neat be your barns, your houses sweet;
Your paths be clean, your dooryards neat;
No moss the sheltering roof enshroud,
No wooden panes the windows cloud;
No sink drains should above ground flow,
Nor weeds with rankling poison grow;
But flowers expand, and fruit-trees bloom,
And fragrant shrubs exhale perfume.
Neatly enclose your garden round;
Smooth, enrich, and clear the ground;
For if to taste and profit you incline,
Beauty and use you always should combine.

PAUL SHIPWRECKED

"In all these things we are more than conquerors through Him that loved us." Rom. 8: 37.

PERFECTION OF CHARACTER

1. WHY are we exhorted to patience?

"But let patience have her perfect work, *that ye may be perfect and entire, wanting* [*lacking*] *nothing.*" James 1: 4.

2. How perfect does Christ tell us to be?

"Be ye therefore perfect, *even as your Father which is in heaven is perfect.*" Matt. 5: 48.

3. In whom are we complete?

"And ye are complete *in Him.*" Col. 2: 10.

4. After accepting Christ, what are we to do?

"Therefore leaving the principles of the doctrine of Christ, *let us go on unto perfection.*" Heb. 6: 1.

5. In what is the Christian to grow?

"But grow in *grace,* and in *the knowledge of our Lord and Saviour Jesus Christ.*" 2 Peter 3: 18.

6. How may one grow in grace?

"Giving all diligence, *add to your faith virtue; . . . knowl-*

edge; . . . temperance; . . . patience; . . . godliness; . . . brotherly kindness; . . . charity." 2 Peter 1:5-8.

7. Why does Christ desire this growth in His followers?

"That He might present it to Himself *a glorious church*, not having *spot*, or *wrinkle*, or *any such thing;* but that it should be *holy* and *without blemish.*" Eph. 5:27.

8. What will cause the Christian to grow?

"As new-born babes, desire *the sincere milk of the word*, that ye may grow thereby." 1 Peter 2:2.

9. In order to grow by the word of God, what must one do?

"Thy words were found, and I did *eat* them." Jer. 15:16. "Thy word have I *hid in mine heart.*" Ps. 119:11. See Col. 3:16.

10. What does God's word then become to the believer?

"Thy word was unto me *the joy and rejoicing of mine heart.*" Jer. 15:16, last part.

11. Why are the Scriptures given?

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: *that the man of God may be perfect*, throughly furnished unto all good works." 2 Tim. 3:16, 17.

12. How may the lack of wisdom be supplied?

"If any of you lack wisdom, *let him ask of God*, that giveth to all men liberally, and upbraideth not; *and it shall be given him.*" James 1:5.

13. In how many things may we ask help from God?

"Be careful for nothing; but *in everything* by prayer and supplication with thanksgiving *let your requests be made known unto God.*" Phil. 4:6.

14. What is an evidence of perfection?

"*If any man offend not in word, the same is a perfect man*, and able also to bridle the whole body." James 3:2.

15. What is the bond of perfection?

"And above all these things put on *charity*, which is the bond of perfectness." Col. 3:14. See Phil. 3:13, 14; Heb. 12:14.

16. How perfect would God have us become?

"And the very God of peace *sanctify you wholly;* and I pray God *your whole spirit and soul and body be preserved blameless* unto the coming of our Lord Jesus Christ." 1 Thess. 5:23.

JACOB'S DREAM

"Whatsoever a man soweth, that shall he also reap." Gal. 6: 7.

SOWING AND REAPING

1. What does Paul say regarding sowing and reaping?

"Be not deceived; God is not mocked: for *whatsoever a man soweth, that shall he also reap.*" Gal. 6: 7.

2. How is the same truth expressed by Christ?

"Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. *For with the same measure that ye mete withal it shall be measured to you again.*" Luke 6: 37, 38.

Notes.— A man's deeds, good or evil, usually return to bless or curse him. A farmer who sold butter to a village storekeeper and took sugar in exchange, complained that he was getting short weight. "Look here," said he to the merchant, "it seems to me you're giving me short weight sugar." "No," replied the storekeeper, "that cannot be, for in measuring out that sugar of yours I always use a pound of your butter as a weight."

"Good and evil come back. . . . God made the universe on the plan of the circle. Isa. 40: 22. . . . We ourselves start the circle of good or bad actions, and it will surely come around again to us unless by divine intervention it be hindered. Those bad or good actions may make the circuit of many years; but come back to us they will as certainly as that God sits on the circle of the earth. . . . What a stupendous thought that the good and the evil we start come back to us! Do you know that the judgment-day will be only the point at which the circle joins, the good

and the bad we have done coming back to us, unless divine intervention hinders,— coming back to us, welcome of delight or curse of condemnation?"— *T. DeWitt Talmage.*

3. On what condition does Christ say God will forgive us?

"For *if ye forgive men their trespasses,* your Heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. 6: 14, 15. See also Matt. 18: 23-35.

4. According to what principle does God deal with men?

"With the *merciful* Thou wilt show Thyself *merciful;* with an *upright* man Thou wilt show Thyself *upright;* with the *pure* Thou wilt show Thyself *pure;* and with the *froward* Thou wilt show Thyself *froward.*" Ps. 18: 25, 26.

5. How is the same truth again taught touching the wicked?

"As he loved *cursing,* so let it come unto him: as he delighted not in *blessing,* so let it be far from him." Ps. 109: 17.

6. According to what was judgment called upon Babylon?

"Recompense her according to her works; according to all that she hath done, do unto her." Jer. 50: 29.

7. Why did Christ tell Peter to put up his sword?

"Put up again thy sword into his place: *for all they that take the sword shall perish with the sword.*" Matt. 26: 52.

8. Why was the Papacy to go into captivity?

"*He that leadeth into captivity shall go into captivity:* he that killeth with the sword must be killed with the sword." Rev. 13: 10. See Lev. 25: 10; Jer. 34: 17.

9. What is to be the punishment of spiritual Babylon?

"*Reward her even as she rewarded you,* and double unto her double according to her works." Rev. 18: 6.

10. What does the psalmist say will come to the persecutor?

"*His mischief shall return upon his own head,* and his violent dealing shall come down upon his own pate." Ps. 7: 16.

NOTE.— In his letter addressed to the Jews, dated Nov. 16, 1905, President Roosevelt said: "I feel very strongly that if any people are oppressed anywhere, the wrong inevitably reacts in the end on those who oppress them; for it is an immutable law in the spiritual world that no one can wrong others and yet in the end himself escape unhurt."

11. What befell Haman, who sought to slay all the Jews?

"So they hanged Haman on the gallows that he had prepared for Mordecai." Esther 7: 10. See Ps. 9: 15.

12. If one would have friends, what must he do?

"A man that hath friends *must show himself friendly.*" Prov. 18: 24.

PART XIII

Prayer and Public Worship

	PAGE
Importance of Prayer	603
Meditation and Prayer	607
Watching Unto Prayer	609
Answers to Prayer	611
Public Worship	614
Reverence for the House of God	617
Christian Communion	621
Praise and Thanksgiving	623
The Value of Song	625

THE GROVES WERE GOD'S FIRST TEMPLES

"It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O Most High." Ps. 92: 1.

EZRA IN PRAYER

"Men ought always to pray, and not to faint." Luke 18: 1.

IMPORTANCE OF PRAYER

1. By what title does the psalmist address God?

"*O Thou that hearest prayer,* unto Thee shall all flesh come." Ps. 65: 2.

2. Of whom does the Bible teach that God is a rewarder?

"A rewarder *of them that diligently seek Him.*" Heb. 11: 6.

3. How willing is God to hear and answer prayer?

"If ye then, being evil, know how to give good gifts unto your children, *how much more shall your Father which is in heaven give good things to them that ask Him?*" Matt. 7: 11.

4. What above all else shows God's willingness to do this?

"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Rom. 8: 32.

5. Upon what conditions are we promised needed blessings?

"*Ask,* and it shall be given you; *seek,* and ye shall find; *knock,* and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Matt. 7: 7, 8.

NOTES.— "Prayer is not the overcoming of God's *reluctance;* it is the taking hold of God's *willingness.*" "Prayer is the opening of the heart to God as to a friend." Prayer does not change God; but it does change *us* and our *relation* to God. It places us in the channel of blessings, and in that frame of mind in which God can consistently and safely grant our requests.

"How shall we pray so as to be heard and to receive help? For one thing, there must be a real desire in our hearts. Forms of words do not make prayer: we must want something, and must realize our dependence upon God for it."— *J. R. Miller, D. D.*

6. From whom do all good and perfect gifts come?

"Every good gift and every perfect gift is from above, and cometh down from *the Father of lights,* with whom is no variableness, neither shadow of turning." James 1: 17.

7. If one lacks wisdom, what is he told to do?

"If any of you lack wisdom, *let him ask of God,* that giveth to all men liberally, and upbraideth not; and it shall be given him." Verse 5.

8. How must one ask in order to receive?

"But let him *ask in faith, nothing wavering.* For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." Verses 6, 7. See Mark 11: 24.

NOTE.— "Prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence."

9. Under what condition does the Lord not hear prayer?

"*If I regard iniquity in my heart,* the Lord will not hear me." Ps. 66: 18. See Isa. 59: 1, 2; James 4: 3.

10. Whose prayers does Solomon say are an abomination?

"*He that turneth away his ear from hearing the law,* even his prayer shall be abomination." Prov. 28: 9.

NOTE.— Contention and discord quench the spirit of prayer. 1 Peter 3: 1-7. Many grieve the Spirit and drive Christ from their homes by giving way to impatience and passion. Angels of God flee from homes where there are unkind words, contention, and strife.

11. What did Christ say concerning secret prayer?

"But thou, when thou prayest, *enter into thy closet,* and when thou hast shut thy door, *pray to thy Father which is in secret;* and thy Father which seeth in secret shall reward thee openly." Matt. 6: 6.

12. To what place did Jesus retire for secret devotion?

"And when He had sent the multitudes away, *He went up into a mountain apart to pray:* and when the evening was come, He was there alone." Matt. 14: 23.

13. For whom did Christ teach us to pray?

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and *pray for them which despitefully use you, and persecute you.*" Matt. 5: 44.

NOTE.— We cannot hate those for whom we pray.

14. When praying, what must we do in order to be forgiven?

"And when ye stand praying, *forgive, if ye have aught against any:* that your Father also which is in heaven may forgive you your trespasses." Mark 11: 25.

15. With what should our prayers be mingled?

"Be careful for nothing; but in everything by prayer and supplication *with thanksgiving* let your requests be made known unto God." Phil. 4: 6.

16. How often should we pray?

"*Praying always* with all prayer and supplication in the Spirit." Eph. 6: 18. "*Pray without ceasing.*" 1 Thess. 5: 17. "*Every day will I bless Thee;* and I will praise Thy name forever and ever." Ps. 145: 2.

17. How often did David say he would pray?

"*Evening,* and *morning,* and at *noon,* will I pray, and cry aloud: and He shall hear my voice." Ps. 55: 17. See Dan. 6: 10.

18. What is said of Cornelius and his family?

"A devout man, and one that *feared God with all his house,* which gave much alms to the people, *and prayed to God alway.*" Acts 10: 2.

19. In whose name did Christ teach us to pray?

"And whatsoever ye shall ask in *My name,* that will I do." John 14: 13.

20. Why did the unjust judge answer the widow's prayer?

"Though I fear not God, nor regard man; yet *because this widow troubleth me,* I will avenge her, *lest by her continual coming she weary me.*" Luke 18: 4, 5.

NOTE.— The lesson of the parable is that "men ought always to pray, and not to faint." Verse 1. If this woman, by her persistence in asking, obtained her request from such a man, surely God, who is just, will answer the earnest, persistent prayers of His people, though the answer may be long delayed.

JESUS TEACHING THE WOMAN OF SAMARIA

"God is a Spirit: and they that worship Him must worship Him in spirit and in truth." John 4:24.

SECRET PRAYER

"My meditation of Him shall be sweet." Ps. 104:34.

MEDITATION AND PRAYER

1. What was one of Paul's injunctions to Timothy?

"*Meditate upon these things;* give thyself wholly to them." 1 Tim. 4:15.

Note.— Meditation is to the soul what digestion is to the body. It assimilates, appropriates, and makes personal and practical that which has been seen, heard, or read.

2. When did David say he would praise God with joyful lips?

"*When I remember Thee* upon my bed, *and meditate on Thee* in the night-watches." Ps. 63:6.

3. How will such meditation be to one who loves God?

"My meditation of Him shall be *sweet.*" Ps. 104:34.

4. In what does the psalmist say the man who is blessed delights and meditates?

"His delight is in *the law of the Lord;* and in *His law* doth he meditate day and night." Ps. 1:2.

5. With what adversary do we constantly have to contend?

"Be sober, be vigilant; because *your adversary the devil,* as a

roaring lion, walketh about, seeking whom he may devour." 1 Peter 5: 8.

6. When is a man tempted?

"But every man is tempted, when *he is drawn away of his own lust, and enticed.*" James 1: 14.

7. That we may not be overcome, what are we told to do?

"*Watch and pray, that ye enter not into temptation:* the spirit indeed is willing, but the flesh is weak." Matt. 26: 41.

8. How constantly should we pray?

"Pray *without ceasing.*" 1 Thess. 5: 17. "Continuing *instant* in prayer." Rom. 12: 12.

NOTE.— This does not mean that we should be constantly bowed before God in prayer, but that we should not *neglect* prayer, and that we should *ever be in a prayerful frame of mind,* even when walking by the way or engaged in the duties of life,— ever ready to send up our petitions to heaven for help in time of need.

9. That we might be prepared for His coming, what admonition did Christ give?

"*Take ye heed, watch and pray:* for ye know not when the time is. . . . And what I say unto you I say unto all, *Watch.*" Mark 13: 33-37. See also Luke 21: 36.

10. Why are watchfulness and prayer especially imperative in the last days?

"Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12: 12.

LORD, what a change within us one short hour
Spent in Thy presence will prevail to make!
What heavy burdens from our bosoms take!
What parched grounds refresh, as with a shower!
We kneel, and all around us seems to lower!
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear.
We kneel, how weak! we rise, how full of power!
Why, therefore, should we do ourselves this wrong,
Or others, that we are not always strong,
That we are ever overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with Thee?

ARCHBISHOP TRENCH.

ROCK OF AGES "Simply to Thy cross I cling."—*Toplady.*

WATCHING UNTO PRAYER

1. Unto what are we exhorted to watch?

"But the end of all things is at hand: be ye therefore sober, and *watch unto prayer.*" 1 Peter 4: 7.

2. What is one of the petitions of the Lord's prayer?

"Lead us not into *temptation.*" Matt. 6: 13.

3. By what means can we escape temptation?

"*Watch and pray,* that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." Matt. 26: 41.

Note.— We should couple with our prayers a spirit of watchfulness, thus cooperating with God in answering them. This is watching unto prayer.

4. How is this duty again expressed?

"Continue in prayer, and *watch in the same* with thanksgiving." Col. 4: 2.

5. How faithful should we be in this matter?

"Praying always with all prayer and supplication in the spirit, and *watching thereunto with all perseverance* and supplication for all saints." Eph. 6: 18.

6. When did Israel prevail in battle?

"And it came to pass, *when Moses held up his hand, that Israel*

prevailed: and when he let down his hand, Amalek prevailed." Ex. 17: 11.

7. When the householder ceased watching, what happened?

"But know this, that if the goodman of the house had known in what watch the thief would come, he would have *watched,* and would not have suffered his house to be *broken up.*" Matt. 24: 43.

8. What experience comes to those who wait upon the Lord?

"But *they that wait upon the Lord shall renew their strength;* they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Isa. 40: 31.

9. For what did Habakkuk say he would watch?

"I will stand upon my watch, and set me upon the tower, and *will watch to see what He will say unto me.*" Hab. 2: 1.

NOTE.— Some are very anxious that God should hear them when they pray, but are quite indifferent as to what He says in reply.

10 How may we escape the evils coming on the world?

"*Watch ye, therefore, and pray always,* that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21: 36.

NOTE.— Vigilance, as well as prayer, is necessary if we would escape the evils, delusions, and calamities of the last days.

11. What will be the result of not watching?

"But and if that servant shall say in his heart, My lord delayeth his coming; and shall begin to beat the men servants and maidens, and to eat and drink, and to be drunken, *the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.*" Luke 12: 45, 46.

12. What will Christ's servants be doing when He comes?

"Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find *watching.*" Verses 35-37.

13. How general is the command to watch?

"And what I say unto *you* I say unto *all,* WATCH." Mark 13: 37.

JACOB WRESTLING IN PRAYER

"If we ask anything according to His will, He heareth us." 1 John 5:14.

ANSWERS TO PRAYER

1. How does God anticipate the needs of His children?

"And it shall come to pass, that *before they call, I will answer;* and while they are yet speaking, I will hear." Isa. 65:24.

2. Is there any limit to God's ability to help?

"Now unto Him that is *able to do exceeding abundantly above all that we ask or think.*" Eph. 3:20.

3. How fully has God promised to supply our needs?

"*My God shall supply all your need* according to His riches in glory by Christ Jesus." Phil. 4:19.

4. Do we always know what to pray for?

"Likewise the Spirit also helpeth our infirmities: *for we know not what we should pray for as we ought.*" Rom. 8:26.

5. Does God always see fit to grant our petitions?

"For this thing I besought the Lord thrice, that it might depart from me. And He said unto me, My grace is sufficient for thee: for My strength is made perfect in weakness." 2 Cor. 12:8, 9.

NOTE.— Paul's affliction, it seems, was impaired sight. Acts 9: 8, 9, 18; 22: 11-13. The retaining of this imperfection would be a constant reminder to him of his conversion, and hence a blessing in disguise.

6. If an answer does not come at once, what should we do?

"Rest in the Lord, and *wait patiently for Him.*" Ps. 37: 7.

7. Why was the parable of the importunate widow given?

"And He spake a parable unto them to this end, *that men ought always to pray, and not to faint.*" Luke 18: 1.

NOTE.— The importunate widow got her request because of her persistency. God wants us to *seek* Him, and to seek Him *earnestly*, when we pray. He is a rewarder of them that *diligently* seek Him. Heb. 11: 6.

8. How did Elijah pray before obtaining his request?

"Elias was a man subject to like passions as we are, and *he prayed earnestly* that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit." James 5: 17, 18. See Rev. 11: 3-6.

9. Upon what condition does Christ say we shall receive?

"Therefore I say unto you, What things soever ye desire, when ye pray, *believe that ye receive them, and ye shall have them.*" Mark 11: 24.

10. Without this faith, will God answer prayer?

"*But let him ask in faith, nothing wavering.* For he that wavereth is like a wave of the sea driven with the wind and tossed. For *let not that man think that he shall receive anything of the Lord.*" James 1: 6, 7.

11. What petitions may we confidently expect God to hear?

"And this is the confidence that we have in Him, that, *if we ask anything according to His will*, He heareth us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." 1 John 5: 14, 15.

NOTE.— God's will is expressed in His law, His promises, and His Word. Ps. 40: 8; Rom. 2: 17, 18; 1 Peter 1: 4.

12. When Daniel and his fellows were about to be slain because the wise men of Babylon could not reveal to Nebuchadnezzar his dream, how did God answer their united prayers?

"*Then was the secret revealed unto Daniel in a night-vision.* Then Daniel blessed the God of heaven." Dan. 2: 19.

NOTE.— In 1839 the sultan of Turkey decreed that not a representative of the Christian religion should remain in the empire. Learning of this, Dr. William Goodell, an American missionary to Turkey, came home to his friend and colleague, Dr. Cyrus Hamlin, the first president of Robert College, Constantinople, with the sad news: "It is all over with us; we have

to leave. The American consul and the British ambassador say it is no use to meet with antagonism this violent and vindictive monarch." To this Dr. Hamlin replied: "The Sultan of the universe can, in answer to prayer, change the decree of the sultan of Turkey." They gave themselves to prayer. The next day the sultan died, and the decree was never executed. See Dan. 4: 17, 24, 25.

13. When Peter was imprisoned and about to be executed by Herod, what did the church do?

"Peter therefore was kept in prison: but *prayer was made without ceasing of the church unto God for him.*" Acts 12: 5.

14. How were their prayers answered?

"Behold, the angel of the Lord came upon him, . . . and he saith unto him, Cast thy garment about thee, and follow me. . . . And they went out, and passed on through one street; and forthwith the angel departed from him." Verses 7-10.

15. Because Solomon asked for wisdom rather than for long life and riches, what besides wisdom did God give him?

"Because thou hast asked this thing, . . . behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart. . . . And I have also given thee that which thou hast not asked, *both riches, and honor.*" 1 Kings 3: 11-13.

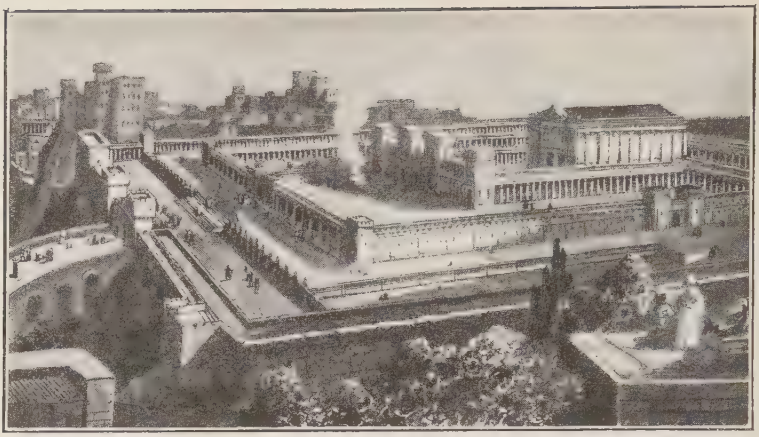
NOTE.— The following are some things we are taught in the Scriptures to pray for:—

(1) For daily bread. Matt. 6: 11. (2) For the forgiveness of sin. 2 Chron. 7: 14; Ps. 32: 5, 6; 1 John 1: 9; 5: 16. (3) For the Holy Spirit. Luke 11: 13; Zech. 10: 1; John 14: 16. (4) For deliverance in the hour of temptation and danger. Matt. 6: 13; John 17: 11, 15; Prov. 3: 26; Psalm 91; Matt. 24: 20. (5) For wisdom and understanding. James 1: 5; 1 Kings 3: 9; Dan. 2: 17-19. (6) For peaceable and quiet lives. 1 Tim. 2: 1, 2. (7) For the healing of the sick. James 5: 14, 15; 2 Kings 20: 1-11. (8) For the prosperity of the ministers of God and the gospel. Eph. 6: 18, 19; Col. 4: 3; 2 Thess. 3: 1. (9) For those who suffer for the truth's sake. Heb. 13: 3; Acts 12: 5. (10) For kings, rulers, and all in authority. 1 Tim. 2: 1, 2; Ezra 6: 10. (11) For temporal prosperity. 2 Cor. 9: 10; James 5: 17, 18. (12) For our enemies. Matt. 5: 44. (13) For all saints. Eph. 6: 18. (14) For all men. 1 Tim. 2: 1. (15) For the Lord to vindicate His cause. 1 Kings 18: 30-39. (16) For the coming of Christ and of God's kingdom. Matt. 6: 10; Rev. 22: 20.

PRAYER makes the darkest cloud withdraw;
Prayer climbs the ladder Jacob saw,
Gives exercise to faith and love,
Brings every blessing from above.

Restraining prayer, we cease to fight;
Prayer makes the Christian's armor bright;
And Satan trembles when he sees
The weakest saint upon his knees.

WILLIAM COWPER.



SOLOMON'S TEMPLE

"Mine house shall be called an house of prayer for all people." Isa. 56: 7.

PUBLIC WORSHIP

1. How only can God be truly worshiped?

"God is a Spirit: and *they that worship Him must worship Him in spirit and in truth.*" John 4: 24.

2. How are we instructed to worship the Lord?

"Give unto the Lord the glory due unto His name; *worship the Lord in the beauty of holiness.*" Ps. 29: 2.

3. What attitude is indicative of reverence in worship?

"O come, let us worship and *bow down:* let us *kneel* before the Lord our Maker." Ps. 95: 6.

4. Is singing a part of divine worship?

"Enter into His gates with thanksgiving, and into His courts with praise." "Come before His presence with *singing.*" Ps. 100: 4, 2.

5. Does the Bible approve of the use of musical instruments in the worship of God?

"Praise Him with the sound of the *trumpet:* praise Him with the *psaltery* and *harp.* Praise Him with the *timbrel* and *dance* [margin, *pipe*]: praise Him with *stringed instruments* and *organs.* Praise Him upon the *loud cymbals:* praise Him upon the *high-sounding cymbals.*" Ps. 150: 3-5. See also Ps. 92: 1-3.

6. What is promised to those who wait upon the Lord?

"They that wait upon the Lord shall *renew their strength;*

they shall *mount up with wings as eagles;* they shall *run, and not be weary;* and they shall *walk, and not faint.*" Isa. 40: 31.

7. Is Christ's presence limited to large congregations?

"Where *two or three* are gathered together in My name, there am I in the midst of them." Matt. 18: 20.

8. What were David's feelings concerning public worship?

"I was *glad* when they said unto me, Let us go into the house of the Lord." "My soul *longeth,* yea, even *fainteth* for the courts of the Lord: my heart and my flesh *crieth out* for the living God." "*For a day in Thy courts is better than a thousand.* I had rather be a *doorkeeper* in the house of my God, than to dwell in the tents of wickedness." Ps. 122: 1; 84: 2, 10.

9. What admonition has Paul given concerning assembling for public worship?

"*Not forsaking the assembling of ourselves together, as the manner of some is;* but exhorting one another: and so much the more, as ye see the day approaching." Heb. 10: 25.

10. Does God take account of the meetings of His people?

"Then they that feared the Lord spake often one to another: *and the Lord harkened, and heard it,* and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name. And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels [margin, special treasure]; and I will spare them, as a man spareth his own son that serveth him." Mal. 3: 16, 17.

11. Is there a blessing in habitual church attendance?

"Blessed are they that *dwell* in Thy house: they will be still [ever and constantly] praising Thee." "One thing have I desired of the Lord, that I will seek after; that I may *dwell* in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple." Ps. 84: 4; 27: 4.

12. What caution is given regarding behavior in God's house?

"Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil." Eccl. 5: 1. See 1 Tim. 3: 15.

13. What day has God specially designed for public worship?

"*The seventh day* is a Sabbath of rest, *an holy convocation.*" Lev. 23: 3.

14. How has God commanded us to keep this day?

"Remember the Sabbath day, to keep it *holy*. . . . In it thou shalt not do any work." Ex. 20: 8-10. See Isa. 58: 13, 14.

15. Are offerings an appropriate part of divine worship?

"Give unto the Lord the glory due unto His name: *bring an offering*, and come into His courts." "Vow, and pay unto the Lord your God: let all that be round about Him *bring presents unto Him* that ought to be feared." Ps. 96: 8; 76: 11.

16. Will there be public worship in the new creation?

"As the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. *And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me*, saith the Lord." Isa. 66: 22, 23.

RULES ON GOING TO CHURCH

1. Go early to church. Not only be punctual, but be in your place before the hour announced for the service to begin.
2. Go in a reverent spirit. On the way remember whither you go. Avoid lightness of manner and conversation on worldly topics.
3. Before you enter and as you enter the church breathe a silent prayer of invocation for the influence of the Holy Spirit.
4. As you take your place, bow your head reverently in prayer for yourself and for all others who enter the sanctuary.
5. Resolve that you will foster no thought, fix your eyes on no object, utter no word, that will tend to divert your mind from the holy purpose for which you have come into this place.
6. As the minister enters the pulpit, offer an earnest silent prayer in his behalf.
7. In all the service take an active part, as hearer, as worshiper.
8. At the close of the service, after a moment of prayerful silence, greet with cheerfulness and good will all whom you happen to meet, remembering that Christian fellowship is a part of Christian worship. — *Bishop Vincent.*

NOTE.— An excellent suggestion is contained in the notice posted at the doorway of many churches: "Whosoever thou art that entereth this church, remember it is the house of God. Be reverent, be silent, be thoughtful. And leave it not without a prayer to God, for thyself, for him who ministers, and for those who worship here."

BEFORE Jehovah's awful throne,
Ye nations, bow with sacred joy;
Know that the Lord is God alone;
He can create, and He destroy.

His sovereign power, without our aid,
Made us of clay, and formed us men;
And when like wandering sheep we strayed,
He brought us to His fold again.

ISAAC WATTS.

A JEWISH SYNAGOGUE

"Ye shall keep My Sabbaths, and reverence My sanctuary." Lev. 19:30.

REVERENCE FOR THE HOUSE OF GOD

1. Why did God instruct His people to build a sanctuary?

"And let them make Me a sanctuary; *that I may dwell among them.*" Ex. 25:8.

2. How did He tell them to regard this dwelling-place of God?

"Ye shall keep My Sabbaths, and *reverence My sanctuary:* I am the Lord." Lev. 19:30.

3. What does the Lord say of things dedicated to His service?

"Every devoted thing is *most holy* unto the Lord." Lev. 27:28.

4. When God met Moses at the burning bush, why did He tell him to take off his shoes?

"And He said, Draw not nigh hither: put off thy shoes from off thy feet, *for the place whereon thou standest is holy ground.*" Ex. 3:5. See also Joshua 5:15.

Note.— The presence of God made the place holy. Wherever God meets with His people, that place is holy.

5. When the tabernacle was reared anciently, what occurred?

JESUS CLEANSING THE TEMPLE

"Take these things hence; make not My Father's house an house of merchandise." John 2: 16.

"Then a cloud covered the tent of the congregation, and *the glory of the Lord filled the tabernacle.*" Ex. 40:34. See 2 Chron. 5:13, 14.

6. Why should all show respect for the house of worship.

"*The Lord is in His holy temple:* let all the earth keep silence before Him." Hab. 2:20.

NOTE.— A failure to recognize this fact leads many to treat the house of worship without due respect. Nothing seems more appropriate to divine worship than that a sense of awe and silence should pervade the place of worship, and that only the sound of prayer, praise, and thanksgiving to God should be heard within its walls. Both upon entering and just before leaving the house of God it is highly appropriate and a most excellent practise for each worshiper to bow the head for a few moments in silent prayer.

7. How did Christ manifest His regard for the sanctity of God's house?

"And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves; and would not suffer that any man should carry any vessel through the temple. And He taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves." Mark 11:15-17.

NOTE.— This cleansing occurred at the close of Christ's public ministry. There was a similar cleansing also at the beginning of His ministry. See John 2:13-17.

8. What punishment did God bring upon Nadab and Abihu for offering strange or common fire in the tabernacle service?

"And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which He commanded them not. *And there went out fire from the Lord, and devoured them, and they died before the Lord.*" Lev. 10:1, 2.

NOTE.— This, like the two cleansings of the temple by Christ at the beginning and close of His ministry (John 2:13-17; Matt. 21:12-16), shows that God is particular in regard to the worship and conduct of the worshipers in His house. No performance or exercise should be permitted in any church or building especially dedicated to God's service which is not in keeping with its sacred character, or conducive to reverence for God and for holy things. It should not be made a place for feasting, visiting, or worldly entertainment and amusement.

9. For what purpose are we exhorted to have grace?

"Wherefore we receiving a kingdom which cannot be moved,

let us have grace, *whereby we may serve God acceptably with reverence and godly fear:* for our God is a consuming fire." Heb. 12: 28, 29.

10. In what spirit did David say he would worship?

"But as for me, I will come into Thy house in the multitude of Thy mercy: and *in Thy fear will I worship toward Thy holy temple.*" Ps. 5: 7.

11. What instruction has Solomon given respecting our conduct in the house of God?

"Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil." Eccl. 5: 1.

12. How extensively has God said He would be honored?

"For from the rising of the sun even unto the going down of the same My name shall be great among the Gentiles; and in every place incense shall be offered unto My name, and a pure offering: for My name shall be great among the heathen, saith the Lord of hosts." Mal. 1: 11.

13. For how many did God design that His house should be a house of prayer?

"Even them [the sons of the stranger] will I bring to My holy mountain, and make them joyful in My house of prayer: their burnt offerings and their sacrifices shall be accepted upon Mine altar; for Mine house shall be called *an house of prayer for all people.*" Isa. 56: 7.

NOTE.— The fifty-sixth chapter of Isaiah contains a prophecy relating to New Testament times. It is plain, therefore, that Christ enunciated a general principle, applicable to all houses dedicated to God's service, when, quoting this prophecy, He said that God's house should be a house of prayer for all nations. See margin of Mark 11: 17.

14. Who is present in all assemblies met in Christ's name?

"For where two or three are gathered together in My name, *there am I in the midst of them.*" Matt. 18: 20.

WITH reverence let the saints appear,
And bow before the Lord;
His high commands with reverence hear,
And tremble at His word.

O Jesus, Lord of earth and heaven,
Our life and joy, to Thee
Be honor, thanks, and blessing given
Through all eternity.

ISAAC WATTS.

THE LORD'S SUPPER

"This do in remembrance of Me." 1 Cor. 11:24.

CHRISTIAN COMMUNION

1. WHAT was connected with the worship of God before the first advent?

"Then verily the first covenant had also *ordinances of divine service*, and a worldly sanctuary." Heb. 9:1.

NOTE.— Paul says that these ordinances consisted "in meats and drinks, and divers washings," imposed "until the time of reformation," and that they were "a shadow of good things to come." Heb. 9:10; 10:1.

2. To whom did the sacrificial offerings point forward?

"And walk in love, as *Christ* also hath loved us, and *hath given Himself for us an offering and a sacrifice to God* for a sweet-smelling savor." Eph. 5:2.

NOTE.— Through the provisions of the sacrificial law, the repentant sinner showed his faith in the coming Redeemer, who was to shed His blood for the sins of mankind. These sacrificial offerings were ordinances which pointed forward to the work of Christ, which they typified. Since the crucifixion, the ordinances of the Christian church point backward, and are designed to show faith in the work of Christ already accomplished.

3. What does the Lord desire us to keep in mind?

"By which also ye are saved, if ye *keep in memory* what I preached unto you, . . . *how that Christ died for our sins* according to the Scriptures; and that He was *buried*, and that He *rose again* the third day according to the Scriptures." 1 Cor. 15:2-4.

4. What ordinance commemorates Christ's burial and resurrection?

"Buried with Him in *baptism*, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead." Col. 2: 12.

5. For what purpose was the Lord's Supper instituted?

"*The Lord Jesus the same night in which He was betrayed took bread:* and when He had given thanks, He brake it, and said, Take, eat: *this is My body*, which is broken for you: *this do in remembrance of Me.*" 1 Cor. 11: 23, 24.

6. What is signified by the wine?

"In like manner also the cup, after supper, saying, This cup is *the new covenant in My blood:* this do, as oft as ye drink it, in remembrance of Me." Verse 25, R. V.

7. What do both the bread and the wine commemorate?

"For as often as ye eat this bread, and drink this cup, ye do show *the Lord's death* till He come." Verse 26.

8. What caution is given concerning engaging in this ordinance unworthily?

"Whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be *guilty of the body and blood of the Lord.* . . . He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, *not discerning the Lord's body.*" Verses 27-29.

NOTE.— The last expression shows what is meant by eating and drinking unworthily. It is not the one who has a deep sense of his sinfulness and of his unworthiness of God's mercy and grace, but he who does not discern that Christ died for his sins — who is not penitent — that eats and drinks unworthily.

9. What preparation should be made for this service?

"Let a man *examine himself*, and so let him eat of that bread, and drink of that cup." Verse 28.

10. What is essential to Christian fellowship and cleansing from sin?

"*If we walk in the light, as He is in the light*, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1: 7.

11. What still higher fellowship does the Christian enjoy?

"And truly our fellowship is *with the Father, and with His Son Jesus Christ.*" Verse 3.

JOY AND GLADNESS

"O magnify the Lord with me, and let us exalt His name together." Ps. 34: 3.

PRAISE AND THANKSGIVING

1. When did the psalmist say he would bless the Lord?

"I will bless the Lord *at all times:* His praise shall *continually be in my mouth.*" "*Every day* will I bless Thee; and I will praise Thy name *forever and ever.*" Ps. 34: 1; 145: 2.

2. What do those do who offer praise?

"Whoso offereth praise *glorifieth Me.*" Ps. 50: 23.

3. Where does David say he will praise God?

"My praise shall be of Thee *in the great congregation:* I will pay my vows before them that fear Him." Ps. 22: 25.

4. What does he exhort all to do?

"O magnify the Lord with me, and *let us exalt His name together.*" Ps. 34: 3.

5. What personal experience does he say he will declare in the hearing of all who fear God?

"Come and hear, all ye that fear God, and *I will declare what He hath done for my soul.*" Ps. 66: 16.

6. What effect do such testimonies have upon the humble?

"My soul shall make her boast in the Lord: *the humble shall hear thereof, and be glad.*" Ps. 34: 2.

7. Into what condition did those lapse anciently who failed to glorify God and to be thankful?

"Because that, when they knew God, they glorified Him not as God, neither were thankful; but *became vain in their imaginations, and their foolish heart was darkened.*" Rom. 1:21.

8. What element should enter into all our worship?

"Be careful for nothing; but in everything by prayer and supplication *with thanksgiving* let your requests be made known unto God." Phil. 4:6. See Col. 4:2.

9. In how many things should we give thanks?

"*In everything give thanks:* for this is the will of God in Christ Jesus concerning you." 1 Thess. 5:18.

10. How often, and for how much, should we render thanks?

"Giving thanks *always for all things* unto God and the Father in the name of our Lord Jesus Christ." Eph. 5:20.

11. With what exhortation does the psalmist close his songs of praise?

"Praise ye the Lord. Praise God in His sanctuary: praise Him in the firmament of His power. Praise Him for His mighty acts: praise Him according to His excellent greatness. Praise Him with the sound of the trumpet: praise Him with the psaltery and harp. Praise Him with the timbrel and dance: praise Him with stringed instruments and organs. Praise Him upon the loud cymbals: praise Him upon the high-sounding cymbals. Let everything that hath breath praise the Lord. Praise ye the Lord." Psalm 150.

O WORSHIP the Lord in the beauty of holiness,
Bow down before Him. His glory proclaim;
With gold of obedience, and incense of lowliness,
Kneel and adore Him, the Lord is His name.

Low at His feet lay thy burden of carefulness,
High on His heart He will bear it for thee,
Comfort thy sorrows, and answer thy prayerfulness,
Guiding thy steps as may best for thee be.

Fear not to enter His courts in the slenderness
Of the poor wealth thou wouldst reckon as thine:
Truth in its beauty, and love in its tenderness,
These are the offerings to lay on His shrine.

These, though we bring them in trembling and fearfulness,
He will accept for the Name that is dear;
Mornings of joy give for evenings of tearfulness,
Trust for our trembling, and hope for our fear.

DAVID AND HIS HARP

"Serve the Lord with gladness: come before His presence with singing." Ps. 100:2.

THE VALUE OF SONG

1. How early in the world's history do we read of singing?

"Where wast thou when I laid the foundations of the earth? . . . *when the morning stars sang together, and all the sons of God shouted for joy?*" Job 38:4-7.

2. What did Israel do when delivered from Egypt?

"Then sang Moses and the children of Israel this song unto the Lord, . . . The Lord is my strength and song, and He is become my salvation; . . . and I will exalt Him." Ex. 15:1, 2.

3. How did the angels manifest their joy at Christ's birth?

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." Luke 2:13, 14.

4. How are we told to come before the Lord?

"Serve the Lord with gladness: *come before His presence with singing.*" Ps. 100:2. See 2 Chron. 29:30.

5. How does David say such service is regarded by God?

"I will praise the name of God with *a song,* and will magnify Him with *thanksgiving. This also shall please the Lord better than an ox or bullock that hath horns and hoofs.*" Ps. 69:30, 31.

6. What instruction did Paul give concerning singing?

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in *psalms* and *hymns* and *spiritual songs, singing with grace in your hearts to the Lord.*" Col. 3:16. See also Eph. 5:19; James 5:13; Ps. 149:5, 6.

NOTES.— Music, like poetry and flowers, is elevating and refining in its nature, and should therefore have its place in the worship of God, and in the life and experience of God's people. It is adapted to every mood and feeling of the human soul, and many times has reached hearts when other means have failed. Next to prayer, music seems best adapted to worship.

"The history of the songs of the Bible is full of suggestion as to the uses and benefits of music and song. Music is often perverted to serve purposes of evil, and it thus becomes one of the most alluring agencies of temptation. But, rightly employed, it is a precious gift of God, designed to uplift the thoughts to high and noble themes, to inspire and elevate the soul. As the children of Israel, journeying through the wilderness, cheered their way by the music of sacred song, so God bids His children today gladden their pilgrim life. There are few means more effective for fixing His words in the memory than repeating them in song. And such song has wonderful power. It has power to subdue rude and uncultivated natures; power to quicken thought and to awaken sympathy, to promote harmony of action, and to banish the gloom and foreboding that destroy courage and weaken effort."—"*Education,*" *pages 167, 168.*

"O that we might sing evening and morning, and let song touch song all the way through! O that we could put songs under our burden! O that we could extract the sense of sorrow by song! Then sad things would not poison so much. Sing in the house; teach your children to sing. When troubles come, go at them with song. When griefs arise, sing them down. Lift the voice of praise against cares. Praise God by singing; that will lift you above trials of every sort. Attempt it. They sing in heaven, and among God's people on earth song is the appropriate language of Christian feeling."— *Henry Ward Beecher.*

7. What instrument did John see the saints have?

"I saw . . . them, . . . *having the harps of God.*" Rev. 15:2.

8. And what song are they to sing?

"And they sing *the song of Moses* the servant of God, *and the song of the Lamb,* saying, Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints." Verse 3. See Ps. 87:7.

OUT of my heart I sing a song,
O world so great and grand!
But hearts are weak, and hands reach out
For the touch of a kindly hand.

O song that I sing, I pray you bring
To some sad soul thy balm;
Fall soft, I pray, like the breath of May,
Or the touch of a loving hand.

I sing for hearts that ache and break,
I sing for hearts that are true;
O world so vast, O world so wide,
I sing my song for you!

PART XIV

Christian Service

	PAGE
The Gift of Giving	629
Preaching the Gospel	631
The Shepherd and His Work	635
Missionary Work	638
The Poor, and Our Duty Toward Them	641
Christian Help Work	644
Visiting the Sick	647
Healing the Sick	648
Prison Work	652
Order and Organization	654
Support of the Ministry	657
Free-Will Offerings	661
Hospitality	663
Who Is the Greatest?	664

THE GOOD SAMARITAN

"When he saw him, he had compassion on him, and went to him, and bound up his wounds." Luke 10: 33, 34.

ABRAHAM OFFERING UP ISAAC

"God so loved the world, that He gave His only begotten Son." John 3:16.

THE GIFT OF GIVING

1. What example of giving has God given to the world?

"God so loved the world, that *He gave His only begotten Son*, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

2. By what were Abraham's faith and devotion tested?

"By faith Abraham, when he was tried, *offered up Isaac;* and he that had received the promises *offered up his only begotten son.*" Heb. 11:17.

3. What did Christ do to redeem us?

"Who *gave Himself* for our sins." Gal. 1:4. See also Titus 2:14; 1 Tim. 2:6.

4. Why did He lay aside His riches and become poor?

"For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet *for your sakes He became poor, that ye through His poverty might be rich.*" 2 Cor. 8:9.

5. After Abraham was blessed, what was he to be?

"I will bless thee, . . . *and thou shalt be a blessing.*" Gen. 12:2.

6. As Christ sent out His disciples to preach, to heal the sick, and to raise the dead, what did He say to them?

"Freely ye have received, *freely give.*" Matt. 10: 8.

7. Why does God comfort us in our troubles?

"Who comforteth us in all our tribulation, *that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.*" 2 Cor. 1: 4.

NOTE.— All who accept the gospel take upon themselves the obligation to pass its blessings on to others. In this way the work of salvation is extended. Every soul reclaimed from sin, God expects to join in the same work for others which lifted him up, and placed his feet upon the Rock. The good things of God are not to be selfishly kept to ourselves. We receive to give. Says Whittier, "The soul is lost that's saved alone." And as love prompted God's great gift, so His love in our hearts will prompt us to give, to minister, and to engage in loving service for the welfare and the happiness of others.

8. What did Christ say of the blessedness of giving?

"I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, *It is more blessed to give than to receive.*" Acts 20: 35.

NOTE.— The government of God is founded on the principle of benevolence, or the desire to bless others. Our richest blessings come as the result of the good things we have passed on to our fellow men.

"The quality of mercy is not strained,
It droppeth as the gentle rain from heaven
Upon the place beneath; it is twice blessed —
It blesseth him that gives and him that takes."

9. For what was Christ anointed by the Holy Spirit?

"The Spirit of the Lord God is upon Me; because the Lord hath anointed Me *to preach good tidings unto the meek;* He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isa. 61: 1. See Luke 4: 18.

NOTE.— The Holy Spirit is given to fit God's children for service.

10. After being thus anointed, what did Jesus do?

"Who went about *doing good.*" Acts 10: 38.

HAVE you had a kindness shown?
Pass it on;
'Twas not given for you alone,
Pass it on;
Let it travel down the years,
Let it wipe another's tears,
Till in heaven the gift appears —
Pass it on.

THE GOSPEL COMMISSION "Go ye into all the world, and preach the gospel to every creature." Mark 16: 15.

PREACHING THE GOSPEL

1. BEFORE leaving His disciples. what great commission did Christ give them?

"And He said unto them, *Go ye into all the world, and preach the gospel to every creature.*" Mark 16: 15.

NOTE.— The word gospel means good news, or glad tidings.

2. What is the gospel of Christ?

"I am not ashamed of the gospel of Christ: for *it is the power of God unto salvation to every one that believeth.*" Rom. 1: 16.

3. How extensively and for how long did Christ say the gospel should be preached?

"And this gospel of the kingdom shall be preached *in all the world* for a witness unto all nations; and *then shall the end come.*" Matt. 24: 14.

4. Why was the gospel to be preached to the Gentiles?

"Simeon hath declared how God at the first did visit the Gentiles, *to take out of them a people for His name.*" Acts 15: 14.

5. How are those who preach the gospel described?

"How beautiful upon the mountains are the feet of him that

bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth." Isa. 52: 7.

6. What was the object of Christ's ministry?

"I the Lord have called Thee in righteousness, and will hold Thine hand, and will keep Thee, and give Thee for a covenant of the people, for a light of the Gentiles; *to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house.*" Isa. 42: 6, 7.

7. For what purpose did Christ select the apostle Paul, and send him to the Gentiles?

"And He said, . . . I have appeared unto thee for this purpose, *to make thee a minister and a witness . . . to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God,* that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me." Acts 26: 15-18.

8. What is the Christian minister commanded to preach?

"Preach *the word.*" 2 Tim. 4: 2.

9. Of what did Christ say the Scriptures testify?

"They are they which testify of *Me.*" John 5: 39.

NOTE.— Every one, therefore, who preaches the word aright, will preach Christ. Paul, who faithfully preached God's word, said he was determined not to know (i. e., to make known) anything "save Jesus Christ, and Him crucified." 1 Cor. 2: 2. Jonathan Edwards was once asked by a young minister what he thought of a sermon he had just preached. "It was a very poor sermon, indeed," said Mr. Edwards. "Why?" asked the young minister. "Because," said Mr. Edwards, "there was no *Christ* in it." All the great truths of the Scriptures center in Christ. Rightly understood, all lead to Him. Christ, therefore, should be presented in every discourse as the alpha and omega, the beginning and the end, of the great plan of salvation.

10. How does God expect His ministers to preach the word?

"He that hath My word, let him speak My word *faithfully.*" Jer. 23: 28.

11. How did Christ present the truth to the people?

"And with many such parables spake He the word unto them, *as they were able to hear it.*" Mark 4: 33.

NOTE.— Ministers should learn to adapt their labors to those for whom they labor — to meet the people where they are.

12. What rule for teaching doctrine is laid down in the Bible?

"For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." Isa. 28: 10.

13. How should the servant of God labor?

"And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." 2 Tim. 2: 24, 25.

NOTE.— While the claims of the law of God are presented to the sinner, ministers should never forget that love — the love of God — is the only power that can soften the heart and lead to repentance and obedience, and that to *save* men is their great work.

14. As a preparation for their work, what did Christ do to the apostles?

"Then *opened He their understanding,* that they might understand the Scriptures." Luke 24: 45.

15. For what did He tell them to tarry in Jerusalem?

"But tarry ye in the city of Jerusalem, *until ye be endued with power from on high.*" Verse 49.

16. How did the apostles preach the gospel?

"With the Holy Ghost sent down from heaven." 1 Peter 1: 12.

17. What was the result of this preaching?

"*Many* of them which heard the word *believed.*" "And the word of God *increased;* and *the number of the disciples multiplied* in Jerusalem *greatly;* and a great company of the *priests* were obedient to the faith." Acts 4: 4; 6: 7.

18. What promise is made to the faithful gospel minister?

"He that goeth forth and weepeth, bearing precious seed, *shall doubtless come again with rejoicing, bringing his sheaves with him.*" Ps. 126: 6.

To every clime, where lost by sin,
The grace of Christ a soul may win,
From here Thy messengers go forth
From east to west, from south to north.

Perchance, in heaven one day to me
Some blessed soul may come and say,
All hail, beloved! But for thee
My soul to death had been a prey.
Ah, then what sweetness in the thought
One soul to glory to have brought!

THE GOOD SHEPHERD

"Feed the flock of God which is among you, taking the oversight thereof." 1 Peter 5: 2.

FEEDING THE FIVE THOUSAND "Give ye them to eat." Matt. 14:16.

THE SHEPHERD AND HIS WORK

1. WHO did Christ say is the good shepherd?

"I am the good shepherd." John 10:11.

2. What is Christ elsewhere called?

"The Shepherd and *Bishop of your souls.*" "The *chief Shepherd.*" 1 Peter 2:25; 5:4.

3. What does the expression "the *chief* Shepherd" imply?

That there are *under*-shepherds.

4. How does the good shepherd manifest his love and care for the sheep?

"The good shepherd *giveth his life for the sheep.*" John 10:11.

5. What does the hireling, or false shepherd, do, and why?

"The hireling *fleeth, because he is an hireling,* and *careth not for the sheep.*" Verse 13.

6. What example will the true shepherd set before his flock?

"In all things showing thyself *a pattern of good works.*" Titus 2:7.

7. What is the special work of the gospel shepherd?

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, *to feed the church of God,* which He hath purchased with His own blood." Acts 20: 28. "*Feed the flock of God* which is among you, *taking the oversight thereof.*" 1 Peter 5: 2. See also John 21: 15-17.

8. With what kind of food will the true shepherd feed the flock?

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom: *Preach the word.*" 2 Tim. 4: 1, 2. "O son of man, I have set thee a watchman unto the house of Israel; therefore *thou shalt hear the word at My mouth, and warn them from Me.*" Eze. 33: 7. See Eze. 3: 17-21.

9. Was there to come a time when people would not listen to plain Bible truth?

"*For the time will come when they will not endure sound doctrine;* but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the *truth,* and shall be *turned unto fables.*" 2 Tim. 4: 3, 4.

10. Instead of the straight testimony, what kind of preaching will such demand?

"Prophesy not unto us right things, *speak unto us smooth things, prophesy deceits.*" Isa. 30: 10.

11. What test is given by which we may distinguish between true and false shepherds?

"*To the law and to the testimony:* if they speak not according to this word, it is because there is no light in them." Isa. 8: 20. "For the priest's lips should keep knowledge, and *they should seek the law at his mouth.*" Mal. 2: 7.

12. What will those servants be doing upon whom Christ pronounces a blessing when He comes?

"Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to *give them meat in due season?* Blessed is that servant whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods." Matt. 24: 45-47.

13. What excuses are made by some for not expounding the prophecies?

"And the vision of all is become unto you as the words of a book that is sealed, which men deliver to *one that is learned*, saying, Read this, I pray thee: and *he saith, I cannot; for it is sealed:* and the book is delivered to him that is *not learned*, saying, Read this, I pray thee: and he saith, *I am not learned.*" Isa. 29: 11, 12.

NOTE.— The prophecies of Daniel were to be unsealed at "the time of the end." See Dan. 12: 4, 9, 10; Rev. 10: 1, 2. In Jer. 25: 34-37 is found a warning message addressed to unfaithful shepherds.

14. After receiving his commission to preach, how did the apostle Paul feel?

"For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, *woe is unto me, if I preach not the gospel!*" 1 Cor. 9: 16.

15. How faithfully will the true shepherd watch the flock?

"They watch for your souls, *as they that must give account.*" Heb. 13: 17.

NOTE.— Mark Guy Pearse once said to Mr. Spurgeon: "When I was a young fellow in London, I used to sit right over there and hear you preach, and you will never know how much good you did me. You used to wind me up like an eight-day clock. I was bound to go right for a week after hearing you."

16. If God's watchmen fail to warn the wicked, what terrible responsibility will be charged to their account?

"If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but *his blood will I require at thine hand.*" Eze. 33: 8. See Isa. 3: 10, 11.

WATCHMAN, blow the gospel trumpet,
Every soul a warning give;
Whosoever hears the message
May repent and turn and live.

Sound it loud o'er every hilltop,
Gloomy shade and sunny plain;
Ocean depths repeat the message,
Full salvation's glad refrain.

Sound it in the hedge and highway,
Earth's dark spots where exiles roam;
Let it tell all things are ready,
Father waits to welcome home.

Blow the trumpet, trusty watchman,
Blow it loud o'er land and sea;
God commissions, sound the message!
Every captive may be free.

DR. H. L. GILMOUR.

RUTH GLEANING IN THE FIELD OF BOAZ . "For the love of Christ constraineth us." 2 Cor. 5: 14.

MISSIONARY WORK

1. WHAT has been given to every man?

"For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and *to every man his work*." Mark 13: 34.

2. Besides work, what else has been given to every man?

"And unto one he gave five *talents*, to another two, and to another one; *to every man according to his several ability*." Matt. 25: 15.

3. What are those called to whom this work is committed?

"For the kingdom of heaven is as a man traveling into a far country, who called his own *servants*, and delivered unto them his goods." Verse 14.

4. What use did these servants make of their talents?

"Then he that had received the five talents *went and traded with the same*, and made them other five talents. . . . But he that had received one went and digged in the earth, and hid his lord's money." Verses 16-18.

5. What excuse did the one who hid his talent make?

"*I was afraid,* and went and hid thy talent in the earth: lo, there thou hast that is thine." Verse 25.

6. What did his master say to him?

"His lord answered and said unto him, *Thou wicked and slothful servant.*" Verse 26.

7. What did he say the servant should have done?

"Thou oughtest therefore to have *put my money to the exchangers,* and then at my coming I should have received mine own with usury." Verse 27.

8. What is characteristic of slothful persons?

"The slothful man saith, There is a lion without, I shall be slain in the streets." Prov. 22: 13.

NOTE.— That is, they see great obstacles before them, and are always ready with excuses.

9. What was the fate of the slothful servant?

"And *cast ye the unprofitable servant into outer darkness:* there shall be weeping and gnashing of teeth." Matt. 25: 30.

10. What was said to the servant who improved his talents?

"His lord said unto him, *Well done, thou good and faithful servant:* thou hast been faithful over a few things, I will make thee ruler over many things: *enter thou into the joy of thy lord.*" Verse 21.

11. Why did Christ endure the cruel death on the cross?

"Looking unto Jesus the author and finisher of our faith; *who for the joy that was set before Him endured the cross, despising the shame,* and is set down at the right hand of the throne of God." Heb. 12: 2.

12. What will bring to the Lord this satisfaction and joy?

"He shall *see of the travail of His soul,* and shall be satisfied." Isa. 53: 11.

13. How will Christ demonstrate His joy over the saved?

"He will joy over thee *with singing.*" Zeph. 3: 17.

14. What did Paul set forth as his crown of rejoicing?

"For what is our hope, or joy, or crown of rejoicing? *Are not even ye in the presence of our Lord Jesus Christ at His coming?* For ye are our glory and joy." 1 Thess. 2: 19, 20.

15. Since this joy comes to Christ only through His self-denial and suffering for others, in what way must all others partake of that joy?

"It is a faithful saying: For if we be dead with Him, we shall also live with Him: *if we suffer, we shall also reign with Him:* if we deny Him, He also will deny us." 2 Tim. 2: 11, 12.

16. What motive should prompt to soul-saving labor?

"For *the love of Christ constraineth us.*" 2 Cor. 5: 14.

17. Whom does every faithful Christian worker represent?

"Now then we are *ambassadors for Christ, as though God did beseech you by us:* we pray you in Christ's stead, be ye reconciled to God." Verse 20.

18. What does God do with the unfruitful members?

"*Every branch in Me that beareth not fruit He taketh away:* and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit." John 15: 2.

19. Can one occupy a mere neutral position toward Christ?

"He that is not with Me is *against* Me: and he that gathereth not with Me *scattereth.*" Luke 11: 23.

20. For what does the Lord tell us to pray?

"The harvest truly is great, but the laborers are few: *pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest.*" Luke 10: 2.

21. How are we cautioned against delaying the work?

"Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." John 4: 35.

22. What promise is made to those who sow the gospel seed?

"They that sow in tears *shall reap in joy.* He that goeth forth and weepeth, bearing precious seed, *shall doubtless come again with rejoicing, bringing his sheaves with him.*" Ps. 126: 5, 6.

23. What promise is made to soul-winners?

"He that winneth souls is *wise.*" Prov. 11: 30. "And they that be wise [margin, teachers] shall *shine as the brightness of the firmament;* and they that turn many to righteousness *as the stars forever and ever.*" Dan. 12: 3.

ON THE WAY TO THE INN "He . . . bound up his wounds, . . . and set him on his own beast." Luke 10:33, 34.

THE POOR, AND OUR DUTY TOWARD THEM

1. WHAT is God's attitude toward the poor?

"He shall *deliver* the needy when he crieth; the poor also, and him that hath no helper." Ps. 72:12.

2. For what purpose did Christ say God had anointed Him?

"He hath anointed Me *to preach the gospel to the poor.*" Luke 4:18.

3. When did He say we could minister to the poor?

"*Whensoever ye will* ye may do them good." Mark 14:7.

4. What did Paul say regarding our duty to the poor?

"I have showed you all things, how that so laboring *ye ought to support the weak,* and to remember the words of the Lord Jesus, how He said, *It is more blessed to give than to receive.*" Acts 20:35.

5. What promises are made to those who consider the poor?

"Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and Thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing: Thou wilt make all his bed in his sickness." Ps. 41:1-3.

LAZARUS AT THE RICH MAN'S GATE

[642]

"Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard." Prov. 21: 13.

6. How does the Lord regard kindness shown to the poor?

"He that hath pity upon the poor *lendeth unto the Lord;* and that which he hath given *will He pay him again.*" Prov. 19:17. "For *God is not unrighteous to forget your work and labor of love,* which ye have showed toward His name, in that ye have ministered to the saints, and do minister." Heb. 6:10.

7. What fate awaits those who turn a deaf ear to the poor?

"Whoso stoppeth his ears at the cry of the poor, *he also shall cry himself, but shall not be heard.*" Prov. 21:13.

8. What classes are we especially enjoined to help?

"Learn to do well; seek judgment, *relieve the oppressed, judge the fatherless, plead for the widow.*" Isa. 1:17.

9. What is pure and undefiled religion declared to be?

"Pure religion and undefiled before God and the Father is this, *To visit the fatherless and widows in their affliction,* and to keep himself unspotted from the world." James 1:27.

10. What kind of fast is most acceptable to God?

"Is not this the fast that I have chosen? . . . Is it not to *deal thy bread to the hungry,* and that thou *bring the poor that are cast out to thy house?* when thou seest *the naked, that thou cover him;* and that *thou hide not thyself from thine own flesh?*" Isa. 58:6, 7.

11. What is promised those who do this work?

"Then shalt thou call, and the Lord shall answer; thou shalt cry and He shall say, Here I am. . . . And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday. And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Verses 9-11.

12. How did the patriarch Job treat the poor?

"I was a *father* to the poor: and *the cause which I knew not I searched out.*" Job 29:16.

13. What did Christ tell the rich young man to do?

"Jesus said unto him, If thou wilt be perfect, *go and sell that thou hast, and give to the poor,* and thou shalt have treasure in heaven: and come and follow Me." Matt. 19:21.

NOTE.—From Matt. 25:31-45 we learn that Christ identifies Himself with needy, suffering humanity; and that any neglect shown them He regards as done unto Himself.

THE SAMARITAN AT THE INN "He . . . brought him to an inn, and took care of him." Luke 10: 33, 34.

CHRISTIAN HELP WORK

1. WHAT was the character of Christ's work among men?

"Who went about *doing good.*" Acts 10: 38.

2. What will His true followers do?

"He that saith he abideth in Him ought himself also so *to walk, even as He walked.*" 1 John 2: 6.

3. In ministering to the needy, whom are we really serving?

"Inasmuch as ye have done it unto one of the least of these My brethren, *ye have done it unto Me.*" Matt. 25: 40.

4. How long will there be poor in the world?

"Ye have the poor *always with you.*" Matt. 26: 11.

5. What relation do all sustain to God?

"The rich and poor *meet together:* the Lord is *the maker* of them all." Prov. 22: 2.

6. What is one good evidence of genuine repentance?

"Break off thy sins by righteousness, and thine iniquities by *showing mercy to the poor.*" Dan. 4: 27.

7. What is one evidence that one has a knowledge of God?

"He *judged the cause of the poor and needy;* then it was well with him: was not this to *know Me?* saith the Lord." Jer. 22: 16.

8. What classes are subjects for Christian help work?

"Pure religion and undefiled before God and the Father is this, To visit the *fatherless* and *widows* in their affliction, and to keep himself unspotted from the world." James 1: 27.

9. Is it our duty always to give what is expected or asked?

"Then Peter said, Silver and gold have I none; but *such as I have give I thee:* In the name of Jesus Christ of Nazareth rise up and walk." Acts 3: 6. See 2 Cor. 12: 8.

10. What is sometimes of greater value even than money to discouraged souls?

"I *smiled on them* when they had no confidence." Job 29: 24, margin R. V.

11. What divine law of retroaction attends giving?

"*Give, and it shall be given unto you;* good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For *with the same measure that ye mete withal it shall be measured to you again.*" Luke 6: 38. See Ps. 18: 25, 26; 109: 17; Gal. 6: 7.

12. What is promised those who give to the poor?

"He that hath pity upon the poor lendeth unto the Lord; and *that which he hath given will He pay him again.*" Prov. 19: 17. "He that giveth unto the poor *shall not lack.*" Prov. 28: 27.

13. How did Job learn of the needs of the poor?

"The cause of him that I knew not *I searched out.*" Job 29: 16, R. V. "I used *to investigate.*" Jewish Version.

14. What parable illustrates practical Christian help work?

The parable of the good Samaritan. Luke 10: 30-37.

15. When Christ sent out the seventy, what did He tell them to do in the cities whither they went?

"And *heal the sick* that are therein, and say unto them, The kingdom of God is come nigh unto you." Verse 9.

16. Amidst poverty, suffering, and distress, what kind of workers does God wish to see?

"But this is a people *robbed* and *spoiled;* they are all of them *snared in holes,* and they are *hid in prison-houses:* they are for

a *prey*, and NONE DELIVERETH: *for a spoil*, and none saith, RESTORE. Who among you will give ear to this?" Isa. 42: 22, 23.

17. What is our duty toward the outcast and wandering?

"*Hide* the outcasts; *bewray not him that wandereth.* Let Mine outcasts *dwell with thee.*" Isa. 16: 3, 4.

18. What incentive have Christians for doing prison work?

"*I was in prison,* and ye came unto Me." Matt. 25: 36.

19. Who notes the groans of the prisoner?

"From heaven did *the Lord* behold the earth; *to hear the groaning of the prisoner.*" Ps. 102: 19, 20.

20. What work constitutes the fast most acceptable to God?

"Is not this the fast that I have ordained, to untie the knots of wickedness; to relax the burden of the yoke; and rescue those who are oppressed by violence: and that ye withdraw every yoke? Is it not to part thy bread with the famished, and to bring the vagrant poor into thy house? when thou seest the naked, that thou clothe him?" Isa. 58: 6, 7, Spurrell's Version.

21. What promises are made to those who thus minister to the wants and distresses of others?

"If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Verses 10, 11.

SOMEBODY near you is struggling alone
Over life's desert sand;
Faith, hope, and courage together are gone:
Reach him a helping hand,
Turn on his darkness a beam of your light;
Kindle, to guide him, a beacon-fire bright;
Cheer his discouragement; soothe his affright;
Lovingly help him to stand.

Somebody near you is hungry and cold;
Send him some aid today.
Somebody near you is feeble and old,
Left without human stay:
Under his burdens put hands kind and strong;
Speak to him tenderly, sing him a song;
Haste to do something to help him along
Over his weary way.

MRS. E. E. WILLIAMS.

A MESSAGE OF COMFORT "I was sick, and ye visited Me." Matt. 25:36.

VISITING THE SICK

1. For what will Christ finally commend the righteous?

"I was sick, and *ye visited Me.*" Matt. 25:36.

2. Why, in His earthly ministry, did Christ heal the sick?

"That it might be fulfilled which was spoken by Esaias the prophet, saying, *Himself took our infirmities, and bare our sicknesses.*" Matt. 8:17.

3. With what is Christ touched?

"With the feeling of our infirmities." Heb. 4:15.

4. What relief did He bring to Peter's household?

"And when Jesus was come into Peter's house, He saw his wife's mother laid, and sick of a fever. *And He touched her hand, and the fever left her:* and she arose, and ministered unto them." Matt. 8:14, 15.

5. What example did He leave us?

"Who *went about doing good,* and *healing all that were oppressed of the devil;* for God was with Him." Acts 10:38. "As He is, so are we in this world." 1 John 4:17.

6. What should we not forget in our ministry for the sick?

"*Pray one for another, that ye may be healed.* The effectual fervent prayer of a righteous man availeth much." James 5:16.

HEALING THE BLIND MEN

"Himself took our infirmities, and bare our sicknesses." Matt. 8: 17.

HEALING THE SICK

1. What does the Lord declare Himself to be?

"I am the Lord that *healeth* thee." Ex. 15: 26. "Who forgiveth all thine iniquities; *who healeth all thy diseases.*" Ps. 103: 3.

2. What was promised Israel on condition of obedience?

"Thou shalt therefore keep the commandments, . . . and *the Lord will take away from thee all sickness.*" Deut. 7: 11-15.

3. When through disobedience Jeroboam's hand was withered, by what means was it restored?

"And the king answered and said unto the man of God, Entreat now the face of the Lord thy God, and *pray for me, that my hand may be restored me again. And the man of God besought the Lord, and the king's hand was restored him again, and became as it was before.*" 1 Kings 13: 6.

4. When Miriam was stricken with leprosy, how was she healed?

"And *Moses cried unto the Lord,* saying, Heal her now, O God, I beseech Thee." Num. 12: 13.

5. What mistake did Asa make in his severe affliction?

"And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great: yet in his disease *he sought not to the Lord, but to the physicians.*" 2 Chron. 16: 12.

6. How was a child restored to life by Elijah?

"And he stretched himself upon the child three times, and *cried unto the Lord,* and said, O Lord my God, I pray Thee, let this child's soul come into him again. And the Lord heard the voice of Elijah; *and the soul of the child came into him again, and he revived.*" 1 Kings 17: 21, 22.

7. How was Hezekiah's prayer for restoration from sickness answered?

"Thus saith the Lord, the God of David thy father, *I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years.*" Isa. 38: 5.

8. What constituted a large part of Christ's ministry?

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and *healing all manner of sickness and all manner of disease among the people.*" Matt. 4: 23.

9. In doing this, what prophecy was fulfilled?

"He cast out the spirits with His word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, *Himself took our infirmities, and bare our sicknesses.*" Matt. 8: 16, 17.

NOTE.— The essence of the gospel is restoration, or healing of body, soul, and spirit. See John 3: 16; Luke 4: 17-19; Acts 3: 19-21; Rom. 8: 21-23; 1 Cor. 15: 51-55.

10. In the case of the woman healed of an infirmity, what gave effect to her touch of Christ's garment?

"And He said unto her, Daughter, be of good comfort: *thy faith hath made thee whole;* go in peace." Luke 8: 48.

11. Before sending out the twelve, what power did Christ give them?

"Then He called His twelve disciples together, and gave them power and authority over all devils, and *to cure diseases.* And He sent them to preach the kingdom of God, and *to heal the sick.*" Luke 9: 1, 2. See Matt. 10: 1, 7, 8; Luke 10: 1, 9.

12. What notable miracle was performed by the apostles shortly after the day of Pentecost?

THE GREAT PHYSICIAN

"And He healed them all." Matt. 12:15.

[650]

"Then Peter said [to the lame man], Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up: and *immediately his feet and ankle-bones received strength.* And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God." Acts 3: 6-8.

13. Among others, what gift has God set in the church?

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then *gifts of healing*, helps, governments, diversities of tongues." 1 Cor. 12: 28.

14. In sickness, what is every child of God privileged to do?

"Is any sick among you? *let him call for the elders of the church; and let them pray over him*, anointing him with oil in the name of the Lord." James 5: 14.

15. What assurance of blessing is given to those who ask according to God's will?

"The prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." Verse 15.

NOTE.— Physical healing may not always be for our good or to the glory of God. Hence we must be ready to pray with Jesus, "Nevertheless not my will, but Thine, be done." Luke 22: 42. Paul was denied the removal of infirmity, but the Lord assured him, "My grace is sufficient for thee." 2 Cor. 12: 9. It is not a denial of faith to make use of the simple remedial means that God has given, or those ordinary essentials upon which He makes life dependent, as proper food, pure air, rest, exercise, and sunshine.

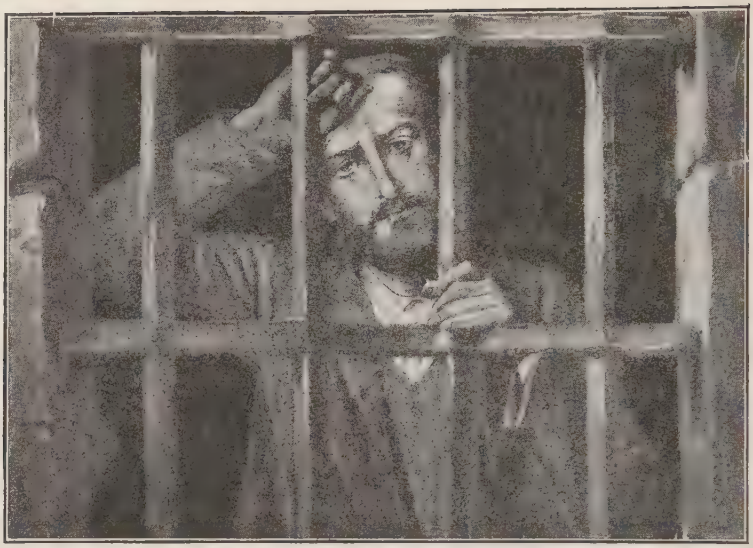
WE may not climb the heavenly steeps,
To bring the Saviour down;
In vain we search the lowest deeps,
For Him no depths can drown.

But warm, sweet, tender, even yet
A present help is He;
And faith has yet its Olivet,
And love, its Galilee.

The healing of the seamless dress
Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again.

Through Him the first fond prayers are said
Our lips of childhood frame;
The last low whispers of our dead
Are burdened with His name.

JOHN G. WHITTIER.



IN PRISON

"Remember them that are in bonds, as bound with them." Heb. 13:3.

PRISON WORK

1. What does Christ give us as one reason why He will bid the righteous welcome into His kingdom?

"I was *in prison,* and *ye came unto Me.*" Matt. 25:36.

2. What is pure and undefiled religion declared to be?

To visit those in affliction. James 1:27.

Note.— In 1909 there were 100,221 prisoners in 195 penal institutions in the United States, or an average of 112 to each 100,000.

3. What does God see when He looks down from heaven?

"For He hath looked down from the height of His sanctuary; from heaven did the Lord behold the earth; *to hear the groaning of the prisoner; to loose those that are appointed to death.*" Ps. 102:19, 20.

4. For what purpose did God send His Son into the world?

"To bring out the prisoners from the prison, and them that sit in darkness out of the prison-house." Isa. 42:7.

5. For what work did Christ say He was anointed?

"To preach the gospel to the poor; . . . *to preach deliverance to the captives,* . . . *to set at liberty them that are bruised.*" Luke 4:18.

6. Why did the psalmist wish to be brought out of the prison-house of sin?

"Bring my soul out of prison, *that I may praise Thy name.*" Ps. 142: 7.

7. Whose prison-house does Satan not open?

"That made the world as a wilderness, and destroyed the cities thereof; *that opened not the house* [*the grave*] *of his prisoners.*" Isa. 14: 17.

8. For what does the psalmist pray?

"*Let the sighing of the prisoner come before Thee;* according to the greatness of Thy power *preserve Thou those that are appointed to die.*" Ps. 79: 11.

9. How does God regard His people who are in prison?

"For the Lord heareth the poor, and *despiseth not His prisoners.*" Ps. 69: 33.

10. Why has the devil been permitted to cast some of God's people into prison?

"Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, *that ye may be tried.* . . . Be thou faithful unto death, and I will give thee a crown of life." Rev. 2: 10. See Dan. 11: 33-35.

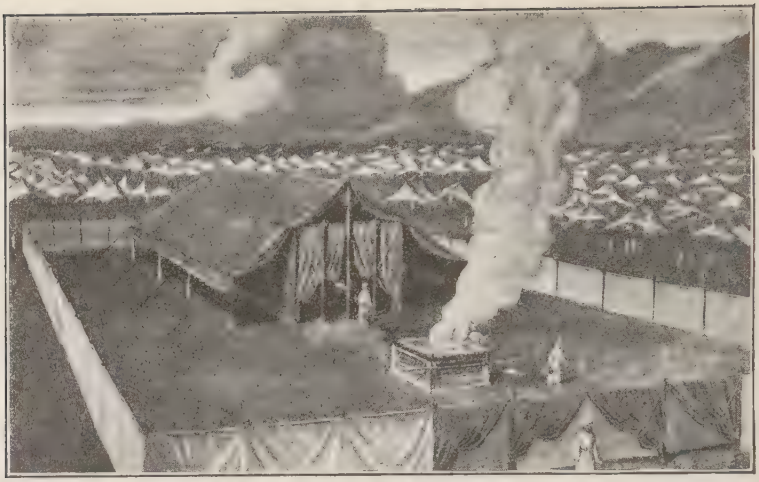
NOTE.— Dr. William Dodd (1729-77), an unfortunate English divine, who, under stress of circumstances, became a heavy forger, was imprisoned at Newgate for a time, and finally executed. Upon visiting him, John Wesley found "a penitent and hopeful malefactor," and in his "Journal" says: "A real, deep work of God seemed to be already begun in his soul. Perhaps by driving him too fast, Satan has driven him to God, to that repentance which shall never be repented of." Visiting him shortly before his execution, Mr. Wesley is reported to have replied to Mr. Dodd's apologies for receiving him in the condemned cell, "Courage, brother; perhaps God saw that nothing else would do." See "Life of John Wesley," by Richard Watson, page 207.

11. How would God have us sympathize with those in bonds and adversity?

"Remember them that are in bonds, *as bound with them;* and them which suffer adversity, *as being yourselves also in the body.*" Heb. 13: 3.

12. What blessed invitation will Christ finally extend to those who have ministered to the wants of the needy, and visited the sick and those in prison?

"Then shall the King say unto them on His right hand, *Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.*" Matt. 25: 34.



THE CAMP OF ISRAEL

"Let all things be done decently and in order." 1 Cor. 14: 40.

ORDER AND ORGANIZATION

1. Of what is God the author?

"For God is not the author of confusion, but of *peace,* as in all churches of the saints." 1 Cor. 14: 33. See 1 Cor. 11: 16.

2. Why did Paul give instruction to Timothy concerning the duties and qualifications of bishops and deacons?

"These things write I unto thee, . . . *that thou mayest know how thou oughtest to behave thyself in the house of God,* which is the church of the living God, the pillar and ground [margin, stay] of the truth." 1 Tim. 3: 14, 15.

3. How should everything pertaining to God's work be done?

"Let all things be done *decently and in order.*" 1 Cor. 14: 40.

Note.—"Order is heaven's first law."—*Milton.* In the Scriptures Christians are likened to soldiers, and their work to that of a warrior, or to a conqueror going forth to conquer. 2 Tim. 2: 3, 4; 1 Tim. 1: 18; Rev. 6: 2. As order, organization, direction, and discipline are necessary in an army, so are they also in the church. The weapons used and the object sought are different in each case (Rom. 13: 4; 2 Cor. 10: 3, 4); but the necessity for order and organization are the same in both.

4. What is one prime essential of soldiers in an army?

"All these men of war, that could *keep rank,* came with a perfect heart to Hebron, to make David king over all Israel." 1 Chron. 12: 38.

5. That the burden of judging and looking after the affairs

of Israel might not all rest on Moses, what instruction did Jethro, his father-in-law, give him?

"Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens. And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee." Ex. 18: 21, 22.

6. How many apostles did Christ at first ordain to preach the gospel?

"And *He ordained twelve*, that they should be with Him, and that He might send them forth to preach." Mark 3: 14.

7. How many did He later appoint to this work?

"After these things the Lord appointed *other seventy also*, and sent them two and two before His face into every city and place, whither He Himself would come." Luke 10: 1.

8. When the number of the disciples multiplied, what instruction did the apostles give the believers, that none might be neglected in the daily ministration of temporal necessities?

"Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." Acts 6: 3.

NOTE.— The men thus selected were known as deacons. The lesson to be learned from this is that leaders and people should unite in planning and providing for the necessary organization and officering of the church according to its growth and needs. This cooperation is again shown in the words of Paul, "Whomsoever ye shall approve by your letters, them will I send." 1 Cor. 16: 3. See also Acts 15: 22.

9. What word came through the Spirit to the ministering prophets and teachers laboring at Antioch?

"As they ministered to the Lord, and fasted, the Holy Ghost said, *Separate Me Barnabas and Saul for the work whereunto I have called them.* And when they had fasted and prayed, and laid their hands on them, they sent them away." Acts 13: 2, 3.

10. What is one of the gifts which God has set in the church?

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that . . . helps, *governments*." 1 Cor. 12: 28.

NOTE.— The word here rendered *governments* implies the work or office of "steering, piloting, directing."

11. For the direction of matters in each local church, what instruction did the apostle Paul give to Titus?

"For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and *ordain elders in every city,* as I had appointed thee." Titus 1: 5.

12. What instruction did he give to the members of the church as to their relationship to those thus appointed?

"*Obey them that have the rule* [margin, *guide*] *over you, and submit yourselves:* for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief." Heb. 13: 17. See 1 Peter 5: 5; Mark 10: 42-45.

13. What instruction and caution are given to elders?

"The elders which are among you I exhort, who am also an elder, . . . *Feed the flock of God* which is among you, *taking the oversight thereof,* not by constraint, but willingly; not for filthy lucre, but of a ready mind; *neither as being lords over God's heritage,* but being ensamples to the flock." 1 Peter 5: 1-3.

NOTE.— For the qualifications and duties of elders, see 1 Tim. 3: 1-3; Titus 1: 6-9; Acts 20: 28-31; and the scripture just quoted. How God regards rebellion against divinely appointed authority and leadership, is illustrated in the expulsion of Satan and his angels from heaven, and in the fate of Korah, Dathan, and Abiram. See Rev. 12: 7-9; Numbers 16. The unity and harmony which should exist among believers is described in John 13: 34, 35; 17: 20-23; and Eph. 4: 1-6. The evil of place-seeking in the church is shown in Mark 10: 35-45 and Luke 14: 7-11; and of ecclesiastical tyranny, in Dan. 7: 25; 8: 24, 25; 2 Thess. 2: 3, 4; and John 16: 2. The course to be pursued toward offending members, and in cases where differences arise, is pointed out in Matt. 18: 15-18; 5: 23, 24; Gal. 6: 1; 1 Tim. 5: 19, 20; Titus 3: 10, 11; 1 Corinthians 5; and Acts 15. And the guide-book in all matters of both doctrine and discipline should be the Bible. Isa. 8: 20; 2 Tim. 3: 16, 17; 4 : 1, 2.

HAS some one seen Christ in you today?
Christian, look to your heart, I pray;
The little things you have done or said —
Did they accord with the way you prayed?
Have your thoughts been pure and words been kind?
Have you sought to have the Saviour's mind?
The world with a criticizing view
Has watched; but did it see Christ in you?

Has some one seen Christ in you today?
Christian, look to your life, I pray;
There are aching hearts and blighted souls
Being lost on sin's destructive shoals,
And perhaps of Christ their only view
May be what they see of Him in you.
Will they see enough to bring hope and cheer?
Look to your light! does it shine out clear?

JACOB'S VOW

"Of all that Thou shalt give me I will surely give the tenth unto Thee." Gen. 28: 22.

SUPPORT OF THE MINISTRY

1. WHAT is one way in which we are commanded to honor God?

"Honor the Lord *with thy substance,* and *with the first-fruits of all thine increase.*" Prov. 3: 9.

2. What part of one's income has the Lord especially claimed as His?

"And *all the tithe* [*tenth*] *of the land,* whether of the seed of the land, or of the fruit of the tree, *is the Lord's: it is holy unto the Lord.*" Lev. 27: 30.

3. For whose support and for what work was the tithe devoted in Israel?

"Behold, I have given *the children of Levi* all the tenth in Israel for an inheritance, *for their service which they serve, even the service of the tabernacle of the congregation.*" Num. 18: 21.

4. In what language does Paul approve of the same method of support for the gospel ministry?

"If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? . . . Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? *Even so hath the Lord ordained that they*

which preach the gospel should live of the gospel." 1 Cor. 9: 11-14.

5. Upon what fundamental basis does the requirement of tithe-paying rest?

"*The earth is the Lord's*, and the fulness thereof; the world, and they that dwell therein." Ps. 24: 1.

6. Who owns all the gold and silver in the world?

"The silver is Mine, and the gold is Mine, saith the Lord of hosts." Haggai 2: 8.

7. Who owns all the cattle and fowls of the earth?

"For every beast of the forest is Mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are Mine." Ps. 50: 10, 11.

8. Who gives man power to get wealth?

"But thou shalt remember the Lord thy God: for *it is He that giveth thee power to get wealth.*" Deut. 8: 18.

9. What statement of Christ shows that man is not an original owner, but a steward of God's goods?

"For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and *delivered unto them his goods.*" Matt. 25: 14. See 1 Cor. 4: 7.

10. How early in the history of the world do we read of tithe-paying?

"For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also *Abraham gave a tenth part of all.*" Heb. 7: 1, 2. See Gen. 14: 17-20.

11. What vow did Jacob make at Bethel?

"And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: . . . and *of all that Thou shalt give me I will surely give the tenth unto Thee.*" Gen. 28: 20-22.

NOTE.—It is thus evident that the duty of paying tithes was recognized by the patriarchs as a religious obligation.

12. After what order was Christ made a high priest?

"Whither the forerunner is for us entered, even *Jesus, made an high priest forever after the order of Melchisedec.*" Heb. 6: 20.

NOTE.— As Christ's priesthood succeeded the Aaronic or Levitical priesthood, which was supported by the tithes of Israel; and as Christ was made a priest after the order of Melchisedec, who received tithes of the patriarchs before the Levitical priesthood was ordained, it is but logical and natural to conclude that the ministry under Christ's priesthood should be supported by the same means as were both of these priesthoods,— the tithes of God's people.

13. Did Christ Himself approve of tithe-paying?

"Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: *these ought ye to have done,* and not to leave the other undone." Matt. 23: 23.

14. Of what is one guilty who withholds the tithe and free-will offerings?

"Will a man rob God? Yet *ye have robbed Me.* But ye say, Wherein have we robbed Thee? *In tithes and offerings.*" Mal. 3: 8.

15. Concerning what does the Lord ask us to prove Him, and upon what conditions does He promise great blessings?

"*Bring ye all the tithes into the storehouse,* that there may be meat in Mine house, and *prove Me now herewith,* saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." Verses 10, 11.

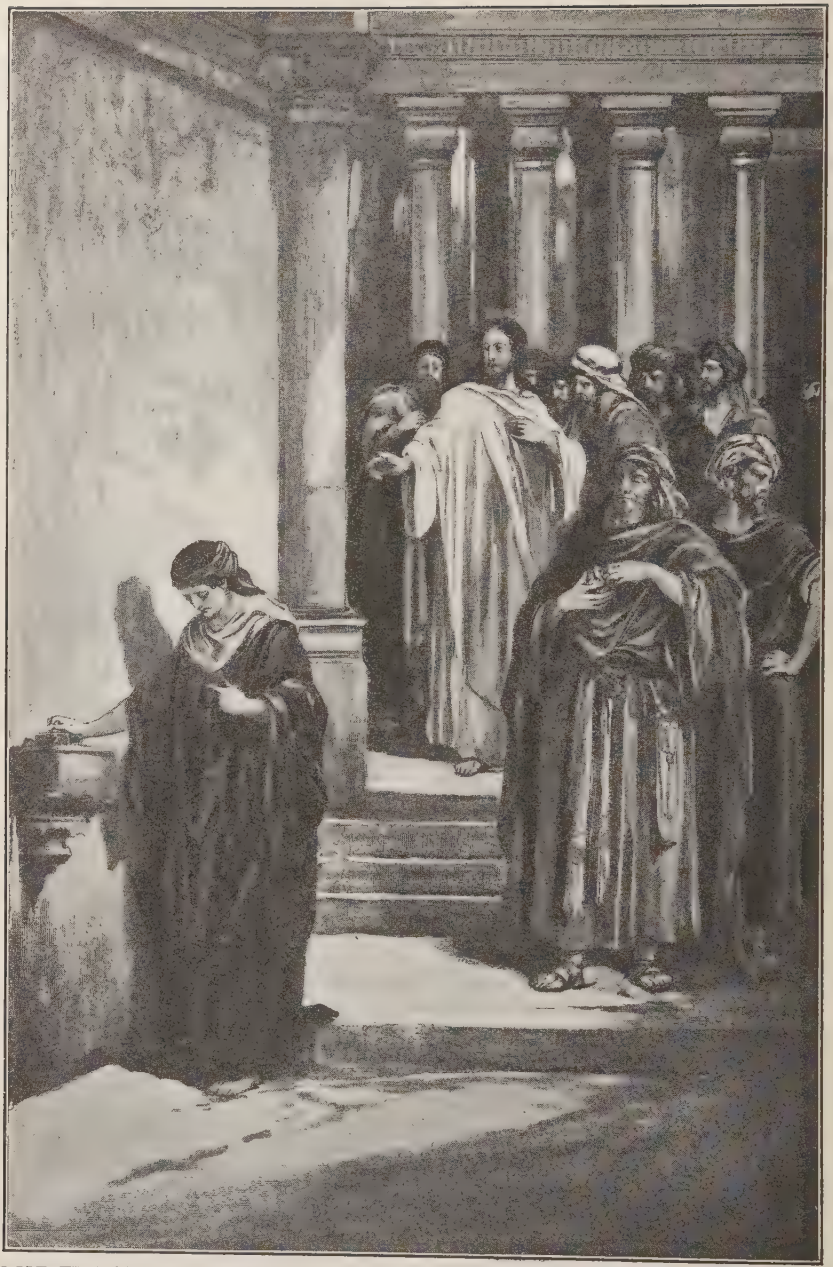
My gracious Lord, I own Thy right
To every service I can pay,
And call it my supreme delight
To hear Thy dictates, and obey.

What is my being, but for Thee,—
Its sure support, its noblest end?
'Tis my delight Thy face to see,
And serve the cause of such a Friend.

I would not sigh for worldly joy,
Or to increase my worldly good;
Nor future days or powers employ
To spread a sounding name abroad.

'Tis to my Saviour I would live —
To Him who for my ransom died;
Nor could all worldly honor give
Such bliss as crowns me at His side.

PHILIP DODDRIDGE.



THE WIDOW'S MITES

[660]

"This poor widow hath cast in more than they all." Luke 21: 3.

BRINGING GIFTS TO THE FEAST

"Bring an offering, and come into His courts." Ps. 96:8.

FREE-WILL OFFERINGS

1. By what has God ordained that His work be sustained?

"Tithes and offerings." Mal. 3:8.

2. How are we told to come into His courts?

"*Bring an offering*, and come into His courts." Ps. 96:8.

Note.— Various offerings are mentioned in the Bible, such as thank-offerings, peace-offerings, sin-offerings, and trespass-offerings.

3. In celebrating the three annual feasts, what instruction did God give to His people anciently?

"Three times thou shalt keep a feast unto Me in the year. . . . And *none shall appear before Me empty*." Ex. 23:14, 15.

4. With what spirit would God have us give?

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for *God loveth a cheerful giver*." 2 Cor. 9:7.

5. On what condition did Paul say he would have a reward?

"If I do this thing *willingly*, I have a reward." 1 Cor. 9:17.

6. What has Christ said regarding giving?

"It is *more blessed to give than to receive*." Acts 20:35.

7. How does God regard the covetous man?

"The wicked boasteth of his heart's desire, and blesseth the covetous, *whom the Lord abhorreth*." Ps. 10:3. See Ex. 18:21.

8. What warning did Christ give against covetousness?

"Take heed, and *beware of covetousness:* for a man's life consisteth not in the abundance of the things which he possesseth." Luke 12: 15.

9. How, in the parable, did God regard the selfish rich man?

"But God said unto him, *Thou fool,* this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" Verse 20.

10. What application does Christ make of this parable?

"So is he that layeth up treasure for himself, and is not rich toward God." Verse 21. See 1 Tim. 6: 7.

11. By what means can men lay up treasure in heaven?

"Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth." Luke 12: 33. See 1 Tim. 6: 7.

12. What charge was Timothy instructed to give the rich?

"Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; *that they do good, that they be rich in good works, ready to distribute, willing to communicate;* laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6: 17-19.

13. How does God regard such a course?

"But to do good and to communicate forget not: for *with such sacrifices God is well pleased.*" Heb. 13: 16.

14. According to what rule should one give?

"*Every man shall give as he is able,* according to the blessing of the Lord thy God which He hath given thee." Deut. 16: 17.

15. Upon what basis are gifts acceptable to God?

"For if there be first a willing mind, *it is accepted according to that a man hath,* and not according to that he hath not." 2 Cor. 8: 12.

16. What indicates where our hearts are?

"For *where your treasure is,* there will your heart be also." Luke 12: 34.

ELIJAH AND THE WIDOW

"Be not forgetful to entertain strangers." Heb. 13: 2.

HOSPITALITY

1. What do the Scriptures say concerning hospitality?

"*Use hospitality one to another* without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." 1 Peter 4: 9, 10. "Be kindly affectioned one to another with brotherly love; . . . *distributing to the necessity of saints; given to hospitality.*" Rom. 12: 10-13.

2. Is a mere expression of good wishes sufficient?

"If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; *what doth it profit?*" James 2: 15, 16.

3. When should we exercise hospitality?

"*As we have therefore opportunity*, let us do good unto all men, especially unto them who are of the household of faith." Gal. 6: 10.

4. What encouragement is given to entertain strangers?

"Be not forgetful to entertain strangers: for *thereby some have entertained angels unawares.*" Heb. 13: 2. See Gen. 18: 1-8; 19: 1-3.

5. What blessings are promised those who do such work?

"The liberal soul *shall be made fat:* and he that watereth *shall be watered also himself.*" Prov. 11: 25. 1 Kings 17: 8-16.

JESUS WASHING THE DISCIPLES' FEET

"Whosoever of you will be the chiefest, shall be servant of all." Mark 10:44.

WHO IS THE GREATEST?

1. At the last Passover, what did Christ say to His disciples?

"And he said unto them, With desire have I desired to eat this Passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God." Luke 22:15, 16.

2. Concerning what had there been a strife among the disciples?

"And there was also a strife among them, *which of them should be accounted the greatest.*" Verse 24.

3. How did Christ rebuke this spirit?

"And He said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but *he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.*" Verses 25, 26. See Mark 10:42-45.

4. What did the Saviour say of His own position?

"For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but *I am among you as he that serveth.*" Verse 27.

5. Notwithstanding that He was their Lord and Master, what example of humility and willing service did Christ give?

"He riseth from supper, and laid aside His garments; and took a towel, and girded Himself. After that *He poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded.*" John 13: 4, 5.

6. What was the custom anciently respecting feet-washing?

"Let a little water, I pray you, be fetched, and *wash your feet.*" "And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and *wash your feet.*" "And the man brought the men into Joseph's house, and *gave them water, and they washed their feet.*" Gen. 18: 4; 19: 2; 43: 24. See also Judges 19: 21; 2 Sam. 11: 8.

7. How did Christ reprove Simon for misjudging Him in permitting a woman who was a sinner to wash His feet?

"And He turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, *thou gavest Me no water for My feet:* but she hath washed My feet with tears, and wiped them with the hairs of her head." Luke 7: 44.

NOTES.— From the scriptures just cited, it appears that the usual custom in Christ's time was for the guests to wash their own feet.

"As sandals were ineffectual against the dust and heat of an Eastern climate, washing the feet on entering a house was an act both of respect to the company and of refreshment to the traveler."— *Complete Dictionary of the Bible, by Smith and Barnum, article "Washing the Hands and Feet."*

At a feast it was an Oriental custom for servants or slaves to wash the feet of guests. See 1 Sam. 25: 40, 41. It was not the custom, however, of *equals* to wash the feet of *equals*, much less for *superiors* to wash the feet of *inferiors*. But this is the very thing that Christ did when He washed the disciples' feet, and instituted the ordinance of feet-washing. In this lies the lesson of humility and willingness to serve which He designed to teach.

8. What question did Peter ask concerning this proffered service?

"Then cometh He to Simon Peter: and Peter saith unto Him, *Lord, dost Thou wash my feet?*" John 13: 6.

9. What answer did Jesus make?

"Jesus answered and said unto him, *What I do thou knowest not now; but thou shalt know hereafter.*" Verse 7.

10. How did Peter feel about the Saviour's washing his feet?

"Peter saith unto Him, *Thou shalt never wash my feet.*" Verse 8.

11. What was the Master's reply to Peter?

"Jesus answered him, *If I wash thee not, thou hast no part with Me.*" Same verse.

NOTE.— This ordinance is a type of a higher cleansing,— the cleansing of the heart from the stain of sin. It is a rebuke to all selfishness and seeking of place and preferment among Christ's professed followers, and a witness to the fact that, in God's sight, it is true humility and loving service which constitute real greatness.

12. Learning that union with Christ depended on this service, what did Peter say?

"Simon Peter saith unto Him, Lord, *not my feet only, but also my hands and my head.*" Verse 9. See verse 10.

13. After having washed their feet, what did Christ say?

"*I have given you an example,* that ye should do as I have done to you." Verse 15.

14. What did He say about their washing one another's feet?

"Ye call Me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; *ye also ought to wash one another's feet.*" Verses 13, 14.

15. What did Christ say would be their experience in obeying His instruction?

"If ye know these things, *happy are ye if ye do them.*" Verse 17.

16. How does Christ regard an act performed toward the humblest of His disciples?

"Inasmuch as ye have done it unto one of the least of these My brethren, *ye have done it unto Me.*" Matt. 25: 40.

NOTE.— The great lesson intended to be taught by the instituting of this ordinance evidently was such humility as would lead to willing service for others. The ordinance itself has been practised by many of the most devout followers of Christ during the Christian era, and is still observed by some. Kitto, in his Cyclopedia of Biblical Literature, says it became "a part of the observances of the early Christian church," and that "traces of the practise abound in ecclesiastical history." The Waldenses held it as an ordinance of the church (see their "Confession of Faith," page 12); and according to the Cyclopedia of Biblical Literature (Vol. III, page 616), "the Church of England at first carried out the letter of the command." It is a great test of character, and its observance tends to unite hearts in Christian fellowship and love.

I WILL never, never leave thee,
I will never thee forsake;
I will guide, and save, and keep thee,
For My name and mercy's sake:
Fear no evil,
Only all My counsel take.

PART XV

Admonitions and Warnings

	PAGE
Pride	669
Selfishness	671
Covetousness	672
Debts	678
Respect of Persons	681
Backsliding	684
Unbelief	687
Judging	690
Gossiping and Backbiting	693
Envy, Jealousy, and Hatred	697
Hypocrisy	698
Danger in Rejecting Light	700
The Just Recompense	701

THE DREAM OF PILATE'S WIFE

"Have thou nothing to do with that just Man: for I have suffered many things this day in a dream because of Him." Matt. 27: 19.

JONAH AND THE WHALE

"Pride goeth before destruction." Prov. 16: 18.

PRIDE

1. How does the Lord regard pride?

"Six things doth the Lord *hate:* . . . *a proud look,*" etc. Prov. 6: 16-19.

2. Of what is pride a forerunner?

"Pride goeth before *destruction,* and an haughty spirit before *a fall.*" Prov. 16: 18. See Prov. 29: 23.

3. What was the cause of Satan's downfall?

"Thine heart was *lifted up because of thy beauty.*" Eze. 28: 17.

4. What is God's attitude toward the proud?

"God *resisteth* the proud." James 4: 6. See Ps. 40: 4; 101: 5; 138: 6; 1 Tim. 6: 4.

5. Why should we not indulge in pride?

"An high look, and a proud heart, . . . is *sin.*" Prov. 21: 4.

6. What is to be one of the sins of the last days?

"Men shall be . . . *proud.*" 2 Tim. 3: 2.

7. How are the proud now generally regarded?

"Now we call the proud *happy.*" Mal. 3: 15.

8. What is to be the fate of the proud?

"All the proud . . . shall be stubble: and *the day that cometh shall burn them up.*" Mal. 4: 1.

NATHAN'S PARABLE

"The rich man . . . spared to take of his own flock, . . . but took the poor man's lamb, and dressed it." 2 Sam. 12: 2-4.

JACOB DECEIVING HIS FATHER "Thou shalt not covet." Ex. 20: 17.

SELFISHNESS

1. What great commandment excludes selfishness?

"Thou shalt love thy neighbor as thyself." Matt. 22: 39.

2. What sin is forbidden by the tenth commandment?

"Thou shalt not *covet*." Ex. 20: 17.

3. What sins are to characterize the last days?

"Men shall be *lovers of their own selves, covetous*." 2 Tim. 3: 2.

4. How prevalent is this sin of self-seeking?

"For *all seek their own*, not the things which are Jesus Christ's." Phil. 2: 21.

5. What does charity not do?

"Charity . . . *seeketh not her own*." 1 Cor. 13: 4, 5.

6. How are we admonished with regard to selfishness?

"Let no man *seek his own*." 1 Cor. 10: 24. "Look not every man *on his own things*, but every man also *on the things of others*." Phil. 2: 4. "Even as I please all men in all things, *not seeking mine own profit*, but the profit of many, that they may be saved." 1 Cor. 10: 33. "Let every one of us *please his neighbor* for his good to edification." Rom. 15: 2.

7. What example of unselfishness did Christ leave us?

"For your sakes *He became poor*." 2 Cor. 8: 9. "Even Christ *pleased not Himself*." Rom. 15: 3. See 1 John 3: 17.

THE SIN OF ACHAN

"When I saw . . . I coveted them, and took them." Joshua 7:21.

COVETOUSNESS

1. What warning did Christ give concerning covetousness?

"And He said unto them, *Take heed, and beware of covetousness:* for a man's life consisteth not in the abundance of the things which he possesseth." Luke 12:15.

2. What commandment forbids this sin?

"Thou shalt not covet." Ex. 20:17.

Covetous: "Inordinately desirous; excessively eager to obtain and possess (especially money); avaricious."— *Webster.*

3. What showed this principle to have been strong in the rich man who already had abundance?

"And he said, This will I do: *I will pull down my barns, and build greater;* and there will I bestow all my fruits and my goods. And I will say to my soul, *Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.*" Luke 12: 18, 19.

4. What did God say to him?

"But God said unto him, *Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?*" Verse 20.

5. What application of this parable did the Saviour make?

"So is he that layeth up *treasure for himself,* and is not *rich toward God.*" Verse 21.

6. What does Paul call covetousness?

"Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and *covetousness, which is idolatry.*" Col. 3:5.

NOTE.— "Do not wade far out into the dangerous sea of this world's comfort. Take the good that God provides you, but say of it, 'It passeth away;' for indeed it is but a temporary supply for a temporary need. Never suffer your goods to become your god."— *Spurgeon.*

7. What do these sins bring upon mankind?

"For which things' sake *the wrath of God* cometh on the children of disobedience." Verse 6.

8. What double service did Christ say is impossible?

"Ye cannot serve *God* and *mammon.*" Luke 16:13.

9. Of what sin were the Pharisees guilty?

"And the Pharisees also, *who were covetous*, heard all these things: and they derided Him." Verse 14.

10. What reply did Christ make?

"And He said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for *that which is highly esteemed among men is abomination in the sight of God.*" Verse 15.

11. How does the Lord regard the covetous?

"For the wicked boasteth of his heart's desire, and blesseth the covetous, *whom the Lord abhorreth.*" Ps. 10:3.

12. What did this sin lead Achan to do?

"When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold, . . . *I coveted them, and took them.*" Joshua 7:21.

13. What did covetousness lead Judas to do?

"And Judas Iscariot, one of the twelve, went unto the chief priests, *to betray Him* unto them. And when they heard it, they were glad, and *promised to give him money.* And he sought how he might conveniently *betray Him.*" Mark 14:10, 11.

14. Why are the last days to be perilous?

"This know also, that in the last days perilous times shall come. For men shall be *lovers of their own selves, covetous*, boasters, proud, blasphemers." 2 Tim. 3:1, 2.

BALAAM AND THE ANGEL

"The elders of Moab, . . . with the rewards of divination in their hand, . . . came unto Balaam." Num. 22: 7.

15. What parable did Christ give to correct the false idea of the Pharisees that wealth was a sign of special favor with God?

The parable of the rich man and Lazarus. Luke 16: 19-31.

16. What did He point out as one of the dangers of the possession of wealth?

"And Jesus looked round about, and saith unto His disciples, *How hardly shall they that have riches enter into the kingdom of God!* . . . Jesus answereth again, and saith unto them, Children, *how hard is it for them that trust in riches to enter into the kingdom of God!*" Mark 10: 23, 24.

NOTE.— And how hard it is for those who have riches not to trust in them!

17. As a rule, what class generally accept the gospel?

"Harken, my beloved brethren, Hath not God chosen *the poor of this world* rich in faith, and heirs of the kingdom which He hath promised to them that love Him?" James 2: 5.

18. How difficult did Christ say it is for a rich man to enter the kingdom of God?

"It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Mark 10: 25.

NOTE.— If Christ here referred to a small, low gate in the walls of Jerusalem, called "The Needle's Eye," as is thought by some, the force of the statement still remains; for, before a camel could pass through this gate, it was necessary that he should be relieved of his burden, and get down on his knees and creep through.

19. Why was the rich young man desiring salvation, unwilling to sell what he had and give alms, as Christ told him to do?

"But when the young man heard that saying, *he went away sorrowful: for he had great possessions.*" Matt. 19: 16.

20. What is the love of money declared to be?

"For the love of money is *the root of all evil.*" 1 Tim. 6: 10.

21. What evils befall those who are determined to be rich?

"But they that will be rich *fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.*" Verse 9.

22. Who gives man the power to get wealth?

"But thou shalt remember the Lord thy God: for *it is He that giveth thee power to get wealth.*" Deut. 8: 18.

23. How may all, rich and poor, honor God?

"Honor the Lord *with thy substance*, and *with the first-fruits of all thine increase.*" Prov. 3: 9.

24. What caution is given concerning riches?

"If riches increase, *set not your heart upon them.*" Ps. 62: 10.

25. Can riches be retained to men's hurt?

"There is a sore evil which I have seen under the sun, namely, *riches kept for the owners thereof to their hurt.*" Eccl. 5: 13.

26. What charge is given to the rich?

"Charge them that are rich in this world, *that they be not high-minded, nor trust in uncertain riches, but in the living God*, who giveth us richly all things to enjoy; that they *do good*, that they be *rich in good works, ready to distribute, willing to communicate;* laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6: 17-19.

27. What makes rich without adding sorrow?

"*The blessing of the Lord*, it maketh rich, and He addeth no sorrow with it." Prov. 10: 22.

28. How are true riches obtained?

"By *humility* and the *fear of the Lord* are riches, and honor, and life." Prov. 22: 4.

29. How did Moses esteem the reproach of Christ?

"Esteeming the reproach of Christ *greater riches than the treasures in Egypt:* for he had respect unto the recompense of the reward." Heb. 11: 26.

30. What two classes of rich men are mentioned in the Bible?

"There is that maketh himself *rich*, yet *hath nothing:* there is that maketh himself *poor*, yet hath *great riches.*" Prov. 13: 7.

NOTE.— In Luke 12: 16-20 is an example of the first class; in Acts 4: 34-37 are examples of the second.

31. What solemn warning is addressed to the rich who, in the last days, have heaped up treasure, and oppressed the poor?

"Go to now, ye rich men, *weep and howl for your miseries that shall come upon you.* Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and *the rust of them shall be a witness against you, and shall eat*

your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter." James 5: 1-5.

32. Will silver or gold be able to deliver in the day of wrath?

"Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath." Zeph. 1: 18. See also Prov. 11: 4.

33. What will the rich men do with their money then?

"*They shall cast their silver in the streets, and their gold shall be removed:* their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord: they shall not satisfy their souls, neither fill their bowels: because it is the stumbling-block of their iniquity." Eze. 7: 19.

NOTES.— When the steamer "Central America," with nearly six hundred passengers aboard, was wrecked off Cape Hatteras, Sept. 12, 1857, in a fearful storm, many of the passengers who were returning miners from the gold-mines of California, divested themselves of their treasure belts and scattered the gold upon the cabin floors, telling those to take it who would, lest its weight about their persons should carry them to their death. "Full purses, containing in some instances thousands of dollars, lay around untouched. Carpetbags were opened, and the shining metal was poured out on the floor with the prodigality of death's despair. One of the passengers opened a bag and dashed about the cabin twenty thousand dollars in gold-dust, and told him who wanted to gratify his greed for gold to take it. But it was passed by untouched, as the veriest dross."—*"Our First Century," pages 642, 643.*

When the steamship "Arctic" was lost from a collision in mid-ocean, Sept. 20, 1854, one passenger offered thirty thousand pounds sterling, or one hundred and fifty thousand dollars, if the life-boats would put back to save him. They turned to do so, but he sank before they reached him. — *Id., page 614.*

34. As stewards of God's gifts, what are we told to do?

"And I say unto you, *Make to yourselves friends of the mammon of unrighteousness;* that, when ye fail, they may receive you into everlasting habitations." Luke 16: 9. "As every man hath received the gift, *even so minister the same one to another,* as good stewards of the manifold grace of God." 1 Peter 4: 10.

Is not the way to heavenly gain
Through earthly grief and loss?
Rest must be won by toil and pain;
The crown repays the cross.

HENRY F. LYTE.

FORGING THE CHAINS

"The borrower is servant to the lender." Prov. 22: 7.

DEBTS

1. What general rule is laid down in the Bible respecting the meeting of obligations?

"*Render therefore to all their dues:* tribute to whom tribute is due; custom to whom custom. . . . *Owe no man anything, but to love one another.*" Rom. 13: 7, 8.

2. In what condition is one who borrows?

"The borrower is *servant to the lender.*" Prov. 22: 7.

3. To what extent is one responsible for that borrowed?

"And if a man borrow aught of his neighbor, and it be hurt, or die, . . . *he shall surely make it good.*" Ex. 22: 14.

4. Why did the young man in Elisha's time feel so bad about the loss of an ax head?

"But as one was felling a beam, the ax head fell into the water: and he cried, and said, Alas, master! for *it was borrowed.*" 2 Kings 6: 5.

5. What miracle was wrought by Elisha for its restoration?

"And he cut down a stick, and cast it in thither; *and the iron did swim.*" Verse 6.

NOTE.—From this we may learn God's willingness to help those who honestly seek to meet their obligations.

6. How does the good man guide his affairs?

"A good man showeth favor, and lendeth: he will guide his affairs *with discretion.*" Ps. 112: 5.

7. To what should those listen who lack business discretion?

"Poverty and shame shall be to him that refuseth *instruction:* but he that regardeth *reproof* shall be honored." Prov. 13: 18.

NOTE.— It is wise for those who, from lack of natural business ability, find themselves constantly running into debt, to seek advice and counsel from those endowed with more wisdom in such matters.

8. Which of Christ's parables teaches business discretion?

"For which of you, intending to build a tower, sitteth not down first, and *counteth the cost, whether he have sufficient to finish it?* Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish." Luke 14: 28-30.

9. How were means provided for building the tabernacle?

"And Moses spake unto all the congregation of the children of Israel, saying, This is the thing which the Lord commanded, saying, Take ye from among you *an offering* unto the Lord: whosoever is of a willing heart, let him bring it, an offering of the Lord; gold, and silver, and brass," etc. Ex. 35: 4-9.

10. What provision did David make for building the temple?

"I have prepared with all my might for the house of my God." 1 Chron. 29: 2.

11. How did the people respond to his call for contributions?

"Then the chief of the fathers and princes . . . *offered willingly.* . . . Then the people rejoiced, for that *they offered willingly,* because with perfect heart *they offered willingly* to the Lord: and David the king also rejoiced with great joy." Verses 6-9.

12. When King Jehoash wished to repair the temple, what provision did he make for raising the necessary means?

"And Jehoash said to the priests, All the money of the dedicated things that is brought into the house of the Lord, . . . and all the money that cometh into any man's heart to bring into the house of the Lord, let the priests take it to them, every man of his acquaintance: and let them repair the breaches of the house, wheresoever any breach shall be found." 2 Kings 12: 4, 5.

13. When, after sixteen years, it was found that these repairs had not yet been made, what was done?

"Jehoiada the priest *took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the Lord:* and the priests that kept the door put therein all the money that was brought into the house of the Lord." Verse 9.

14. What was done with the money thus raised?

"They gave the money . . . into the hands of them that did the work, . . . and they laid it out to the carpenters and builders, that wrought upon the house of the Lord." Verse 11.

NOTES.— These examples furnish good lessons on financing gospel enterprises. In each instance, it will be noticed, the means were provided before the work of building was begun. No debt, therefore, was created. In all business transactions this plan is an excellent one to follow.

"Debt! There is no worse demoralizer of character. The sad records of defaulting, embezzling, and dishonest failure which we meet with so constantly in the daily press are often, indeed most frequently, the result of the demoralization of debt, and the consequent desperate efforts of extraction. The financial props have given way. . . . Debt ruins as many households and destroys as many fine characters as rum; it is the devil's mortgage on the soul, and he is always ready to foreclose. Pay all your bills. Look every man in the face, conscious that you owe the world no more than it owes you. Be indebted for nothing but love, and even that be sure you pay in kind, and that payments are frequent." — *Talmage.*

"This running into debt is a great cause of dishonesty. . . . Young men are growing quite shameless about being in debt; and the immorality extends throughout society. Tastes are becoming more extravagant and luxurious, without the corresponding increase of means to enable them to be gratified. But they are gratified nevertheless; and debts are incurred, which afterwards weigh like a millstone round the neck. . . . The safest plan is to run up no bills, and never get into debt; and the next is if one does get into debt, to get out of it again as quickly as possible. A man in debt is not his own master: he is at the mercy of the tradesman he employs. . . . No man can be free who is in debt. The inevitable effect of debt is not only to injure personal independence, but, in the long run, to inflict moral degradation. The debtor is exposed to constant humiliations."—*"Thrift," by Samuel Smiles, pages 243-247.*

The following testimony on this subject is borne by a Chicago lady, who had been happily wedded for fifty years. "I know why John and I have been happy during these fifty years. In the first place, we have made it a rule never to go in debt. I have lived in Chicago sixty-eight years, and never during that time have I owed a person a cent. . . . I believe a good deal of unhappiness is caused by spending more than you make. It has been our policy to buy what we could well afford to have, and then stop."— *Chicago Tribune, Aug. 24, 1902.*

PETER IN THE HOUSE OF CORNELIUS "Of a truth I perceive that God is no respecter of persons." Acts 10:34.

RESPECT OF PERSONS

1. Of what has God made all nations?

"And hath made *of one blood* all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." Acts 17:26.

2. To how many is God good?

"The Lord is *good to all:* and His tender mercies are over all His works." Ps. 145:9.

3. Is God a respecter of persons?

"Neither doth God respect any person." 2 Sam. 14:14.

4. Who is accepted with God?

"Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation *he that feareth Him, and worketh righteousness, is accepted with Him.*" Acts 10:34, 35.

5. What prohibitions are given in the Scriptures against having respect of persons?

"Ye shall not respect persons *in judgment;* but ye shall hear the *small* as well as the *great;* ye shall not be afraid of the face of man." Deut. 1:17. "Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the *poor,* nor honor

the person of the *mighty:* but in righteousness shalt thou judge thy neighbor." Lev. 19: 15. "Blessed is that man that . . . respecteth not the *proud,* nor such as turn aside to *lies.*" Ps. 40: 4.

6. Of what are those guilty who respect persons?

"If ye have respect to persons, *ye commit sin,* and are convinced of the law as *transgressors.*" James 2: 9. "He that despiseth his neighbor *sinneth.*" Prov. 14: 21.

7. By what illustration is this sin made plain?

"My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: are ye not then partial in yourselves, and are become judges of evil thoughts?" James 2: 1-4.

8. What led to the appointment of deacons in the early Christian church?

"And in those days, when the number of the disciples was multiplied, *there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.*" Acts 6: 1.

9. What mistake did Peter and others make some years later in their conduct?

"But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: *but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.* And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation." Gal. 2: 11-13.

10. How are all national, unholy, and unjust distinctions among men swept away in Christ?

"For as many of you as have been baptized into Christ have put on Christ. *There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.*" Gal. 3: 27, 28. See also Col. 3: 11.

THE PHARISEE AND THE PUBLICAN

"I tell you, this man [the publican] went down to his house justified rather than the other." Luke 18: 14.

PETER'S DENIAL

"And again he denied with an oath, I do not know the Man." Matt. 26:72.

BACKSLIDING

1. How does God regard backsliding?

"Thy backslidings shall reprove thee: . . . *it is an evil thing and bitter, that thou hast forsaken the Lord thy God*, and that My fear is not in thee, saith the Lord God of hosts." Jer. 2:19. "If any man draw back, *My soul shall have no pleasure in him.*" Heb. 10:38.

2. What has ever been the tendency of God's people?

"My people are *bent to backsliding from Me.*" Hosea 11:7.

3. What inevitably leads to departure from God?

"Take heed, brethren, lest there be in any of you *an evil heart of unbelief*, in departing from the living God." Heb. 3:12.

NOTE.—Unbelief is "the sin which doth so easily beset us." Heb. 12:1.

4. In what ways did the constant backsliding of the people of Jerusalem manifest itself?

"Why then is this people of Jerusalem slidden back by a perpetual backsliding? *they hold fast deceit, they refuse to return.*

I harkened and heard, but *they spake not aright: no man repented him of his wickedness*, saying, What have I done? *every one turned to his course*, as the horse rusheth into the battle." Jer. 8: 5, 6.

5. To what is backsliding likened?

"Surely *as a wife treacherously departeth from her husband*, so have ye dealt treacherously with Me, O house of Israel, saith the Lord." Jer. 3: 20.

6. To regain God's favor, what must the backslider do?

"*Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God*, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed My voice, saith the Lord." Verse 13.

7. On what condition does God promise mercy to sinners?

"*Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord*, and He will have mercy upon him; and to our God, for He will abundantly pardon." Isa. 55: 7.

8. Why must the wicked forsake their thoughts and ways?

"For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord." Verse 8.

NOTE.— God desires that we shall think His thoughts, which are right thoughts, pure thoughts, everlasting thoughts. He desires also that we shall take on His ways, which are ways of pleasantness, and walk in His paths, which are paths of peace.

9. What is especially necessary to prevent backsliding?

"*Watch ye and pray, lest ye enter into temptation.* The spirit truly is ready, but the flesh is weak." Mark 14: 38.

10. What are believers exhorted to do?

"*Examine yourselves, whether ye be in the faith; prove your own selves.* Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" 2 Cor. 13: 5.

11. If one has God's law in the heart, what will not occur?

"The law of his God is in his heart; *none of his steps shall slide.*" Ps. 37: 31.

12. What is one characteristic of backsliding?

"Even from the days of your fathers *ye are gone away from Mine ordinances, and have not kept them.* Return unto Me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?" Mal. 3: 7.

13. In response, what neglected ordinance does God cite?

"Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In *tithes and offerings.*" Verse 8.

14. What remedy is indicated?

"*Bring ye all the tithes into the storehouse, that there may be meat in Mine house,* and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Verse 10.

15. Because of Christ's plain teachings, what did some of His disciples do?

"From that time many of His disciples *went back, and walked no more with Him.*" John 6: 66.

16. When the backslider repents, what does God do?

"Take with you words, and turn to the Lord: say unto Him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips. . . . *I will heal their backsliding, I will love them freely:* for Mine anger is turned away from him." Hosea 14: 2-4.

17. Will there be special danger of backsliding in the last days?

"And because iniquity shall abound, the love of many shall wax cold." Matt. 24: 12.

18. What are some of the evils against which we are specially warned at this time?

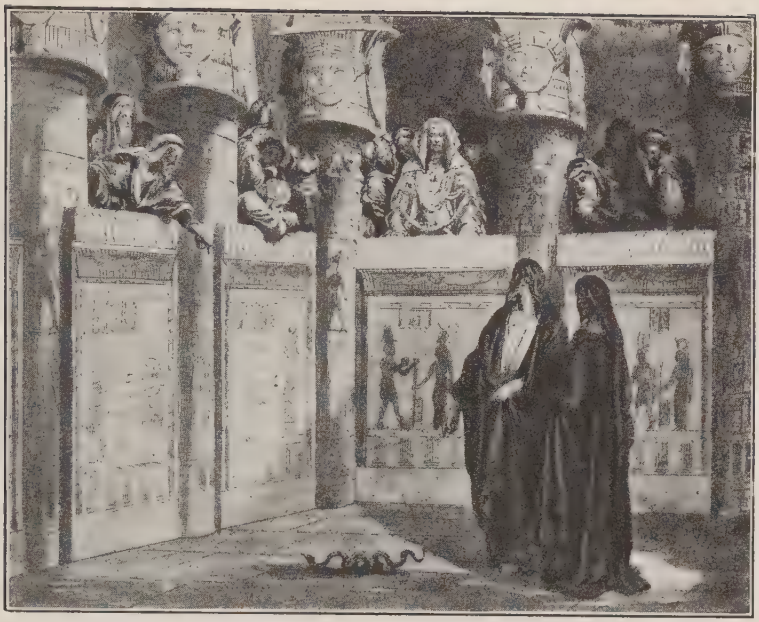
"And take heed to yourselves, lest at any time your hearts be overcharged with *surfeiting,* and *drunkenness,* and *cares of this life,* and so that day come upon you unawares." Luke 21: 34.

19. In view of the perils surrounding us, what are we told to do?

"*Watch ye therefore, and pray always,* that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Verse 36.

O FOR a closer walk with God!
A calm and heavenly frame,
A light to shine upon the road
That leads me to the Lamb.

WILLIAM COWPER.



MOSES AND AARON BEFORE PHARAOH

"Let us lay aside . . . the sin which doth so easily beset us." Heb. 12: 1.

UNBELIEF

1. What warning is given in the Bible concerning unbelief?

"Take heed, brethren, lest there be in any of you an *evil heart of unbelief, in departing from the living God.*" Heb. 3: 12.

2. Without faith, what is impossible?

"Without faith it is impossible *to please Him.*" Heb. 11: 6.

3. How only can we be justified?

"Being justified *by faith*, we have peace with God through our Lord Jesus Christ." Rom. 5: 1.

4. By what do the just live?

"Now the just shall live *by faith.*" Heb. 10: 38.

Note.— If men are *justified* by faith, and are to *live* by faith, it follows that to be unbelieving is not to be justified, and consequently not to live in the sense here referred to.

5. In whom does the Lord have no pleasure?

"But if any man *draw back*, My soul shall have no pleasure in him." Same verse.

6. What kind of report did the ten spies bring back concerning the promised land?

"They brought up *an evil report* of the land which they had searched." Num. 13: 32.

7. What did Caleb say of the ability of Israel to take it?

"Let us go up at once, and possess it; for *we are well able to overcome it.*" Verse 30.

8. What did the ten spies say?

"But the men that went up with him said, *We be not able to go up against the people; for they are stronger than we.*" Verse 31.

9. Why did not Israel attain to the standard of righteousness?

"But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? *Because they sought it not by faith.*" Rom. 9: 31, 32.

10. When told of the disciples' failure to heal an afflicted son, what did Christ say of that generation?

"He answereth him, and saith, *O faithless generation,* how long shall I be with you? how long shall I suffer you? bring him unto Me." Mark 9: 19.

11. What did Christ say to Thomas because he did not believe the testimony of his brethren concerning His resurrection?

"Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side: and *be not faithless, but believing.*" John 20: 27.

NOTE.— The Lord rebuked Thomas for his unbelief, because he would not accept the testimony of so many credible witnesses who had seen Him. How much more reprehensible is that unbelief which holds out against the present "cloud of witnesses" of prophecy fulfilled and fulfilling!

12. After speaking of the numerous examples of faith presented in Hebrews 11, what does Paul exhort us to do?

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us *lay aside every weight, and the sin which doth so easily beset us,* and let us run with patience the race that is set before us." Heb. 12: 1.

NOTE.— The "every weight" here spoken of includes those traits of character and habits of life that retard or hinder our running successfully the Christian race. These are to be laid aside. But there is one thing referred to here that is more than a weight; it is a *sin,* and one that easily besets us all,— the sin of *unbelief.* To be unbelieving, therefore, is sinful.

13. Why did many fail to enter into God's rest anciently?

"And to whom sware He that they should not enter into His rest, but to them that *believed not?* So we see that *they could not enter in because of unbelief.*" Heb. 3: 18, 19.

14. How are these unbelieving ones spoken of?

"But with whom was He grieved forty years? was it not with *them that had sinned,* whose carcasses fell in the wilderness?" Verse 17.

15. What lesson should we learn from their course?

"*Let us therefore fear,* lest, a promise being left us of entering into His rest, any of you should seem to come short of it." Heb. 4: 1.

NOTE.— God does not change. If He was grieved at the unbelief of the Israelites, and refused them admittance to Canaan in consequence, He cannot permit us to enter the heavenly rest as long as we indulge in unbelief.

16. What should all labor to do?

"Let us labor therefore *to enter into that rest,* lest any man fall after the same example of unbelief." Verse 11.

17. Against what are we warned when rebuked of God?

"My son, despise not thou the chastening of the Lord, *nor faint when thou art rebuked of Him.*" Heb. 12: 5.

18. Whom does the Lord chasten?

"*For whom the Lord loveth He chasteneth,* and scourgeth every son whom He receiveth." Verse 6.

19. When God made a promise to Abraham that seemed impossible of fulfilment, how did the patriarch receive it?

"He staggered not at the promise of God through unbelief; but was *strong in faith,* giving glory to God." Rom. 4: 20.

20. For what was Abraham's faith counted?

"For what saith the scripture? Abraham believed God, and *it was counted unto him for righteousness.*" Verse 3.

21. When troubled with doubts, how should we pray?

"Lord, I believe; *help Thou mine unbelief.*" Mark 9: 24.

22. What is promised those who believe when they pray?

"Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and *ye shall have them.*" Mark 11: 24.

SLAYING THE FIRST-BORN

"Vengeance is Mine; I will repay, saith the Lord." Rom. 12: 19.

JUDGING

1. What warning does Christ give concerning judging?

"Judge not, that ye be not judged." Matt. 7: 1.

2. What is Satan called in the Scriptures?

"*The accuser of our brethren* . . . which accused them before our God day and night." Rev. 12: 10.

Note. — Then when we judge, accuse, and condemn one another, we are doing the work of Satan.

3. If we bite and devour one another, what may we expect?

"But if ye bite and devour one another, *take heed that ye be not consumed one of another.*" Gal. 5: 15.

4. Before attempting to judge, criticize, or correct others, what should we first do?

"And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye: and, behold, a beam is in thine own eye? Thou hypocrite, *first cast out the beam out of thine own eye;* and then shalt thou see clearly to cast out the mote out of thy brother's eye." Matt. 7: 3-5.

5. What did Christ say He did not come to do?

"If any man hear My words, and believe not, I judge him not: for *I came not to judge the world,* but to save the world." "For God sent not His Son into the world to *condemn* the world; but that the world through Him might be *saved.*" John 12: 47; 3: 17.

6. What question does Paul ask concerning judging?

"*Who art thou that judgest another man's servant?* to his own master he standeth or falleth." Rom. 14: 4.

7. To whom are all to give account?

"So then every one of us shall give account of himself *to God.*" Verse 12.

8. What exhortation, therefore, does the apostle give?

"*Let us not therefore judge one another any more:* but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way." Verse 13.

9. Instead of railing on His enemies, what did Christ do?

"Who, when He was reviled, reviled not again; when He suffered, He threatened not; but *committed Himself to Him that judgeth righteously.*" 1 Peter 2: 23.

10. Wherein do man's judging and God's judging differ?

"For the Lord seeth not as man seeth; for *man looketh on the outward appearance, but the Lord looketh on the heart.*" 1 Sam. 16: 7. "Ye are they which justify yourselves before men; but *God knoweth your hearts:* for *that which is highly esteemed among men is abomination in the sight of God.*" Luke 16: 15.

11. How does Christ tell us to judge?

"Judge *not according to the appearance,* but *judge righteous judgment.*" John 7: 24.

12. How, by whom, and in what spirit should those having committed faults be dealt with?

"Brethren, if a man be overtaken in a fault, *ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.*" Gal. 6: 1.

13. Of what are those generally guilty who judge others?

"Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou con-

demnest thyself; *for thou that judgest doest the same things.*" Rom. 2: 1.

14. Whom are we not likely to judge and condemn?

"For if we would judge *ourselves,* we should not be judged." 1 Cor. 11: 31.

15. What instruction does James give regarding judging?

"*Speak not evil one of another, brethren.* He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge." James 4: 11. See Titus 3: 2.

16. Why is it safer not to judge and condemn others?

"Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned." Luke 6: 37. "*For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.*" Matt. 7: 2. See Ps. 18: 25, 26.

17. To what time are we exhorted to defer judgment?

"Therefore judge nothing before the time, *until the Lord come,* who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart." 1 Cor. 4: 5.

"Judge not;" the workings of his brain
And of his heart thou canst not see.
What looks to thy dim eyes a stain,
In God's pure sight may only be
A scar, brought from some well-won field
Where thou wouldst only faint and yield.

The look, the air, that frets thy sight,
May be a token that, below,
The soul has closed in deadly fight
With some infernal, fiery foe
Whose glance would scorch thy smiling grace,
And cast thee shuddering on thy face.

The fall thou darest to despise —
Perhaps the angel's slackened hand
Has suffered it, that he may rise
And take a firmer, surer stand;
Or, trusting less to earthly things,
May henceforth learn to use his wings.

And judge none lost, but wait and see,
With hopeful pity, not disdain;
The depth of that abyss may be
The measure of the height of pain,
And love, and glory, that may raise
The soul to God in after-days.

Adelaide A. Procter.

SOWING TARES

"While men slept, his enemy came and sowed tares." Matt. 13:25.

GOSSIPING AND BACKBITING

1. WHAT does the ninth commandment forbid?

"Thou shalt not bear *false witness* against thy neighbor." Ex. 20:16.

NOTE.— The evident object of this commandment is to guard the rights, interests, and reputation of our neighbor, by guarding our conversation, and confining our words to that which is strictly true.

2. What instruction did John the Baptist give the soldiers who asked of him advice regarding the way of life?

"And he said unto them, Do violence to no man, *neither accuse any falsely;* and be content with your wages." Luke 3:14.

3. What is one test of a perfect man?

"If any man *offend not in word,* the same is *a perfect man,* and able also to bridle the whole body." James 3:2.

4. How did Christ teach the importance of guarding our speech?

"But I say unto you, That *every idle word* that men shall speak, they shall give account thereof in the day of judgment. For by thy *words* thou shalt be justified, and by thy *words* thou shalt be condemned." Matt. 12:36, 37.

5. To whom are our words all known?

"For there is not a word in my tongue, but, lo, *O Lord, Thou knowest it altogether.*" Ps. 139: 4.

6. Of what are one's words an index?

"Out of the abundance of *the heart* the mouth speaketh." Matt. 12: 34.

7. What conduct is condemned by the Scriptures?

"Thou shalt not go up and down *as a talebearer among thy people:* neither shalt thou stand against the blood of thy neighbor: I am the Lord." Lev. 19: 16.

8. To what are the words of a talebearer compared?

"The words of a talebearer are *as wounds.*" Prov. 26: 22.

9. What is their effect?

"He that covereth a transgression seeketh love; but *he that repeateth a matter separateth very friends.*" Prov. 17: 9.

10. What would follow if there were no talebearers?

"Where no wood is, there the fire goeth out: so *where there is no talebearer, the strife ceaseth.*" Prov. 26: 20.

11. Among other things, what did Paul fear he would find in the Corinthian church?

"For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, *backbitings,* whisperings, swellings, tumults." 2 Cor. 12: 20.

12. What result follows backbiting and like evils?

"For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself. But *if ye bite and devour one another, take heed that ye be not consumed one of another.*" Gal. 5: 14, 15.

13. How may a backbiting tongue be rebuked?

"The north wind driveth away rain: *so doth an angry countenance a backbiting tongue.*" Prov. 25: 23.

14. To whom is the promise made of abiding in the tabernacle of the Lord, and dwelling in His holy hill?

"He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. *He that backbiteth not with*

his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." Ps. 15: 2, 3.

NOTE.— "Never carry a sword in your tongue to wound the reputation of any man," says Kirkle. Noah Webster laid down this rule: "We should say nothing of a person in his absence that we should be unwilling to say if he were present." How few govern their conversation according to this rule! See Prov. 31: 10, 26.

15. What caution is given in regard to receiving an accusation against an elder?

"Against an elder receive not an accusation, *but before two or three witnesses.*" 1 Tim. 5: 19.

NOTE.— "He that lends an easy and credulous ear to calumny is either a man of very mean morals, or has no more sense of understanding than a child."— *Menander.*

16. Can man, unrenewed by grace, control his tongue?

"For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: *but the tongue can no man tame; it is an unruly evil, full of deadly poison.*" James 3: 7, 8.

17. As a guard against the misuse of the power of speech, therefore, for what should we pray?

"Set a *watch*, O Lord, before my mouth; keep the *door* of my lips." Ps. 141: 3.

18. What vow did David take against offenses of the tongue?

"I said, *I will take heed to my ways*, that I sin not with my *tongue: I will keep my mouth with a bridle*, while the wicked is before me." Ps. 39: 1.

19. What is a sure cure for backbiting?

"Thou shalt love thy neighbor as thyself." Matt. 22: 39. "Whatsoever ye would that men should do to you, do ye even so to them." Matt. 7: 12. "Speak evil of no man." Titus 3: 2. See also James 4: 11.

20. What are those words like which are fitly spoken?

"A word fitly spoken is *like apples of gold in pictures of silver.*" Prov. 25: 11.

"KEEP a watch on your words, my darlings,
For words are wonderful things:
They are sweet like bees' fresh honey;
Like the bees they have terrible stings;
They can bless like the warm, glad sunshine,
And brighten a lonely life;
They can cut in the strife of anger,
Like an open, two-edged knife."

JOSEPH SOLD INTO EGYPT

[696]

"Where envying and strife is, there is confusion and every evil work." James 3: 16.

SAUL SEEKS DAVID'S LIFE "Who is able to stand before envy?" Prov. 27:4.

ENVY, JEALOUSY, AND HATRED

1. What does Solomon say of envy?

"Wrath is cruel, and anger is outrageous; but *who is able to stand before envy?*" Prov. 27:4.

2. What is said of jealousy?

"Jealousy is *cruel as the grave.*" Song of Solomon 8:6.

3. What is said of one who hates his brother?

"Whosoever hateth his brother *is a murderer.*" 1 John 3:15.

4. What did envy lead the chief priests to do with Christ?

"For he [Pilate] knew that the chief priests had *delivered Him [to be crucified] for envy.*" Mark 15:10.

5. What did it lead the Jews to do in Paul's day?

"But when the Jews saw the multitudes, they were filled with envy, and *spake against those things which were spoken by Paul, contradicting and blaspheming.*" Acts 13:45.

6. What exists where envy and strife are?

"For where envying and strife is, there is *confusion and every evil work.*" James 3:16.

7. Why should the heart be closely watched?

"Keep thy heart with all diligence; for *out of it are the issues of life.*" Prov. 4:23.

JESUS BETRAYED BY A KISS

"Let love be without dissimulation." Rom. 12: 9.

HYPOCRISY

1. Of what sin were the Pharisees guilty?

"Beware ye of the leaven of the Pharisees, which is *hypocrisy*." Luke 12: 1.

Note.— Hypocrisy is a feigning to be what one is not; dissimulation; a concealment of one's real character or motives; especially, the assuming of a false appearance of virtue or religion.

2. How did the Pharisees show themselves to be hypocrites?

"Ye hypocrites, well did Esaias prophesy of you, saying, This people *draweth nigh unto Me with their mouth, and honoreth Me with their lips; but their heart is far from Me*." Matt. 15: 7, 8.

3. How did they make void one of God's commandments?

"For God commanded, saying, Honor thy father and mother. . . . But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honor not his father or his mother, he shall be free. *Thus have ye made the commandment of God of none effect by your tradition*." Verses 4-6.

4. How did Christ say hypocrites pray?

"And when thou prayest, thou shalt not be as the hypocrites are: for *they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men*. Verily I say unto you, They have their reward." Matt. 6: 5.

5. What does Christ call one who readily sees the faults of others, but does not see nor correct his own?

"*Thou hypocrite,* first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." Matt. 7: 5.

6. How does a hypocrite treat his neighbor?

"An hypocrite with his mouth *destroyeth his neighbor.*" "For as he thinketh in his heart, so is he: *Eat and drink, saith he to thee; but his heart is not with thee.*" Prov. 11: 9: 23: 7.

7. Which of the apostles was once guilty of dissimulation?

"And the other Jews dissembled likewise with him [Peter]; insomuch that Barnabas also was carried away with their dissimulation." Gal. 2: 13.

8. Why did Paul say he opposed Peter in this matter?

"But when Peter was come to Antioch, I withstood him to the face, *because he was to be blamed.*" Verse 11.

9. What did David say he would not do?

"I have not sat with vain persons, *neither will I go in with dissemblers.*" Ps. 26: 4.

10. How pure should be our love?

"Let love be *without dissimulation.*" Rom. 12: 9.

11. What will become of the hypocrite's hope?

"So are the paths of all that forget God; and *the hypocrite's hope shall perish.*" Job 8: 13.

12. What is to be the fate of that servant who, while professing to love the Lord, shows by his actions that he is worldly, and is not looking nor longing for His coming?

"The Lord of that servant shall come in a day when he looketh not for Him, and in an hour that he is not aware of, and shall cut him asunder, and *appoint him his portion with the hypocrites:* there shall be weeping and gnashing of teeth." Matt. 24: 50, 51. "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites." Isa. 33: 14.

13. What is characteristic of heavenly wisdom?

"The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and *without hypocrisy.*" James 3: 17.

JOHN REPROVING HEROD "Walk while ye have the light." John 12:35.

DANGER IN REJECTING LIGHT

1. How does God regard sins of ignorance?

"And *the times of this ignorance God winked at;* but now commandeth all men everywhere to repent." Acts 17:30.

2. To whom is sin imputed?

"Therefore *to him that knoweth to do good, and doeth it not,* to him it is sin." James 4:17.

3. In what words did Christ teach the same truth?

"Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, *We see;* therefore your sin remaineth." "If I had not come and spoken unto them, they had not had sin: but *now they have no cloak* [margin, *excuse*] *for their sin.*" John 9:41; 15:22. See John 3:19.

4. In view of this, what instruction does He give?

"Walk while ye have the light, lest darkness come upon you. . . . While ye have light, believe in the light, that ye may be the children of light." John 12:35, 36.

5. Who courts the light?

"Every one that doeth evil hateth the light. . . . But *he that doeth truth* cometh to the light, that his deeds may be made manifest, that they are wrought in God." John 3:20, 21.

DESTRUCTION OF SENNACHERIB'S ARMY

"Who will render to every man according to his deeds." Rom. 2: 6.

THE JUST RECOMPENSE

1. How has God recompensed men in the past?

"For if the word spoken by angels was steadfast, and every transgression and disobedience received *a just recompense of reward;* how shall we escape, if we neglect so great salvation?" Heb. 2: 2, 3.

2. How are all to be rewarded in the judgment?

"For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, *according to that he hath done, whether it be good or bad.*" 2 Cor. 5: 10. "Who will render to every man *according to his deeds:* . . . for there is no respect of persons with God." Rom. 2: 6-11. "Be not deceived; God is not mocked: for *whatsoever a man soweth, that shall he also reap.*" Gal. 6: 7.

3. What will be the reward of the wrong-doer?

"For he that soweth to his flesh shall of the flesh reap *corruption.*" Verse 8. "*Tribulation* and *anguish,* upon every soul of man that *doeth evil.*" Rom. 2: 9.

4. What will be the recompense of the righteous?

"But he that soweth to the Spirit shall of the Spirit reap *life everlasting.*" Gal. 6: 8. "But *glory, honor, and peace,* to every man that worketh good." Rom. 2: 10.

5. What general rule of recompense is laid down in the Bible?

"Judge not, that ye be not judged. For *with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.*" Matt. 7: 1, 2. "With the *merciful* Thou wilt show Thyself *merciful;* with an *upright* man Thou wilt show Thyself *upright;* with the *pure* Thou wilt show Thyself *pure;* and with the *froward* Thou wilt show Thyself *froward.*" Ps. 18: 25, 26.

6. In view of this, what are we warned not to do?

"Recompense to no man *evil for evil.*" Rom. 12: 17. "Not rendering *evil for evil,* or *railing for railing:* but contrariwise blessing." 1 Peter 3: 9.

7. What is said of those who render evil for good?

"Whoso rewardeth evil for good, *evil shall not depart from his house.*" Prov. 17: 13.

8. What principle of justice should govern us in our dealings?

"Withhold not good from them *to whom it is due,* when it is in the power of thine hand to do it." Prov. 3: 27.

9. Where are all to be recompensed?

"Behold, the righteous shall be recompensed *in the earth:* much more the wicked and the sinner." Prov. 11: 31.

10. In meting out the final awards, what may we be sure God will do?

"Shall not the Judge of all the earth *do right?*" Gen. 18: 25. "*Justice* and *judgment* are the habitation of Thy throne: *mercy* and *truth* shall go before Thy face." Ps. 89: 14.

O THAT the Lord would guide my ways
To keep His statutes still!
O that my God would grant me grace
To know and do His will!

Order my footsteps by Thy word,
And make my heart sincere;
Let sin have no dominion, Lord,
But keep my conscience clear.

Make me to walk in Thy commands,
'Tis a delightful road;
Nor let my head, nor heart, nor hands
Offend against my God.

ISAAC WATTS.

PART XVI

The Home

	PAGE
The Marriage Institution	705
A Happy Home, and How to Make It	709
Religion in the Home	712
Honor Due to Parents	715
Child Training	719
The Mother	723
One Hundred Bible Stories, and Where to Find Them	725
Promises for the Children	729
Evils of City Life	731
Purity	734

THE MARRIAGE AT CANA

[704]

"Home is the grandest of all institutions."
—*Spurgeon.* See page 711.

ISAAC AND REBEKAH "Marriage is honorable in all." Heb. 13:4.

THE MARRIAGE INSTITUTION

1. After creating man, what did God say?

"And the Lord God said, *It is not good that the man should be alone.*" Gen. 2:18.

2. What, therefore, did God say He would make?

"I will make him *an help* meet for him." Same verse.

Note.— Not a *helpmeet* nor a *helpmate*, but — two words — a help *meet* for him; that is, *fit* or *suitable* for him. The word *meet* in the original means a front, a part opposite, a counterpart, or mate. Man's companion, or help, was to correspond to him. Each was to be suited to the other's needs.

3. Could such a help be found among the creatures which God had already made?

"And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; *but or Adam there was not found an help meet for him.*" Verse 20.

4. What, therefore, did God do?

"And the Lord God caused a deep sleep to fall upon Adam, and he slept: and He took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, *made he a woman, and brought her unto the man.*" Verses 21, 22.

Note.— How beautiful, in its fulness of meaning, is this simple but suggestive story, at which skeptics sneer. God did not make man after the order of the lower animals, but "in His own image." Neither did He

choose man's companion, or "help," from some other order of beings, but made her from man — of the same substance. And He took this substance, not from man's *feet*, that he might have an excuse to degrade, enslave, or trample upon her; nor from man's *head*, that woman might assume authority over man; but from man's *side*, from over his *heart*, the *seat of affections*, that woman might stand at his side as *man's equal*, and, *side by side with him*, together, under God, work out the purpose and destiny of the race,— man, the strong, the noble, the dignified; woman, the weaker, the sympathetic, the loving. How much more exalted and inspiring is this view than the theory that man developed from the lower order of aminals.

5. What did Adam say as he received his wife from God?

"And Adam said, *This is now bone of my bones, and flesh of my flesh:* she shall be called *Woman*, because she was taken out of *Man*." Verse 23.

6. What great truth was then stated?

"Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and *they shall be one flesh*." Verse 24.

7. In what words does Christ recognize marriage as of God?

"Wherefore they are no more twain, but one flesh. *What therefore God hath joined together*, let not man put asunder." Matt. 19: 6.

NOTE.— Thus was the marriage institution ordained of God in Eden, before man sinned. Like the Sabbath, it has come down to us with the Edenic dews of divine blessing still upon it. It was ordained not only for the purpose of peopling the earth and perpetuating the race, but to promote social order and human happiness; to prevent irregular affection; and, through well-regulated families, to transmit truth, purity, and holiness from age to age. Around it cluster all the purest and truest joys of home and the race. When the divine origin of marriage is recognized, and the divine principles controlling it are obeyed, marriage is indeed a blessing; but when these are disregarded, untold evils are sure to follow. That which, rightly used, is of greatest blessing, when abused becomes the greatest curse.

8. By what commands has God guarded the marriage relation?

"Thou shalt not commit adultery." "Thou shalt not covet thy neighbor's wife." Ex. 20: 14, 17.

9. What New Testament injunction is given respecting marriage?

"*Let marriage be had in honor among all*, and let the bed be undefiled: for fornicators and adulterers God will judge." Heb. 13: 4, R. V.

NOTE.— By many, marriage is lightly regarded — is often made even a subject of jest. Its divine origin, its great object, and its possibilities

and influences for good or evil are little thought of, and hence it is often entered into with little idea of its responsibilities or its sacred obligations. The marriage relationship is frequently used in the Scriptures as a symbol of the relationship existing between God and His people. See Rom. 7: 1-4; 2 Cor. 11: 2; Hosea 2: 19, 20; Rev. 19: 7.

10. After the fall, what sort of marriages were introduced by men, which were productive of great evil?

"And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that *the sons of God saw the daughters of men* that they were fair; *and they took them wives of all which they chose.*" Gen. 6: 1, 2.

NOTE.— Not only was there plurality of wives, which in itself is an evil, but the "sons of God," descending from Seth, married the "daughters of men," the descendants from the idolatrous line of Cain, and thus corrupted the seed, or church, of God itself. All the barriers against evil thus being broken down, the whole race was soon corrupted, violence filled the earth, and the flood followed.

11. What restriction did God make respecting marriages in Israel?

"Let them marry to whom they think best; *only to the family of the tribe of their father shall they marry.*" Num. 36: 6.

12. What prohibition did God give His chosen people against intermarrying with the heathen nations about them, and why?

"*Neither shalt thou make marriages with them;* thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. *For they will turn away thy son from following Me, that they may serve other gods:* so will the anger of the Lord be kindled against you, and destroy thee suddenly." Deut. 7: 3, 4.

NOTE.— Intermarriage with the ungodly was the mistake made by the professed people of God before the flood, and God did not wish Israel to repeat that folly.

13. What instruction is given in the New Testament regarding marriage with unbelievers?

"*Be ye not unequally yoked together with unbelievers:* for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God." 2 Cor. 6: 14-16.

NOTE.— This instruction forbids all compromising partnerships. Marriage of believers with unbelievers has ever been a snare by which Satan has captured many earnest souls who thought they could win the unbelieving, but in most cases have themselves drifted away from the

moorings of faith into doubt, backsliding, and loss of religion. It was one of Israel's constant dangers, against which God warned them repeatedly. "Give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace [by such compromise] or their wealth forever." Ezra 9:12. See also Ex. 34:14-16; Judges 14:1-3; Ezra 9 and 10; and Neh. 13:23-27. Even Solomon fell before the influence of heathen wives. Concerning him the inspired Word has left this melancholy record: "His wives turned away his heart after other gods." 1 Kings 11:4. No Christian can marry an unbeliever without running serious risk, and placing himself upon the enemy's ground. The Scriptures do not advocate separation after the union has been formed (see 1 Cor. 7:2-16), but good sense should teach us that faith can best be maintaided, and domestic happiness best insured, where both husband and wife are believers, and of the same faith. Both ministers and parents, therefore, should warn the young against all improper marriages.

14. What instruction did Abraham give his servant Eliezer when sending him to select a wife for his son Isaac?

"Thou shalt take a wife for my son *of my kindred, and of my father's house.*" Gen. 24:40.

NOTE.— This passage indicates that in early Bible times parents generally had more to do in the selection of life companions for their children than they commonly have now. Young people who are wise will seek the advice and counsel of their parents, and above all, will seek to know the will of God, before entering upon this important relationship, with its grave responsibilities and its momentous consequences.

15. For how long does marriage bind the contracting parties?

"For the woman which hath an husband is bound by the law to her husband *so long as he liveth.*" Rom. 7:2. See 1 Cor. 7:39.

16. What only does Christ recognize as proper ground for dissolving the marriage relationship?

"Whosoever shall put away his wife, *except it be for fornication,* and shall marry another, committeth adultery." Matt. 19:9.

NOTE.— Civil laws recognize other reasons as justifiable causes for separation, such as extreme cruelty, habitual drunkenness, or other like gross offenses; but only one offense, according to Christ, warrants the complete annulment of the marriage tie.

THERE is a bliss beyond all that the minstrel has told,
When two that are linked in one heavenly tie,
With heart never changing and brow never cold,
Love on through all ills, and love on till they die.

MOORE.

THE HOME CIRCLE

"Happy the home when God is there,
And love fills every breast."

A HAPPY HOME, AND HOW TO MAKE IT

1. WHERE and by whom were the foundations of home laid?

"And *the Lord God* planted a garden eastward *in Eden;* and *there* He put the man whom He had formed." Gen. 2: 8.

2. In making this home, what besides man was needed?

"And the Lord God said, It is not good that the man should be alone; I will make him *an help meet* [one *adapted,* or *suitable*] *for him.*" Verse 18.

3. After creating Adam and Eve, what did God say to them?

"And God blessed them, and God said unto them, *Be fruitful, and multiply, and replenish the earth.*" Gen. 1: 28.

4. To what are the wife and children of the man who fears the Lord likened?

"Happy shalt thou be, and it shall be well with thee. Thy wife shall be *as a fruitful vine* by the sides of thine house: thy children *like olive-plants* round about thy table." Ps. 128: 2, 3.

5. What are children declared to be?

"Lo, children are *an heritage of the Lord.*" Ps. 127: 3. "Children's children are *the crown of old men;* and the glory of children are their fathers." Prov. 17: 6.

6. How should the wife relate herself to her husband?

"Wives, *submit yourselves unto your own husbands, as unto the Lord.* For the husband is the head of the wife, even as Christ is the head of the church." Eph. 5: 22, 23.

7. And how should husbands regard their wives?

"Husbands, *love your wives, even as Christ also loved the church,* and gave Himself for it. . . . So ought men to *love their wives as their own bodies.* He that loveth his wife loveth himself. . . . Let every one of you in particular *so love his wife even as himself;* and the wife see that she reverence her husband." Verses 25-33.

8. Against what are husbands cautioned?

"Husbands, love your wives, and *be not bitter against them.*" Col. 3: 19.

9. Why should wives be in subjection to their husbands?

"Likewise, ye wives, be in subjection to your own husbands; *that, if any obey not the word, they also may without the word be won by the conversation* [*manner of life*] *of the wives.*" 1 Peter 3: 1.

10. Why should husbands be considerate of their wives?

"Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; *that your prayers be not hindered.*" Verse 7.

11. Why should children obey their parents?

"Children, obey your parents in the Lord: *for this is right.*" Eph. 6: 1.

12. How should parents bring up their children?

"And, ye fathers, provoke not your children to wrath: but *bring them up in the nurture and admonition of the Lord.*" Verse 4.

13. Why should fathers not provoke their children to anger?

"Fathers, provoke not your children to anger, *lest they be discouraged.*" Col. 3: 21.

14. By what means may the mother bind the hearts of the loved ones at home together?

"She openeth her mouth with *wisdom;* and in her tongue is *the law of kindness.*" Prov. 31: 26.

NOTE.— "We want to get into the hearts of our children if we hold them, and help them, and bless them, and take them to heaven with us." —*Frances Murphy.*

15. How will such a mother be regarded?

"Her children arise up, and *call her blessed;* her husband also, and *he praiseth her.*" Verse 28.

NOTE.— "Show me a loving husband, a worthy wife, and good children, and no pair of horses that ever flew along the road could take me in a year where I could see a more pleasing sight. Home is the grandest of all institutions."— *Spurgeon.*

16. How faithfully should parents teach the precepts and commandments of God to their children?

"And thou shalt *teach them diligently* unto thy children, and shalt talk of them *when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.*" Deut. 6: 7.

NOTES.— "The home should be made a school of instruction, rather than a place of monotonous drudgery. The evenings should be cherished as precious seasons, to be devoted to the instruction of the children in the way of righteousness. But how many children are sadly neglected! They are not educated in the home, that they may comprehend the truth of God, and are not trained to love justice and to do judgment. They should be patiently instructed, that they may understand the laws that govern them, and that they may know the springs of their actions. They are to be brought into harmony with the laws of heaven, to cherish the truth as it is in Jesus. In this way they may be fitted to join the society of the angels, and to stand in the presence of the adorable Redeemer."— *Sabbath School Worker, August, 1896.*

"A church within a church, a republic within a republic, a world within a world, is spelled by four letters — home! If things go right there, they go right everywhere; if things go wrong there, they go wrong everywhere. The door-sill of the dwelling-house is the foundation of church and state. . . . In other words, domestic life overarches and undergirds all other life. . . . First, last, and all the time, have Christ in your home."— *Talmage.*

17. What is the great secret of a happy home?

"Better is a dinner of herbs where *love* is, than a stalled ox and hatred therewith." Prov. 15: 17.

HAPPY the home when God is there,
And love fills every breast;
When one their wish, and one their prayer,
And one their heavenly rest.

Happy the home where Jesus' name
Is sweet to every ear;
Where children early lisp His fame,
And parents hold Him dear.

Happy the home where prayer is heard,
And praise is wont to rise;
Where parents love the Sacred Word,
And live but for the skies.

WORSHIP IN A CAVALIER'S HOME

"First, last, and all the time, have Christ in your home."—*Talmage.*

RELIGION IN THE HOME

1. How well acquainted is God with each individual's life?

"Thou knowest my downsitting and mine uprising. Thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, Thou knowest it altogether." Ps. 139: 2-4.

2. What is the beginning of wisdom?

"*The fear of the Lord* is the beginning of wisdom: a good understanding have all they that do His commandments." Ps. 111: 10.

3. Upon whom is God's fury to be poured?

"Pour out Thy fury upon *the heathen that know Thee not,* and upon *the families that call not on Thy name.*" Jer. 10: 25.

4. How are parents instructed to bring up their children?

"And, ye fathers, provoke not your children to wrath: but *bring them up in the nurture and admonition of the Lord.*" Eph. 6: 4.

NOTE.— "Religion is love, and a religious home is one in which love reigns. There must be love in action, love that flows out in all the home intercourse, showing itself in a thousand little expressions of thoughtfulness, kindness, unselfishness, and gentle courtesy."—"*Week-Day Religion,*" *by J. R. Miller, D. D., page 83.*

5. How faithfully should parents teach their children the Word of God?

"And these words, which I command thee this day, shall be in thine heart: and *thou shalt teach them diligently unto thy children*, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6: 6, 7.

6. What is the value of proper early instruction?

"Train up a child in the way he should go: and *when he is old, he will not depart from it.*" Prov. 22: 6.

NOTE.— No man ever said that he began the service of God too young. No parent ever regretted bringing up his children to love, fear, honor, and obey God.

7. How early were the Scriptures taught to Timothy?

"And that *from a child thou hast known the Holy Scriptures*, which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Tim. 3: 15.

NOTE.— Timothy's father was a Greek, and his mother a Jewess. From a child he had been taught the Scriptures. The faith of his mother and of his grandmother in the Word of God had early been implanted in him through their faithful instruction. 2 Tim. 1: 5. The piety which he saw in his home life had a molding influence upon his own life. This, with his knowledge of the Scriptures, qualified him to bear responsibilities and to render faithful service later in the cause of Christ. His home instructors had cooperated with God in preparing him for a life of usefulness. Thus it should be in every home.

8. Why did God confide in Abraham, and commit sacred trusts to him?

"For I know him, *that he will command his children and his household after him*, and they shall keep the way of the Lord, to do justice and judgment." Gen. 18: 19.

9. Wherever Abraham went, what was his practise?

"And there he builded an altar unto the Lord, and called upon the name of the Lord." Gen. 12: 8. See also Gen. 13: 4; 21: 33.

NOTE.— "The manner in which the family worship is conducted is very important. It should be made so pleasant as to be looked forward to with gladness even by the youngest children. Too often it is made tedious, monotonous, or burdensome. . . . To make it dull and irksome is treason to true religion. . . . A few minutes given every day to preparation for family worship will serve to make it, as it should be, the most pleasant and attractive incident of the day."—"*Week-Day Religion*," *by J. R. Miller, D. D., pages 81-83.*

10. What instruction suggests the giving of thanks for daily food?

"*In everything give thanks:* for this is the will of God in Christ Jesus concerning you." 1 Thess. 5: 18.

NOTE.— As a rule, children will reflect the life and principles manifested in their parents. The reason why so many children are irreverent, irreligious, and disobedient today is because their parents are so. Like parent like child. If parents would see a different state of things, they must themselves reform. They must bring God into their homes, and make His Word their counselor and guide. They must teach their children the fear of God, and that His Word is the voice of God addressed to them, and that it is to be implicitly obeyed. "In too many households prayer is neglected. . . . If ever there was a time when every house should be a house of prayer, it is now. Fathers and mothers should often lift up their hearts to God in humble supplication for themselves and their children. Let the father, as priest of the household, lay upon the altar of God the morning and evening sacrifice, while the wife and children unite in prayer and praise. In such a household Jesus will love to tarry."— "*Christian Education,*" *page 221.*

ARE all the children in? The night is falling,
And storm-clouds gather in the threatening west;
The lowing cattle seek a friendly shelter;
The bird hies to her nest;
The thunder crashes; wilder grows the tempest,
And darkness settles o'er the fearful din;
Come, shut the door, and gather round the hearthstone:
Are all the children in?

Are all the children in? The night is falling,
When gilded sin doth walk about the streets.
O, "at the last it biteth like a serpent"!
Poisoned are stolen sweets.
O mothers, guard the feet of inexperience,
Too prone to wander in the paths of sin!
O, shut the door of love against temptation!
Are all the children in?

Are all the children in? The night is falling,
The night of death is hastening on apace;
The Lord is calling, "Enter thou thy chamber,
And tarry there a space."
And when He comes, the King in all His glory,
Who died the shameful death our hearts to win,
O, may the gates of heaven shut about us,
With all the children in!

ELIZABETH ROSSER.

WASHINGTON AND HIS MOTHER

"Honor thy father and thy mother." Ex. 20: 12.

HONOR DUE TO PARENTS

1. By what is every child known?

"Even a child is known *by his doings*, whether his work be pure, and whether it be right." Prov. 20: 11.

2. What is the duty of every child?

"My son, *hear the instruction of thy father*, and *forsake not the law of thy mother*." Prov. 1: 8.

3. What does the fifth commandment require of children?

"*Honor thy father and thy mother:* that thy days may be long upon the land which the Lord thy God giveth thee." Ex. 20: 12.

NOTE.— While this precept refers directly to our earthly parents, it also includes God, our Father in heaven; for in honoring them we honor Him. To the child too young to know God, the earthly parent takes the place of God. Learning to honor, respect, and obey his earthly parents is the child's first and most important lesson in learning to honor, respect, and obey God, his Heavenly Parent. Benjamin Franklin well said: "Let a child's first lessor be obedience, and the second may be what thou wilt."

4. For how long a time should one honor his parents?

"Harken unto thy father that begat thee, and despise not thy mother *when she is old*." Prov. 23: 22.

NOTE.— As long as parents live, they should be honored and respected by their children. The duty enjoined in the fifth commandment does not cease at maturity, nor when the child leaves the parental roof.

JESUS WITH THE DOCTORS
IN THE TEMPLE

[716]

"And He went down with them [His parents], and came to Nazareth, and was subject unto them." Luke 2:51.

5. What is the character of a child who will not listen to his father's instruction?

"*A fool* despiseth his father's instruction: but he that regardeth reproof is prudent." Prov. 15: 5.

6. What course on the part of children is well-pleasing to the Lord?

"Children, *obey your parents in all things:* for this is well-pleasing unto the Lord." Col. 3: 20.

7. In what spirit should children obey their parents?

"Children, obey your parents *in the Lord:* for this is right." Eph. 6: 1.

8. What is one way in which a child may dishonor his parents?

"He that is *a companion of riotous men* shameth his father." Prov. 28: 7.

9. What is said of one who robs his father or his mother?

"Whoso robbeth his father or his mother, and saith, It is no transgression; *the same is the companion of a destroyer.*" Verse 24.

10. How did Jesus honor His parents?

"He went down with them, and came to Nazareth, and *was subject unto them.*" Luke 2: 51.

11. How did the Jewish leaders in the days of Christ, for the sake of gain, make void the fifth commandment?

"But ye say, Whosoever shall say to his father or his mother, *It is a gift,* by whatsoever thou mightest be profited by me; and honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition." Matt. 15: 5, 6.

NOTE.— The word translated *gift* in this text means a thing dedicated to God, and therefore not to be used for any other purpose. In this way the Jewish teachers, by their traditional law, taught children that by saying that their property was thus dedicated to the temple or to religious purposes, they were free from the obligation to honor and support their parents, thus making void one of the commandments of God. This Christ condemned.

12. In what other way do some dishonor their father and mother?

"There is a generation that *curseth their father,* and *doth not bless their mother.*" Prov. 30: 11.

13. What will be the fate of the one who curseth his father or his mother?

"Whoso curseth his father or his mother, *his lamp shall be put out in obscure darkness.*" "The eye that mocketh at his father, and despiseth to obey his mother, *the ravens of the valley shall pick it out, and the young eagles shall eat it.*" Prov. 20: 20; 30: 17.

14. What will be the reward of those who honor their parents?

"Honor thy father and thy mother: *that thy days may be long upon the land which the Lord thy God giveth thee.*" Ex. 20: 12.

NOTE.— The fulness of this promise will be realized in the life to come, when the earth, restored to its Edenic beauty, will become the eternal home of all those who have truly honored their parents and kept all God's commandments.

15. What comment has the apostle Paul made upon this commandment?

"Honor thy father and mother; *which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth.*" Eph. 6: 2, 3.

16. In what age of the world is disobedience to parents to be especially manifest?

"This know also, that *in the last days* perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, *disobedient to parents*, unthankful, unholy." 2 Tim. 3: 1, 2.

NOTE.— Disobedience to parents is a marked characteristic of the present generation. Never before was it so common or so wide-spread. The root of the evil, however, lies not so much in the children as in the parents. Many of the latter are disobedient to God, their Father in heaven, and so have failed to bring up their children in the fear of God and in the ways of righteousness. Bible instruction, lessons of faith, and prayer must not be neglected in the home if we would see obedient, God-fearing children growing up in the world.

BE kind to thy father, for when thou wert young,
Who loved thee so fondly as he?
He caught the first accents that fell from thy tongue,
And joined in thy innocent glee.

Be kind to thy mother, for lo! on her brow
May traces of sorrow be seen;
O well may'st thou cherish and comfort her now,
For loving and kind hath she been.

HIS FIRST TEACHER

"Bring them up in the nurture and admonition of the Lord." Eph. 6:4.

CHILD TRAINING

1. How should parents train their children?

"Train up a child *in the way he should go:* and when he is old, he will not depart from it." Prov. 22:6. "And, ye fathers, provoke not your children to wrath: but *bring them up in the nurture and admonition of the Lord.*" Eph. 6:4.

2. How diligently should parents teach children God's Word?

"These words, which I command thee this day, shall be in thine heart: and *thou shalt teach them diligently unto thy children.*" "Ye shall teach them your children, *speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.*" Deut. 6:6, 7; 11:19.

3. What high ideal should be placed before the young?

"Let no man despise thy youth; but *be thou an example of the believers,* in word, in conversation, in charity, in spirit, in faith, in purity." 1 Tim. 4:12.

4. What duty does God require of children?

"Honor thy father and thy mother." Ex. 20:12.

5. What is to be one of the prominent sins of the last days?

"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, *disobedient to parents,* unthankful, unholy." 2 Tim. 3: 2.

6. Why did God reprove Eli?

"In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. For I have told him that I will judge his house forever for the iniquity which he knoweth; *because his sons made themselves vile, and he restrained them not.*" 1 Sam. 3: 12, 13.

7. How should the youth be taught to regard the aged?

"Thou shalt *rise up before the hoary head,* and *honor the face of the old man,* and fear thy God: I am the Lord." Lev. 19: 32.

8. What are some good fruits of proper child training?

"Correct thy son, and *he shall give thee rest; yea, he shall give delight unto thy soul.*" Prov. 29: 17.

9. What will result if correction is withheld?

"The rod and reproof give wisdom: but *a child left to himself bringeth his mother to shame.*" Verse 15. See Prov. 22: 15.

10. Is there danger of delaying correction too long?

"*Chasten thy son while there is hope,* and let not thy soul spare for his crying." Prov. 19: 18. See Prov. 23: 13, 14.

11. Does proper correction evidence a want of parental love?

"He that spareth his rod hateth his son: but *he that loveth him chasteneth him betimes.*" Prov. 13: 24.

NOTE.— One Christian mother writes thus concerning the importance of child training: "Children who are allowed to come up to manhood or womanhood with the will undisciplined and the passions uncontrolled, will generally in after-life pursue a course which God condemns. The neglect of parents to properly discipline their children has been a fruitful source of evil in many families. The youth have not been restrained as they should have been. Parents have neglected to follow the directions of the Word of God in this matter, and the children have taken the reins of government into their own hands. The consequence has been that they have generally succeeded in ruling their parents, instead of being under their authority. False ideas and a foolish, misdirected affection have nurtured traits which have made the children unlovely and unhappy, have embittered the lives of the parents, and have extended their baleful influence from generation to generation. Any child that is permitted to have his own way will dishonor God and bring his father and mother to shame."

12. Whom does the Lord chasten?

"For whom the Lord *loveth* He chasteneth, and scourgeth every son whom He receiveth." Heb. 12: 6.

NOTE.— From this we may learn that all child training should be done in love, and that proper child training is an evidence of true love.

13. Against what evil should fathers guard?

"Fathers, *provoke not your children to anger*, lest they be discouraged." Col. 3: 21.

NOTE.— Correction should never be given in anger, for anger in the parent stirs up anger in the child. It is well to pray with a child before correcting him, and frequently mild but faithful instruction, admonition, and prayer are all the training necessary,— are, in fact, the best training that can be given. But in any case of perverseness, stubbornness, or wilful disobedience, the correction, whatever it may be, should be persisted in until the child yields submissively to the will and wishes of the parent. It is best, generally, that correction should be done in private, as this tends to preserve the self-respect of the child, a very important element in character building. No correction nor training should be violent or abusive, or given for the purpose of breaking the will of the child, but rather to direct the will, bring it into proper subjection, and the child to a realizing sense of what is right and duty.

14. How are the present effects and future results of chastisement contrasted?

"Now no chastening for the present seemeth to be joyous, but *grievous:* nevertheless afterward *it yieldeth the peaceable fruit of righteousness* unto them which are exercised thereby." Heb. 12: 11.

15. What question must every unfaithful parent meet?

"Where is the flock that was given thee, thy beautiful flock?" Jer. 13: 20.

NOTE.— Happy will those parents be who can say, "Behold, here am I and the children Thou gavest me." See Isa. 8: 18.

THE oldest university was not on India's strand,
Nor in the valley of the Nile, nor on Arabia's sand;
From time's beginning it has taught and still it teaches free
Its learning mild to every child — the school of Mother's Knee.

The oldest school to teach the law, and teach it deeply, too,
Dividing what should not be done from what each one should do,
Was not in Rome nor Ispahan nor by the Euxine Sea;
But it held its sway ere history's day — the school of Mother's Knee.

The oldest seminary, where theology was taught,
Where love to God, and reverent prayer, and the Eternal Ought
Were deep impressed on youthful hearts in pure sincerity,
Came to the earth with Abel's birth — the school of Mother's Knee.

The oldest, and the newest, too, it still maintains its place,
And from its classes, ever full, it graduates the race.
Without its teaching, where would all the best of living be?
'Twas planned by heaven this earth to leaven — the school of Mother's Knee.

CHRIST AND HIS MOTHER

"Blessed art thou among women."
Luke 1: 28, 42.

MANOAH'S SACRIFICE

"How shall we order the child, and how shall we do unto him?" Judges 13:12.

THE MOTHER

1. Why did Adam call his wife's name Eve?

"And Adam called his wife's name Eve; *because she was the mother of all living.*" Gen. 3:20.

Note.— It is said that the three sweetest words in any language are mother, home, and heaven.

2. What did God say to Abraham concerning his wife, Sarah?

"And I will bless her, and give thee a son also of her: yea, I will bless her, and *she shall be a mother of nations;* kings of people shall be of her." Gen. 17:16.

3. What commandment guards the honor of the mother?

"Honor thy father and thy *mother.*" Ex. 20:12.

4. How early did Hannah dedicate her son Samuel to God?

"And she vowed a vow, and said, O Lord of hosts, if thou wilt indeed . . . give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life." 1 Sam. 1:11.

5. To whom did God commit the care and early training of His only begotten Son?

"And when they were come into the house, they saw the young child with *Mary His mother*, and fell down, and worshiped Him." Matt. 2: 11.

6. Under the influence of her tender care and faithful instruction, what is said of the child life of Jesus?

"And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon Him. . . . And Jesus increased in wisdom and stature, and in favor with God and man." Luke 2: 40-52.

NOTES.— "The hand that rocks the cradle is the hand that rules the world."

"A mother is a mother still,
The holiest thing on earth."

A Christian mother, above all others, can deeply implant and faithfully cherish the seeds of truth in the young and tender heart. More even than the father, the mother molds the life, character, and destiny of man. Every stage and phase of life is touched and influenced by her. Infancy, childhood, youth, manhood, and old age alike center in her. She is both the morning and the evening star of life,— the angel spirit of the home.

7. What tender, filial regard did Christ manifest for His mother in the hour of His death?

"When Jesus therefore saw His mother, and the disciple standing by, whom He loved [John], He saith unto His mother, *Woman, behold thy son!* Then saith He to the disciple, *Behold thy mother!* And from that hour that disciple took her unto his own home." John 19: 26, 27.

8. How early did Timothy know the Scriptures?

"And that *from a child* thou hast known the Holy Scriptures." 2 Tim. 3: 15.

9. What is said of his mother and his grandmother?

"When I call to remembrance *the unfeigned faith* that is in thee, *which dwelt first in thy grandmother Lois, and thy mother Eunice.*" 2 Tim. 1: 5.

NOTE.— No position in life is superior to that of the mother, no influence more potent for good or evil. "All that I am or hope to be, I owe to my mother," said Abraham Lincoln. "All that I have ever accomplished in life, I owe to my mother," declared D. L. Moody. "A kiss from my mother," said Benjamin West, "made me a painter." "My mother was the making of me," declares the noted inventor, Thomas A. Edison. And Andrew Carnegie, the millionaire, who gave his mother his earnings when a boy, adds, "I am deeply touched by the remembrance of one to whom I owe everything that a wise mother ever gave to a son who adored her." It has been truly said that the home is the primeval school, the best, the most hallowed, and the most potential of all academies, and that the mother is the first, the most influential, and therefore the most important of all teachers. See poem on page 721.

SAMSON AND THE LION

"Thou shalt teach them diligently unto thy children." Deut. 6: 7.

ONE HUNDRED BIBLE STORIES, AND WHERE TO FIND THEM

THIS list is given to assist parents in finding Bible stories to read to their children. Early in life children should be taught to love, respect, and read the Bible. And nothing else will so readily interest them in it as its wonderful, captivating, and instructive stories.

1. Creation. Genesis 1.
2. The Fall. Genesis 2, 3.
3. Cain and Abel. Genesis 4.
4. The Flood. Genesis 6-8.
5. The Rainbow. Gen. 9: 8-17.
6. The Tower of Babel. Gen. 11: 1-9.
7. Abraham's Departure for Canaan. Genesis 12.
8. Abraham and Lot Divide the Land. Genesis 13.
9. Abraham's Deliverance of Lot. Gen. 14: 13-24.
10. Destruction of Sodom and Gomorrah. Genesis 18, 19.
11. Abraham Offering Up Isaac. Gen. 22: 1-19.
12. Jacob and Esau. Genesis 27.
13. Jacob's Ladder. Gen. 28: 10-15.
14. Jacob Serving Laban. Genesis 29.
15. Jacob Wrestling With the Angel. Genesis 32.
16. Story of Joseph. Genesis 37-48.
17. Moses in the Ark of Bulrushes. Ex. 1: 7-22; 2: 1-10.
18. The Plagues of Egypt. Exodus 7-12.
19. Crossing the Red Sea. Exodus 14.
20. Quails and Manna Sent. Exodus 16.
21. Giving of the Ten Commandments. Exodus 20.

22. The Golden Calf. Exodus 32.
23. Making of the Tabernacle. Exodus 35-40.
24. Nadab and Abihu. Lev. 10: 1-11.
25. Sedition of Miriam and Aaron. Numbers 12.
26. The Ten Spies. Numbers 13, 14.
27. Korah, Dathan, and Abiram. Numbers 16.
28. Moses' Sin at the Waters of Meribah. Num. 20: 1-13.
29. Fiery Serpents. Num. 21: 4-9.
30. Balaam. Numbers 22-24.
31. Death of Moses. Deuteronomy 34.
32. Rahab Hiding the Spies. Joshua 2.
33. Taking of Jericho. Joshua 6.
34. Achan. Joshua 7.
35. Sun and Moon Stand Still. Joshua 10: 1-14.
36. Cities of Refuge. Joshua 20.
37. Joshua's Final Charge to Israel. Joshua 24.
38. Gideon's Army. Judges 6, 7.
39. Parable of the Trees. Judges 9: 7-15.
40. Shibboleth and Sibboleth. Judges 12: 1-6.
41. Samson. Judges 13-16.
42. Ruth. Book of Ruth.
43. The Child Samuel. 1 Samuel 1, 2.
44. Eli and His Sons. 1 Samuel 3.
45. The Ark Among the Philistines. 1 Samuel 5, 6.
46. Israel Asking for a King. 1 Samuel 8.
47. Saul's Disobedience. 1 Samuel 15.
48. David Chosen King. 1 Samuel 16.
49. David and Goliath (David kills lion). 1 Samuel 17.
50. David and Jonathan. 1 Sam. 18: 1-4.
51. Saul and the Witch of Endor. 1 Samuel 28.
52. Uzzah's Presumption. 2 Sam. 6: 1-7.
53. David's Great Sin. 2 Samuel 11, 12.
54. The Story of Absalom. 2 Samuel 15-18.
55. Solomon Asks for Wisdom. 1 Kings 3: 5-15.
56. Solomon's Wisdom Displayed. 1 Kings 3: 16-28.
57. Dedication of the Temple. 1 Kings 8.
58. Solomon and His Idolatrous Wives. 1 Kings 11: 1-13.
59. The Disobedient Prophet. 1 Kings 13.
60. Elijah. 1 Kings 17-19.
61. Jezebel Procures for Ahab Naboth's Vineyard. 1 Kings 21.
62. The Death of Ahab. 1 Kings 22: 1-40.
63. Elijah Translated. 2 Kings 2.
64. Elisha. 2 Kings 4-7.
65. Naaman Cured of the Leprosy. 2 Kings 5.
66. Fifteen Years Added to Hezekiah's Life. 2 Kings 20: 1-11.

67. The Rebuilding of Jerusalem. Nehemiah 1-6.
68. Esther, Mordecai, and Haman. Book of Esther.
69. Job and His Afflictions. Job 1; 2: 1-10.
70. The Sluggard and Field of the Slothful. Prov. 6: 6-11; 24: 30-34.
71. The Industrious Woman. Prov. 31: 10-31.
72. The Poor Wise Man. Eccl. 9: 14-18.
73. The New Earth. Isa. 11: 6-11; 35; 65: 17-25; 66: 22, 23.
74. The Fall of Satan. Isa. 14: 6-20; Eze. 28: 11-19; Rev. 12: 1-9.
75. How Jeremiah and His Writings Were Treated. Jer. 36; 38: 1-13.
76. Daniel Refuses the King's Meat and Wine. Daniel 1.
77. Nebuchadnezzar's Dream. Daniel 2.
78. The Fiery Furnace. Daniel 3.
79. Nebuchadnezzar Humbled. Daniel 4.
80. Belshazzar's Feast. Daniel 5.
81. Daniel in the Lions' Den. Daniel 6.
82. Jonah. Book of Jonah.
83. The Birth of Jesus. Matthew 2.
84. Jesus and the Doctors in the Temple. Luke 2: 39-52.
85. The Baptism of Jesus. Matthew 3.
86. The Temptation of Christ in the Wilderness. Matt. 4: 1-11.
87. Nicodemus's Visit to Christ. John 3: 1-21.
88. Christ Stilling the Tempest. Matt. 8: 23-27.
89. Christ Walking on the Sea. Matt. 14: 22-33.
90. Christ Cleansing the Temple. John 2: 13-17; Matt. 21: 12-16.
91. The Resurrection of Lazarus. John 11.
92. Death, Burial, and Resurrection of Christ. Matthew 27, 28.
93. The Ascension of Christ. Acts 1: 1-12.
94. Pentecost. Acts 2.
95. The Stoning of Stephen. Acts 6, 7.
96. The Conversion of Saul. Acts 9: 1-31.
97. Peter Delivered From Prison. Acts 12.
98. Paul Before King Agrippa. Acts 26.
99. The Heroes of Faith. Hebrews 11.
100. The New Jerusalem. Revelation 21, 22.

THOU truest friend man ever knew,
Thy constancy I've tried;
When all were false, I found thee true,
My counselor and guide.
The mines of earth no treasures give
That could this Volume buy:
In teaching me the way to live
It taught me how to die.

GEORGE PERKINS MORRIS.

CHRIST BLESSING LITTLE CHILDREN

[728]

"Suffer little children, and forbid them not, to come unto Me."
Matt. 19: 14.

ELI AND SAMUEL

"Of such is the kingdom of heaven." Matt. 19: 14.

PROMISES FOR THE CHILDREN

1. What is said of the fifth commandment?

"Honor thy father and mother; which is *the first commandment with promise.*" Eph. 6: 2.

2. What is promised those who honor their father and their mother?

"Honor thy father and thy mother: *that thy days may be long upon the land which the Lord thy God giveth thee.*" Ex. 20: 12.

3. What does God desire to teach the children?

"Come, ye children, harken unto Me: *I will teach you the fear of the Lord.*" Ps. 34: 11.

4. What is the fear of the Lord declared to be?

"The fear of the Lord is *the beginning of wisdom:* a good understanding have all they that do His commandments." Ps. 111: 10.

5. What is said of the poor but wise child?

"*Better* is a poor and a wise child *than an old and foolish king,* who will no more be admonished." Eccl. 4: 13.

6. How did Christ show His tender regard for children?

"*Suffer little children, and forbid them not, to come unto Me:* for of such is the kingdom of heaven." Matt. 19: 14.

7. How did He show that He loved them?

"And He took them up in His arms, put His hands upon them, and blessed them." Mark 10: 16.

8. With what promise do the Old Testament Scriptures close?

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and *he shall turn the heart of the fathers to the children, and the heart of the children to their fathers*, lest I come and smite the earth with a curse." Mal. 4: 5, 6.

NOTE.— From this we learn that while disobedience to parents and the breaking up of home ties will characterize the last days (2 Tim. 3: 1-3; Matt. 24: 37-39; Gen. 6: 1, 2), God's message for the last days will strengthen the cords of love and affection, and bind the hearts of parents and children together.

9. What peaceful, happy conditions will prevail in the next world as compared with those of this life?

"They shall not labor in vain, *nor bring forth for trouble;* for they are the seed of the blessed of the Lord, and *their offspring with them.*" "*The sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.* They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 65: 23; 11: 8, 9.

A PAIR of very chubby legs
Incased in scarlet hose,
A pair of little stubby boots
With rather doubtful toes,
A little kilt, a little coat,
Cut as a mother can —
And, lo! before us strides in state
The future's "coming man."

Ah! blessings on those little hands,
Whose work is yet undone,
And blessings on those little feet,
Whose race is yet unrun.
And blessings on the little brain,
That has not learned to plan.
What e'er the future holds in store,
God bless the "coming man."

THE BURNING OF SODOM

"And Lot dwelled in the cities of the plain." Gen. 13:12.

EVILS OF CITY LIFE

1. When Abraham told Lot to choose that part of the country which he preferred, what choice did Lot make?

"And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord. . . . *Then Lot chose him all the plain of Jordan.*" Gen. 13: 10, 11.

2. Where did Lot dwell?

"Abram dwelled in the land of Canaan, and *Lot dwelled in the cities of the plain, and pitched his tent toward Sodom.*" Verse 12.

3. What was the character of the inhabitants of Sodom?

"But the men of Sodom were *wicked and sinners before the Lord exceedingly.*" Verse 13.

4. What further description is given of this city?

"Behold, this was the iniquity of thy sister Sodom, *pride, fulness of bread,* and *abundance of idleness* was in her and in her daughters, *neither did she strengthen the hand of the poor and needy.* And they were *haughty,* and *committed abomination* before Me: therefore I took them away as I saw good." Eze. 16: 49, 50. See Gen. 19: 1-9.

5. How did their conduct affect Lot?

"And delivered just Lot, *vexed with the filthy conversation of*

the wicked: (for that righteous man dwelling among them, in seeing and hearing, *vexed his righteous soul from day to day with their unlawful deeds*)." 2 Peter 2: 7, 8.

6. Before destroying Sodom and Gomorrah, whom did the Lord send to deliver Lot and his family?

"And there came *two angels* to Sodom at even. . . . And the men [angels] said unto Lot, Hast thou here any besides? son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place: for we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it." Gen. 19: 1-13.

7. What did Lot do, and how were his efforts rewarded?

"And Lot went out, and *spake unto his sons-in-law,* which married his daughters, and said, *Up, get you out of this place;* for the Lord will destroy this city. *But he seemed as one that mocked unto his sons-in-law.*" Verse 14.

8. What did the angels say to Lot the next morning?

"*Arise, take thy wife, and thy two daughters, which are here;* lest thou be consumed in the iniquity of the city. . . . *Escape for thy life; look not behind thee,* neither stay thou in all the plain; *escape to the mountain,* lest thou be consumed." Verses 15-17.

9. What then took place?

"*Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire* from the Lord out of heaven; and He overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground." Verses 24, 25.

10. Because she disregarded the instruction given by the angels, what became of Lot's wife?

"But his wife looked back from behind him, and *she became a pillar of salt.*" Verse 26.

NOTE.— As a result of choosing a city life, Lot lost nearly all his family.

11. Foretelling the condition of the world previous to His second advent, to what did Christ liken it?

"Likewise also *as it was in the days of Lot;* they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. *Even thus shall it be in the day when the Son of man is revealed.*" Luke 17: 28-30.

NOTE.— The cities of today are fast becoming like Sodom and Gomorrah — centers and sink-holes of vice, pride, violence, confusion, and crime. The cities of the United States, while containing only about one half the population of the country, furnish ninety-seven per cent of the crime. Out of 268 boys in the Kansas State Reform School a few years ago, all but three came from cities. In New York City a murder is committed every thirty-six hours. The numerous holidays, the whirl of excitement, pleasure, and sports, theatergoing, horse-racing, gambling, liquor drinking, and reveling in the cities, attract thousands from the sober duties of life, and stimulate every evil passion to activity. What a poor place, therefore, are the cities of today in which to rear a family! Too many, like Lot, have pitched their tent toward Sodom.

12. Of what is the destruction of Sodom and Gomorrah a type?

"And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, *making them an ensample unto those that after should live ungodly.*" 2 Peter 2: 6.

NOTE.— The destruction of such cities as Sodom and Gomorrah, Babylon and Jerusalém, is set forth as a type of the destruction awaiting the world. Says one writer: "The time is near when the large cities will be visited by the judgments of God. In a little while these cities will be terribly shaken. No matter how large or strong their buildings, no matter how many safeguards against fire may have been provided, let God touch these buildings and in a few minutes or in a few hours they will be in ruins. The ungodly cities of our world are to be swept away by the besom of destruction. In the calamities that are now befalling immense buildings and large portions of the cities, God is showing us what will come upon the whole earth." The destruction of the great cities now almost wholly given up to sinful pleasure, pride, mammon-worship, and idolatry, is impending. It is time, therefore, that those who are really in earnest concerning their children's salvation begin to think about leaving these cities.

13. What is to take place under the seventh plague?

"And the seventh angel poured out his vial into the air; . . . and there was *a great earthquake,* such as was not since men were upon the earth, so mighty an earthquake, and so great. . . . *And the cities of the nations fell.*" Rev. 16: 17-19.

How prone are professors to rest on their lees,
To study their pleasure, their profit and ease!
Though God says: "Arise, and escape for thy life,
And look not behind thee; remember Lot's wife."

Awake from thy slumbers, the warning believe;
'Tis Jesus that calls you, the message receive;
While dangers are pending, escape for thy life!
And look not behind thee; remember Lot's wife.

The ways of religion true pleasure afford,
No pleasures can equal the joys of the Lord;
Forsake then the world, and escape for thy life,
And look not behind thee; remember Lot's wife.

THE PHARISEES ACCUSING THE WOMAN

"He that is without sin among you, let him first cast a stone at her." John 8: 7.

PURITY

1. What did Christ say of the pure in heart?

"Blessed are the pure in heart: for they shall see God." Matt. 5: 8.

2. What did He declare to be a violation of the seventh commandment?

"Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That *whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.*" Verses 27, 28.

3. What exhortations did the apostle Paul give Timothy?

"Flee also youthful lusts." 2 Tim. 2: 22. "Keep thyself pure." 1 Tim. 5: 22.

4. To whom are all things pure?

"*Unto the pure all things are pure:* but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled." Titus 1: 15.

5. When tempted to sin, what noble example did Joseph set?

"How then can I do this great wickedness, and sin against God?" Gen. 39: 9.

6. Against what are the people of God warned?

"But *fornication,* and *all uncleanness,* or covetousness, *let it not be once named among you,* as becometh saints; *neither filthiness,* nor *foolish talking,* nor *jesting,* which are not convenient: but rather giving of thanks." Eph. 5: 3, 4.

7. What are mentioned as works of the flesh?

"Now the works of the flesh are manifest, which are these: *Adultery, fornication, uncleanness, lasciviousness.*" Gal. 5: 19.

8. What is said of those who do such things?

"They which do such things *shall not inherit the kingdom of God.*" Verse 21.

9. Against keeping company with whom are we warned?

"But now I have written unto you not to keep company, if any man that is called a brother be *a fornicator.*" 1 Cor. 5: 11.

10. Why are evil associations to be avoided?

"Be not deceived: *evil communications corrupt good manners.*" 1 Cor. 15: 33.

11. What inexorable law is laid down in the Scriptures?

"Be not deceived; God is not mocked: for *whatsoever a man soweth, that shall he also reap.* For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6: 7, 8.

"Keep virtue's simple path before your eyes,
Nor think from evil good can ever rise."— *Thomson.*

12. Instead of sanctioning evil, what should we do?

"And have no fellowship with the unfruitful works of darkness, but rather *reprove them.* For it is a shame even to speak of those things which are done of them in secret." Eph. 5: 11, 12.

13. How should we guard our conversation?

"*Let no corrupt communication proceed out of your mouth,* but that which is good to the use of edifying, that it may minister grace unto the hearers." Eph. 4: 29.

14. What scripture shows that social impurity was one of the chief sins which brought on the deluge?

"And it came to pass, when men began to multiply on the

face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and *they took them wives of all which they chose.* . . . And God saw that the wickedness of man was great in the earth, and that *every imagination of the thoughts of his heart was only evil continually.* . . . And the Lord said, I will destroy man whom I have created from the face of the earth. . . . The earth also was *corrupt* before God, and the earth was filled with violence." Gen. 6: 1-11.

15. What was the character of the inhabitants of Sodom?

"But the men of Sodom were *wicked and sinners* before the Lord *exceedingly.*" Gen. 13: 13. "And they were *haughty,* and *committed abomination* before Me: therefore I took them away as I saw good." Eze. 16: 50. See also verse 49.

NOTE.— Gen. 19: 1-9 and 2 Peter 2: 6-8 show that they were exceedingly corrupt in morals.

16. What did Christ say would be the condition of the world at His second advent?

"*As it was in the days of Noe,* so shall it be also in the days of the Son of man. . . . Likewise also *as it was in the days of Lot;* . . . even thus shall it be in the day when the Son of man is revealed." Luke 17: 26-30.

17. What does the Lord call upon the wicked man to do?

"Let the wicked *forsake his way,* and the unrighteous man his *thoughts:* and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." Isa. 55: 7.

18. What are the proper things to engage one's mind?

"Finally, brethren, whatsoever things are *true,* whatsoever things are *honest,* whatsoever things are *just,* whatsoever things are *pure,* whatsoever things are *lovely,* whatsoever things are of *good report;* if there be any *virtue,* and if there be any *praise, think on these things.*" Phil. 4: 8.

NOTE.— The greatest foes to social purity are immoral associates, impure literature, improper dress, idleness, intemperance, and theater-going, including questionable picture shows, all of which are confined almost exclusively to city life. For this reason parents should look well to their children's home life; their companions; the books, papers, and magazines they read; how their time is occupied; what they eat, drink, and wear; where they spend their nights; and the character of their amusements. "Pride, fulness of bread, and abundance of idleness" were contributing causes to the gross immorality of Sodom, and its consequent downfall. Eze. 16: 49, 50.

PART XVII

Health and Temperance

	PAGE
Good Health	739
Christian Temperance	741
Evils of Intemperance	745
The World's Curse	748
Scripture Admonitions	752
True Temperance Reform	755

LIFE IN THE COUNTRY

"I wish above all things that thou mayest prosper and be in health." 3 John 2.

THE FAMILY TABLE

"Whether therefore ye eat, or drink, . . . do all to the glory of God." 1 Cor. 10:31.

GOOD HEALTH

1. What did the apostle John wish concerning Gaius?

"Beloved, I wish above all things *that thou mayest prosper and be in health,* even as thy soul prospereth." 3 John 2.

2. What did God promise His people anciently?

"And ye shall serve the Lord your God, and He shall bless thy bread, and thy water; and *I will take sickness away from the midst of thee.*" Ex. 23:25.

3. Upon what conditions was freedom from disease promised?

"*If thou wilt diligently harken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes,* I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee." Ex. 15:26.

4. What does the psalmist say the Lord does for His people?

"Who forgiveth all thine iniquities; *who healeth all thy diseases.*" Ps. 103:3.

5. What constituted a large part of Christ's ministry?

"Who went about doing good, and *healing all that were oppressed of the devil.*" Acts 10:38. See Luke 13:16. "And Jesus went about all Galilee, . . . *healing all manner of sickness and all manner of disease among the people.*" Matt. 4:23.

6. Why should the health of the body be preserved?

"For ye are bought with a price: therefore *glorify God in*

your body, and in your spirit, which are God's." 1 Cor. 6:20.

7. What is the body of the believer said to be?

"What? know ye not that *your body is the temple of the Holy Ghost* which is in you, which ye have of God, and ye are not your own?" Verse 19.

8. What will God do to those who defile this temple?

"If any man defile the temple of God, *him shall God destroy;* for the temple of God is holy, which temple ye are." 1 Cor. 3:17.

9. What example did Daniel set in this matter?

"But Daniel purposed in his heart *that he would not defile himself with the portion of the king's meat, nor with the wine which he drank.*" Dan. 1:8.

10. With what food did he ask to be provided?

"Prove thy servants, I beseech thee, ten days; and *let them give us pulse to eat, and water to drink.*" Verse 12.

11. What was the original diet prescribed for man?

"And God said, Behold, I have given you *every herb bearing seed*, which is upon the face of all the earth, and *every tree, in the which is the fruit of a tree yielding seed;* to you it shall be for meat." Gen. 1:29.

12. Why did the Lord restrict the Hebrews in their diet?

"For *thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto Himself*, above all the nations that are upon the earth. Thou shalt not eat any abominable thing." Deut. 14:2, 3.

NOTE.— Both mind and body are affected by the food we eat.

13. What effect does cheerfulness have upon the health?

"A merry heart *doeth good* like a medicine." Prov. 17:22.

14. How did the Saviour provide rest for His disciples?

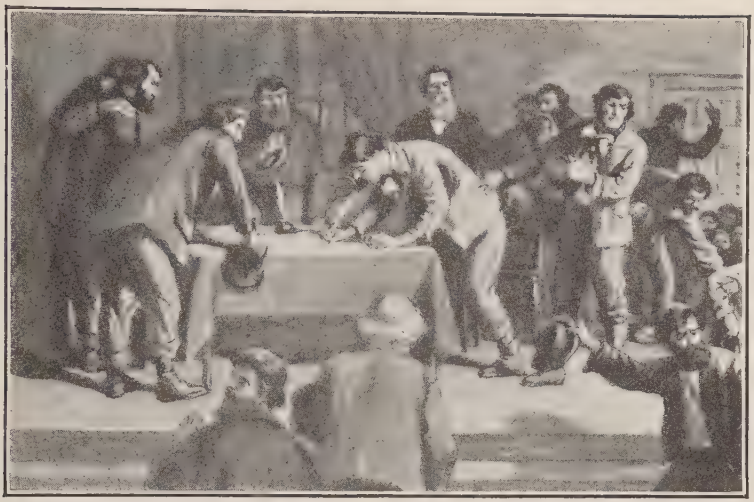
"And He said unto them, Come ye yourselves apart into a desert place, and *rest awhile.*" Mark 6:31.

15. How are we exhorted to present our bodies to God?

"I beseech you . . . that ye *present your bodies a living sacrifice, holy, acceptable unto God.*" Rom. 12:1.

16. What high purpose should control our habits of life?

"Whether therefore ye eat, or drink, or whatsoever ye do, *do all to the glory of God.*" 1 Cor. 10:31.



SIGNING THE PLEDGE

"Daniel purposed in his heart that he would not defile himself." Dan. 1:8.

CHRISTIAN TEMPERANCE

1. Concerning what did Paul reason before Felix?

"He reasoned of righteousness, *temperance*, and judgment to come." Acts 24:25.

Note.— Temperance means habitual moderation and control in the indulgence of the appetites and passions; in other words, self-control.

2. Of what is temperance a fruit?

"But *the fruit of the Spirit* is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, *temperance.*" Gal. 5:22, 23.

Note.—"Temperance puts wood on the fire, meal in the barrel, flour in the tub, money in the purse, credit in the country, contentment in the house, clothes on the back, and vigor in the body."— *Benjamin Franklin.*

3. Where in Christian growth and experience is temperance placed by the apostle Peter?

"Add to your faith virtue; and to virtue knowledge; and to knowledge *temperance;* and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." 2 Peter 1:5-7. See page 542.

Note.— Temperance is rightly placed here as to order. Knowledge is a prerequisite to temperance, and temperance to patience. It is very difficult for an intemperate person to be patient.

4. What is said of those who strive for the mastery?

"And every man that striveth for the mastery is *temperate in all things.*" 1 Cor. 9:25.

5. In running the Christian race, what did Paul say he did?

"But *I keep under my body, and bring it into subjection:* lest that by any means, when I have preached to others, I myself should be a castaway." Verse 27.

6. Why are kings and rulers admonished to be temperate?

"It is not for kings to drink wine; nor for princes strong drink: lest they drink, and *forget the law, and pervert the judgment of any of the afflicted.*" Prov. 31:4, 5.

7. Why were priests forbidden to use intoxicating drink while engaged in the sanctuary service?

"And the Lord spake unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle: . . . *that ye may put difference between holy and unholy, and between unclean and clean.*" Lev. 10:8-10.

8. Why is indulgence in strong drink dangerous?

"And be not drunk with wine, *wherein is excess;* but be filled with the Spirit." Eph. 5:18.

NOTE.— The danger in the indulgence of stimulating foods and drinks is that they create an unnatural appetite and thirst, thus leading to excess. Both food and drink should be nourishing and non-stimulating.

9. For what should men eat and drink?

"Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, *for strength,* and not for drunkenness!" Eccl. 10:17.

10. Why did Daniel refuse the food and wine of the king?

"But Daniel purposed in his heart *that he would not defile himself* with the portion of the king's meat, nor with the wine which he drank." Dan. 1:8. See Judges 13:4.

11. Instead of these, what did he request?

"Prove thy servants, I beseech thee, ten days; and let them give us *pulse to eat,* and *water to drink.*" Verse 12.

12. At the end of the ten days' test, how did he and his companions appear?

"And at the end of ten days their countenances appeared *fairer and fatter in flesh than all the children which did eat the portion of the king's meat.*" Verse 15.

13. At the end of their three years' course in the school of

Babylon, how did the wisdom of Daniel and his companions compare with that of others?

"Now at the end of the days . . . the king communed with them; *and among them all was found none like Daniel, Hananiah, Mishael, and Azariah:* . . . and in all matters of wisdom and understanding, that the king inquired of them, *he found them ten times better* than all the magicians and astrologers that were in all his realm." Verses 18-20.

14. What warning is given against leading others into intemperance?

"Woe unto him that giveth his neighbor drink, that puttest thy bottle to him, and makest him drunken." Hab. 2: 15.

15. What kind of professed Christians are not fellowshiped?

"But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a *drunkard.*" 1 Cor. 5: 11.

16. Can drunkards enter the kingdom of God?

"Neither fornicators, nor idolaters, . . . nor thieves, nor covetous, nor *drunkards,* nor revilers, nor extortioners, shall inherit the kingdom of God." 1 Cor. 6: 9, 10. See Rev. 21: 27.

17. For what perfection of character did the apostle pray?

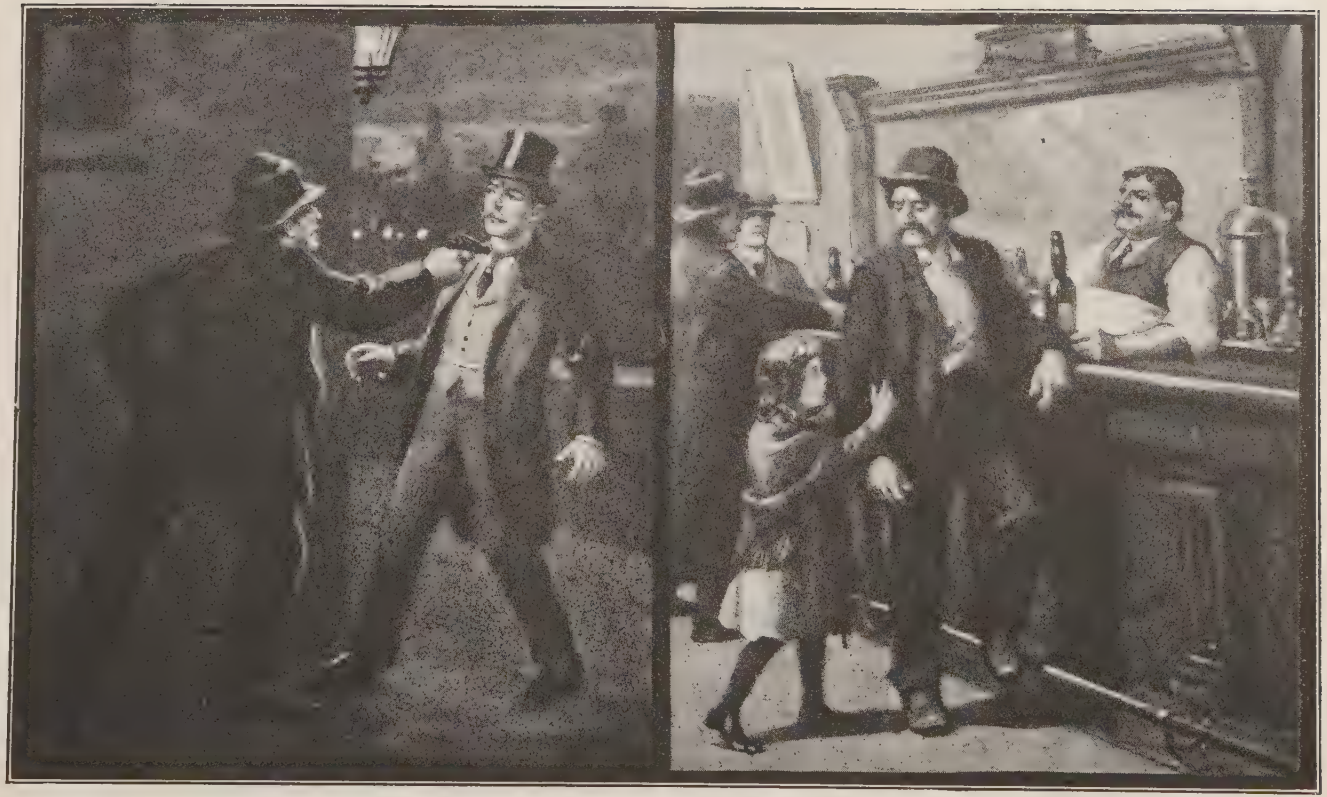
"And the very God of peace sanctify you wholly; and I pray God *your whole spirit and soul and body be preserved blameless* unto the coming of our Lord Jesus Christ." 1 Thess. 5: 23.

NOTE.— For notable examples of total abstinence in the Bible, see the wife of Manoah, the mother of Samson (Judges 13: 4, 12-14); Hannah, the mother of Samuel (1 Sam. 1: 15); the Rechabites (Jer. 35: 1-10); and John the Baptist (Luke 1: 13-15).

SONG OF THE RYE

I was made to be eaten,
And not to be drank;
To be threshed in the barn,
Not soaked in a tank.
I come as a blessing
When put through a mill;
As a blight and a curse
When run through a still.

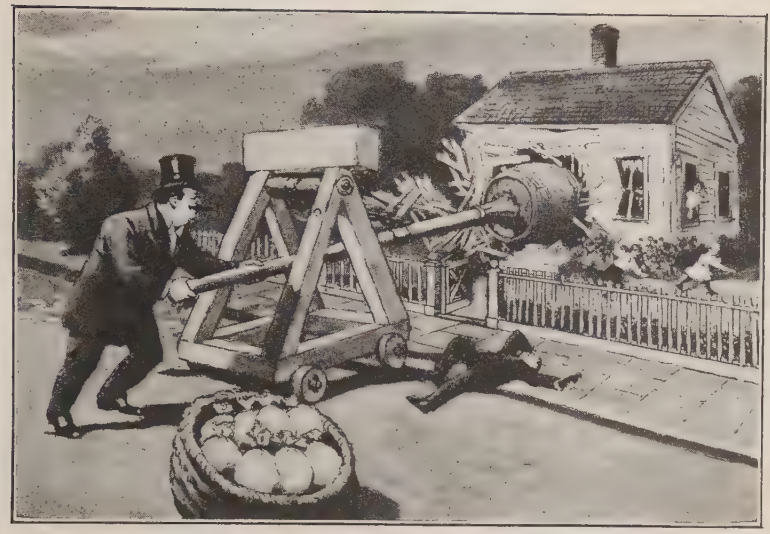
Make me up into loaves,
And your children are fed;
But if into drink,
I'll starve them instead.
In bread I'm a servant,
The eater shall rule;
In drink I am master,
The drinker a fool.



"Your money or your life."

THE TWO ROBBERS

"Your money and your life."



THE HOME DESTROYER

"Who hath woe? who hath sorrow? . . . they that tarry long at the wine." Prov. 23: 29, 30.

EVILS OF INTEMPERANCE

1. What do the Scriptures say of wine?

"Wine is a *mocker*, strong drink is *raging:* and whosoever is *deceived* thereby is not wise." Prov. 20: 1.

NOTE.— All intoxicating drinks are deceptive. They seem to give strength, but in reality cause weakness; they seem to create heat, but in fact lower the general temperature; they seem to impart vitality, but really destroy life; they seem to promote happiness, but cause the greatest unhappiness and misery. To intemperance may be attributed much of the world's sorrow.

2. What is one of the evil results of intemperance?

"Be not among wine-bibbers; among riotous eaters of flesh: for the drunkard and the glutton shall come to *poverty.*" Prov. 23: 20, 21.

3. What are other evil effects of intemperance?

"Whoredom and wine and new wine *take away the heart.*" Hosea 4: 11. "They also have *erred* through wine, and through strong drink are out of the way; . . . they err in *vision*, they stumble in *judgment.*" Isa. 28: 7.

NOTE.— "One of the subtlest effects of this many-sided drug is to produce a craving for itself, while weakening the will that could resist that craving."—*"Alcohol," by Dr. Williams, page 48.*

4. With what sins is drunkenness classed?

"Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, *drunkenness,* revelings, and such like." Gal. 5: 19-21.

5. What are common accompaniments of intemperance?

"Who hath *woe?* who hath *sorrow?* who hath *contentions?* who hath *babbling?* who hath *wounds* without cause? who hath *redness of eyes?* They that tarry long at the wine; they that go to seek mixed wine." Prov. 23: 29, 30.

6. How do intoxicants serve one in the end?

"Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. *At the last it biteth like a serpent, and stingeth like an adder.*" Verses 31, 32.

NOTES.— The effects of alcoholic liquors are thus described in the American Prohibition Year Book for 1912, pages 26, 27:—

"*On the Individual.* Alcoholic liquors, whether fermented, brewed, or distilled, are poisonous, increasing greatly the liability to fatal termination of diseases, weakening and deranging the intellect, polluting the affections, hardening the heart, and corrupting the morals, 'bequeathing to posterity' a degeneration of physical and moral character.

"*On the Family.* A disturber and destroyer of its peace, prosperity, and happiness, and thus removing the sure foundation for good government, national prosperity and welfare.

"*On the Community.* Producing demoralization, vice, and wickedness, counteracting the efficacy of religious efforts and of all means for the intellectual elevation, moral purity, social happiness, and eternal good of mankind.

"*On the State.* Promoting crime and pauperism, paralyzing thrift and industry, corrupting politics, legislation, and the execution of laws."

Alcohol tends to destroy the higher forms of cells, those directly concerned with the vital processes, particularly the delicate brain-cells, and to replace them with useless and harmful connective tissue, or what is commonly known as scar tissue. Reliable statistics demonstrate that the total abstainer has an advantage of at least twenty-one per cent over the moderate drinker.

"The offspring of alcoholics show impaired vitality of the most deep-seated character, such as deformities, neuroses, which may take the severe forms of chorea, infantile convulsions, epilepsy, or idiocy."— *"Alcohol," page 44.*

7. To what extent is intemperance the cause of crime?

A lord chief justice of England declared, "If sifted, nine tenths of the crime of England and Wales could be traced to drink."—*"Alcohol."*

8. What may be said of the use of tobacco?

Being a rank poison, its use is highly injurious.

NOTES.— "Tobacco is the most subtle poison known to chemists, except the deadly prussic acid." — *M. Orfila, president Medical Academy, Paris.*

"Tobacco is ruinous in our schools and colleges, dwarfing body and mind." — *Dr. Willard Parker.*

"I shall not hesitate to pronounce tobacco in young men to be evil, and only evil, physically, mentally, and morally."— *Edward Hitchcock, of Amherst College.*

"The use of intoxicating liquor by men, and the use of cigarettes by boys, is creating a race of feeble-minded, unhealthy, and valueless citizens."— *John Wanamaker.*

"We might as well go to the insane asylum for our men as to employ cigarette smokers."—*The late E. H. Harriman, railroad magnate.*

"Cigarettes are ruining our children, endangering their lives, dwarfing their intellects, and making them criminals, fast. The boys who use them seem to lose all sense of right, decency, and righteousness."— *Judge Crane, of New York City.*

"Cigarette smoking in the case of boys partly paralyzes the nerve cells at the base of the brain, and this interferes with the breathing and heart action. The end organs of the motor nerves lose their excitability, next the trunks of the nerves, and then the spinal cord. . . . The power of fine coordination is decidedly lost."— *Prof. Sims Woodhead, of Cambridge University.*

"The use of cigarettes affects the nervous system, weakens the will-power, and destroys the ability of the boy to resist temptation; and because of this he easily falls a victim of those habits which not only destroy the mind and soul, but irresistibly lead him into a violation of the laws of the state."— *George Torrance, superintendent Illinois State Reformatory.*

Tobacco using is demoralizing in its general effects, and tends to create an appetite for strong drink. It originated with the natives of North America, the Indians. In November, 1492, when Columbus discovered the island of Cuba, he sent two sailors to explore it, who, when they returned, reported, among many other strange and curious discoveries, that the natives carried with them lighted firebrands, and puffed smoke from their mouths and noses, which they supposed to be the way the savages had of perfuming themselves. They afterward declared that they "saw the naked savages twist large leaves together, and smoke like devils." Originating with the wild barbarians of America, the smoking habit, after some years, was introduced into Europe, and was rapidly adopted, not only by the lower classes, but by those in high authority, even princes and nobles participating in the new intoxication. It has since become well-nigh universal.

9. Where does intemperance often begin?

Intemperance often begins in the home. Many who would not think of placing on their tables wine or liquor of any kind will load them with food that creates a thirst for strong drink,—with strong tea and coffee, injurious condiments, rich pastry, highly seasoned foods, and the like.

10. What will drunkards, with other workers of iniquity, never inherit?

"Neither fornicators, nor idolaters, . . . nor thieves, nor covetous, nor *drunkards*, . . . shall inherit *the kingdom of God.*" 1 Cor. 6:9, 10.

THE GIN-MILL

"All its history is written in tears and blood."
—*Robert J. Burdette.*

THE WORLD'S CURSE

1. WHAT admonition against intemperance did Christ give that is especially applicable at the present time?

"And take heed to yourselves, lest at any time your hearts be overcharged with *surfeiting*, and *drunkenness*, and cares of this life, and so that day come upon you unawares." Luke 21:34.

2. What did He say would be the condition of the world just before His second coming?

"As the days of Noe were, so shall also the coming of the Son of man be. . . . They were *eating* and *drinking*, marrying and giving in marriage." Matt. 24:37, 38.

3. How has the consumption of liquor increased in gallons in the United States since 1840:—

	SPIRITS	WINES	LIQUORS	TOTAL	GAL. PER CAPITA
1840	43,060,884	4,873,096	23,310,843	71,244,823	4.17
1850	51,833,473	6,316,393	36,563,009	94,712,875	4.08
1860	89,968,651	10,933,981	101,346,669	202,249,301	6.43
1870	79,895,708	12,225,067	204,756,156	296,876,931	7.70
1880	63,526,694	28,098,179	414,220,165	505,845,038	10.08
1890	87,829,623	28,945,993	855,929,559	972,705,175	15.53
1900	97,356,864	29,988,467	1,222,387,104	1,349,732,435	17.76
1910	133,538,864	60,548,078	1,851,340,256	2,045,427,018	21.86
1911	138,585,989	62,859,232	1,966,911,744	2,169,356,695	22.79

The total consumption of alcoholic liquors in the United States for forty-two years (1870-1911) was 43,611,000,564 gallons.

The drink bill of the United States for 1911 was estimated at $1,833,653,425, or nearly twice the national debt.

The number of liquor dealers in the United States in 1910 was 255,765, or over a quarter of a million.

The capital invested in the manufacture of liquor in the United States in 1850 was less than $10,000,000. In 1910, sixty years later, it had increased to over $770,000,000, or more than 7,700 per cent.

The total internal revenue received by the United States for liquor for forty-nine years, or from 1863 to 1911, was $5,245,916,047.01.

The use of whisky, beer, cigars, and cigarettes in the United States increased enormously in 1912. During the three months of July, August, and September of this year alone, 33,150,000 gallons of whisky were used, an increase of 450,000 gallons over the corresponding period of the previous year; 19,800,000 barrels of beer were drunk, an increase of 320,000 barrels over the same months of 1911; 1,950,000,000 cigars were smoked, a record consumption; and more than 3,800,000,000 cigarettes were consumed, an increase of 1,000,000,000 over the same period of the previous year.

4. What can be said of intemperance in Great Britain?

Speaking of intemperance in Great Britain, the *English Watchword* says: —

"Thanks to our brewers and publicans, and the cooperation of the magistrates who license them, and the consent of the Christian church which permits the liquor traffic to continue, we have: —

"1,000,000 paupers on the rates through drink,
100,000 criminals in jail through drink,
50,000 lunatics in asylums through drink,
60,000 deaths annually through drink, and a standing army of —
60,000 confirmed drunkards."

5. To what extent is beer manufactured in the world today?

The enormous extent of the beer industry in the world at the present time is indicated by the following table prepared in 1903 by Gambrinus, of Vienna: —

	NO. OF BREWERIES
Germany	18,230
United Kingdom	5,547
America and Australia	2,210
Austria-Hungary	1,436
Belgium	3,319
France	3,360
Russia	920
Sweden	250
Denmark	370
Switzerland	228
Holland	372
Other countries	260
Total	36,502

The amount of beer produced by these 36,502 breweries is estimated at considerably over 150,000,000 barrels annually.

Gallons of Liquor Consumed Annually by the World Today

	WINE	BEER	SPIRITS
Australia	7,925,000	47,976,000	3,297,000
Austria-Hungary	192,800,000	545,674,043	120,000,000
Belgium	8,948,200	395,285,258	9,895,000
Bulgaria	29,100,000	946,000	770,000
Denmark		63,213,000	4,000,000
Dominion of Canada	1,386,235	39,896,636	6,054,790
France	1,710,900,000	289,103,000	97,177,968
German Empire	79,600,000	1,782,778,000	124,313,300
Holland	1,980,000		9,328,000
Italy	856,520,000	6,725,000	11,150,400
New Zealand	126,000	7,381,000	602,000
Newfoundland	7,200	312,000	364,000
Norway		8,756,000	1,672,000
Portugal	108,320,000		
Roumania	52,840,000	1,320,000	6,996,000
Russian Empire	76,620,000	151,633,892	232,813,382
Servia	6,605,000		
Spain	428,000,000	20,000,000	
Sweden	898,200	44,440,000	10,730,500
Switzerland	22,190,000	45,452,000	
United Kingdom	26,349,873	1,021,123,632	38,133,721
United States	62,000,000	1,851,342,256	133,538,684
Total	3,673,115,708	6,323,357,717	810,836,745

Grand total, 10,807,310,170 gallons.—*American Prohibition Year Book, 1912.*

Comparative Annual Cost of Liquor and Other Things in the United States

Intoxicating liquor	$1,752,000,000
Tobacco	1,200,000,000
Iron and steel	1,035,000,000
Jewelry and plate	800,000,000
Printing and publishing	750,000,000
Lumber	700,000,000
Cotton goods	675,000,000
Automobiles	500,000,000
Woolen and worsted goods	475,000,000
Flour	455,000,000
Boots and shoes	450,000,000
Panama Canal	400,000,000
Public education	371,000,000
Sugar and molasses	310,000,000
Furniture	245,000,000
Silk goods	240,000,000
Potatoes	210,000,000
Confectionery	200,000,000
Church and home work	175,000,000
Soft drinks	120,000,000
Tea and coffee	100,000,000
Brick	100,000,000
Millinery	90,000,000
Patent medicines	80,000,000
Chewing-gum	13,000,000
Foreign missions	12,000,000

NOTES.— "Grape-juice has killed more people than grape-shot." — *Spurgeon.*

"O that men should put an enemy in their mouths, to steal away their brains!" — *Shakespeare.*

"The liquor traffic is the most degrading and ruinous of all human pursuits." — *William McKinley.*

"All its history is written in tears and blood."— *Robert J. Burdette.*

"In every community three things always work together,— the grog-shop, the jail, and the gallows,— an infernal trinity." — *Henry Ward Beecher.*

"Give me a sober population, not wasting their earnings in strong drink, and I will know where to get my revenue." — *William E. Gladstone.*

"I have looked into a thousand homes of the working people of Europe; I do not know how many in this country. In every case, as far as my observation goes, drunkenness was at the bottom of the misery."— *Carroll D. Wright, former Commissioner of Labor, U. S. A.*

"The liquor traffic is a hydra-headed monster, which, with ceaseless and tireless energy, wastes the substance of the poor, manufactures burdensome taxes for the public, monopolizes the time of courts, fills the jails and penitentiaries and asylums, terrorizes helpless women and children, and mocks the law." — *Gen. Nelson A. Miles.*

"I have no sympathy with the statement, so often made, that the manufacture and sale of liquor have contributed to the industrial development of the nation. On the contrary, I believe that liquor has contributed more to the moral, intellectual, and material deterioration of the people, and has brought more misery to defenseless women and children, than has any other agency in the history of mankind." — *John Mitchell, vice-president American Federation of Labor.*

"The saloon is the mortal enemy of peace and order, the despoiler of man and the terror of women, the cloud that shadows the face of children, the demon that has dug more graves and sent more souls unshriven to judgment than all the plagues that have wasted life since the plagues of Egypt, or all the wars since Joshua stood before Jericho."— *Henry W. Grady.*

WHAT A BARREL OF WHISKY CONTAINS

A BARREL of headaches, of heartaches, of woes;
A barrel of curses, a barrel of blows;
A barrel of sorrow for a loving, weary wife;
A barrel of care, a barrel of strife;
A barrel of unavailing regret;
A barrel of cares, a barrel of debt;
A barrel of hunger, of poison, of pain;
A barrel of hopes all blasted and vain;
A barrel of poverty, ruin, and blight;
A barrel of tears that run in the night;
A barrel of crime, a barrel of groans;
A barrel of orphans' most pitiful moans;
A barrel of serpents that hiss as they pass,
That glow from the liquor in the bead of the glass;
A barrel of falsehoods; a barrel of cries
That fall from the maniac's lips as he dies!

THE HOME CRUSHER

"The drunkard . . . shall come to poverty." Prov. 23:21.

SCRIPTURE ADMONITIONS

(A Responsive Reading)

"*Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!*" Isa. 5:11.

"And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of His hands." Verse 12.

"*And the Lord spake unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons with thee.*" Lev. 10:8, 9.

"They shall not drink wine with a song; strong drink shall be bitter to them that drink it." Isa. 24:9.

"*It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink.*" Prov. 31:4.

"Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower." Isa. 28:1.

"*He that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich.*" Prov. 21:17.

"For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags." Prov. 23:21.

"*Woe unto him that giveth his neighbor drink, that puttest thy bottle to him, and makest him drunken also.*" Hab. 2:15.

"Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink." Isa. 5:22.

"*Be not drunk with wine, wherein is excess; but be filled with the Spirit.*" Eph. 5: 18.

"Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." Prov. 20: 1.

"*Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?*" Prov. 23. 29.

"They that tarry long at the wine; they that go to seek mixed wine." Verse 30.

"*Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright.*" Verse 31.

"At the last it biteth like a serpent, and stingeth like an adder." Verse 32.

"*Be not deceived: neither fornicators, nor idolaters, nor adulterers, . . . nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.*" 1 Cor. 6: 9, 10.

"Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing." Judges 13: 4.

"*Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?*" 1 Cor. 6: 19.

"For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Verse 20.

"*Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.*" 1 Cor. 10: 31.

Look not upon the wine
That sparkles in its flow,
For death is slumbering there,
Beneath its ruddy glow.
No happiness it bringeth,
At last it only stingeth;
It biteth, and it wringeth
The heart with bitter woe.

Lift up the tempted soul
Now fallen in despair,
Direct his thoughts above,
To God, who heareth prayer.
His arm in mighty power
Can bid the demon cower,
And in temptation's hour
Will an escape prepare.

F. E. Belden.

THE GUARDIAN ANGEL

[754]

"What maintains one vice would bring up two children."—*Benjamin Franklin.*

SAVE THE BOYS

"Train up a child in the way he should go: and when he is old, he will not depart from it." Prov. 22:6.

TRUE TEMPERANCE REFORM

1. WHAT was the original food provided for man?

"And God said, Behold, I have given you every *herb* bearing *seed*, which is upon the face of all the earth, and every *tree*, in the which is *the fruit of a tree* yielding *seed;* to you it shall be for meat." Gen. 1:29.

NOTE.— In other words, vegetables, grains, fruits, and nuts.

2. After the flood what other food was indicated as permissible?

"*Every moving thing that liveth* shall be meat for you; even as the green herb have I given you all things." Gen. 9:3.

NOTE.— From this it is evident that flesh food was not included in the original diet provided for man, but that on account of the changed conditions resulting from the fall and the flood, its use was permitted.

3. When God chose Israel for His people, what kinds of flesh food were excluded from their diet?

Those called unclean. See Leviticus 11 and Deuteronomy 14.

4. What special food did God provide for the children of Israel during their forty years' wandering in the wilderness?

"Then said the Lord unto Moses, Behold, I will rain *bread from heaven* for you." "And the children of Israel did eat *manna* forty years, until they came to a land inhabited." Ex. 16: 4, 35.

5. At the same time what did God promise to do for them?

"I will take *sickness* away from the midst of thee." Ex. 23: 25.

6. What testimony does the psalmist bear regarding their physical condition?

"There was not one feeble person among their tribes." Ps. 105: 37.

NOTE.— When they complained at God's dealings with them, and longed for the food of Egypt, God gave them their desires, but sent "leanness into their soul." See Numbers 11; Ps. 106: 13-15; 1 Cor. 10: 6. Like many today, they were not content with a simple but wholesome and nourishing diet.

7. Where, above all, should true temperance reform begin?

In the home.

NOTE.— Unless fathers and mothers practise temperance, they cannot expect their children to do so.

8. What classes of men especially should be strictly temperate?

"Be thou an *example* of the believers." 1 Tim. 4: 12.

NOTE.— Of all men in the world, ministers and physicians should lead strictly temperate lives. The welfare of society demands this of them, for their influence is constantly telling for or against moral reform and the improvement of society. By precept and example they can do much toward bringing about the much-needed reform.

9. Can the fact that the liquor traffic brings in a large revenue to the state justify men in licensing it?

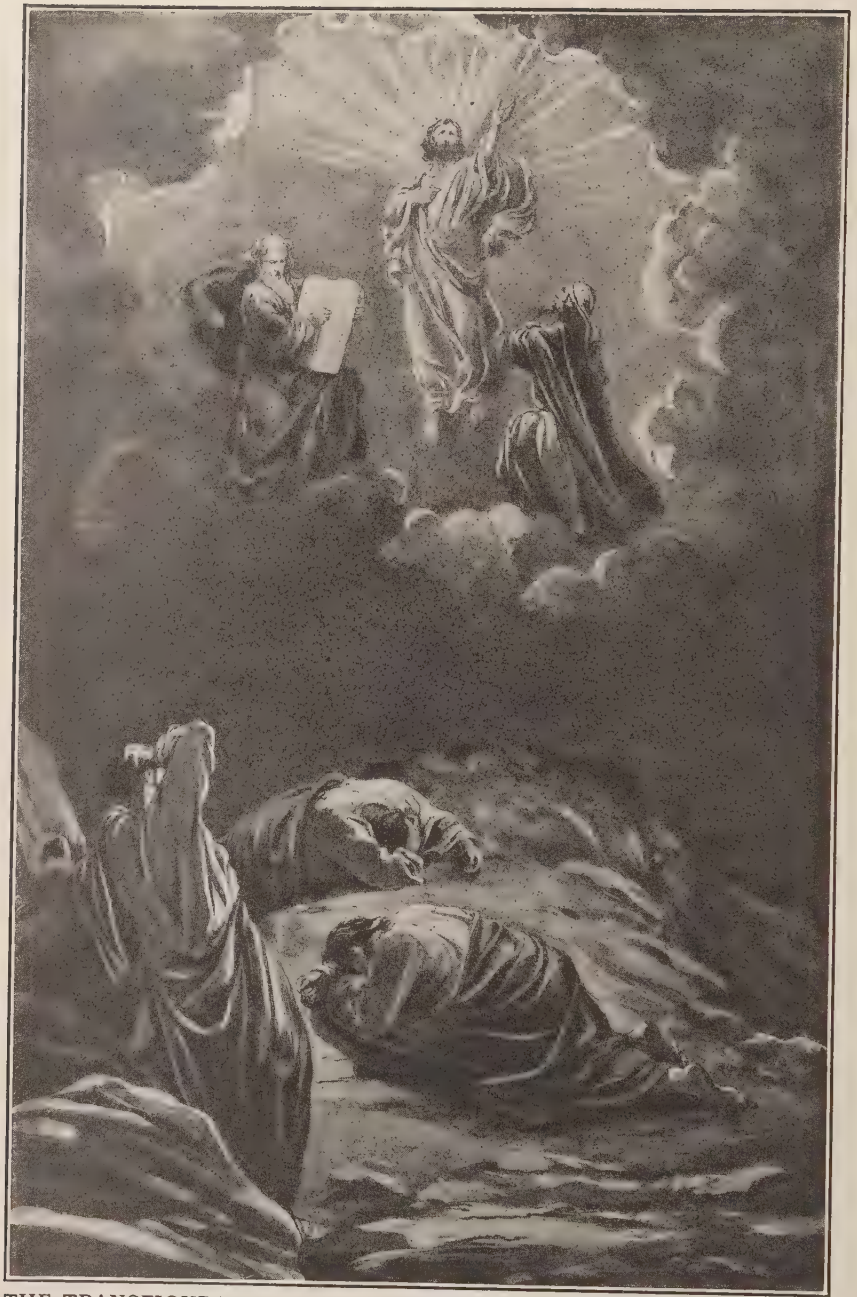
"Woe to him that buildeth a town with *blood*, and stablisheth a city by *iniquity*." Hab. 2: 12.

NOTE.— In all the walks and relationships of life, whether in the home, the medical profession, the pulpit, or the legislative assembly, men should stand for temperance. To license the liquor traffic is to legalize and foster it. It cannot exist nor thrive without the patronage of each rising generation, a large number of whom it must necessarily ruin, body, soul, and spirit. For the state to receive money from such a source, therefore, must be highly reprehensible. The practise has fittingly been likened to a father catching sharks, and baiting his hook with his own children.

PART XVIII

The Kingdom Restored

	PAGE
The Kingdom of Glory	759
The Saints' Inheritance	760
Promises to the Overcomer	763
The Subjects of the Kingdom	765
Eternal Life	770
The Home of the Saved	772
The New Jerusalem	778
The Conflict Ended	782
Pleasures Forevermore	785



THE TRANSFIGURATION

"There be some standing here, which shall not taste of death, till they see the Son of man coming in His kingdom." Matt. 16: 28.

THE TRIUMPHAL ENTRY "Behold, thy King cometh." Zech. 9: 9.

THE KINGDOM OF GLORY

1. WHO is to reign finally over God's kingdom?

"And Thou, O tower of the flock [Christ], . . . unto Thee shall it come, even the first dominion." Micah 4: 8.

2. When asked if He was a king, what did Christ say?

"To this end was I born, and for this cause came I into the world." John 18: 37.

3. In His transfiguration how did Christ appear?

"His face did *shine as the sun,* and His raiment was *white as the light.*" Matt. 17: 2.

4. Who else appeared on this occasion?

"There appeared unto them *Moses* and *Elias.*" Verse 3.

NOTE.— In this miniature representation of Christ's kingdom, as in His triumphal entry into Jerusalem (Matt. 21: 1-9), Christ appeared as King; Moses (Jude 9) represented the sleeping saints to be raised at Christ's coming; and Elijah (2 Kings 2: 11) the living saints to be translated then.

5. For what purpose will Christ come again?

"To be glorified in His saints." 2 Thess. 1: 10.

6. Of what will the saints speak?

"They shall speak *of the glory of Thy kingdom.*" Ps. 145: 11.

7. How enduring is this kingdom to be?

"Thy kingdom is *an everlasting kingdom.*" Verse 13.

RETURN OF THE SPIES

"The land . . . floweth with milk and honey; and this is the fruit of it." Num. 13:27.

THE SAINTS' INHERITANCE

1. How great reward has God promised those that love Him?

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Cor. 2:9.

2. By what have these things been revealed to us?

"But God hath revealed them unto us *by His Spirit:* for the Spirit searcheth all things, yea, the deep things of God." Verse 10.

3. What reward awaits the true child of God?

"But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end *everlasting life.*" Rom. 6:22.

4. What will he reap who sows to the Spirit?

"He that soweth to the Spirit shall of the Spirit reap *life everlasting.*" Gal. 6:8.

5. For what purpose did God give His Son to the world?

"For God so loved the world, that He gave His only begotten

MOSES ON MT. NEBO VIEWING THE PROMISED LAND

"And the Lord showed him all the land, . . . unto the uttermost sea." Deut. 34: 1, 2.

Son, that whosoever believeth in Him should not perish, but have *everlasting life.*" John 3: 16.

6. What is to be the reward of those whose works are good?

"Who will render to every man according to his deeds: . . . *glory, honor,* and *peace, to every man that worketh good.*" Rom. 2: 6-10.

7. What will he receive who endures temptation?

"Blessed is the man that endureth temptation: for when he is tried, he shall receive *the crown of life,* which the Lord hath promised to them that love Him." James 1: 12.

8. What promise is made to them that walk uprightly?

"For the Lord God is a sun and shield: the Lord will give grace and glory: *no good thing will He withhold from them that walk uprightly.*" Ps. 84: 11.

9. What are the meek to inherit?

"But the meek shall inherit *the earth;* and shall delight themselves in the abundance of peace." Ps. 37: 11.

10. What is promised to the willing and obedient?

"If ye be willing and obedient, *ye shall eat the good of the land.*" Isa. 1: 19.

11. What delights and pleasures await the child of God?

"Thou wilt show me the path of life: in Thy presence is *fulness of joy;* at Thy right hand there are *pleasures forevermore.*" Ps. 16: 11.

I will sing you a song of that beautiful land,
The far-away home of the soul,
Where no storms ever beat on the glittering strand,
While the years of eternity roll.

O, that home of the soul! in my visions and dreams
Its bright jasper walls I can see,
Till I fancy but thinly the veil intervenes
Between the fair city and me.

That unchangeable home is for you and for me,
Where Jesus of Nazareth stands;
The King of all kingdoms forever is He,
And He holdeth our crowns in His hands.

O, how sweet it will be in that beautiful land,
So free from all sorrow and pain;
With songs on our lips and with harps in our hands,
To meet one another again!

Mrs. Ellen H. Gates.

ISRAEL CROSSING THE JORDAN

"He that overcometh shall inherit all things." Rev. 21:7.

PROMISES TO THE OVERCOMER

1. What are we admonished to overcome?

"Be not overcome of evil, but *overcome evil* with good." Rom. 12:21.

NOTE.— In John 5:4 that which we are to overcome is called "the world;" and in 1 John 2:15-17 the things of which "the world" consists are described as "the lust of the flesh, and the lust of the eye, and the pride of life."

2. What only can overcome the world?

"For *whatsoever is born of God* overcometh the world." 1 John 5:4.

3. What gives us the victory in our conflict with the world?

"And this is the victory that overcometh the world, *even our faith.*" Same verse.

4. What promises are made by Christ to the overcomer?

(*a*) "To him that overcometh will I give *to eat of the tree of life,* which is in the midst of the paradise of God." Rev. 2:7.

(*b*) "He that overcometh *shall not be hurt of the second death.*" Verse 11.

(*c*) "To him that overcometh will I give *to eat of the hidden manna,* and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." Verse 17.

(*d*) "He that overcometh, and keepeth My works unto the end, to him will I give *power over the nations:* and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of My Father. And I will give him *the morning star.*" Verses 26-28.

(*e*) "He that overcometh, the same shall be *clothed in white raiment;* and *I will not blot out his name out of the book of life,* but I will *confess his name before My Father, and before His angels.*" Rev. 3: 5.

(*f*) "Him that overcometh will I *make a pillar in the temple of My God,* and he shall go no more out: and I will *write upon him the name of My God, and the name of the city of My God,* which is New Jerusalem, which cometh down out of heaven from My God: and I will write upon him *My new name.*" Verse 12.

(*g*) "To him that overcometh will I grant *to sit with Me in My throne,* even as I also overcame, and am set down with My Father in His throne." Verse 21.

5. In what one promise are all these promises summed up?

"*He that overcometh shall inherit all things;* and I will be his God, and he shall be My son." Rev. 21: 7.

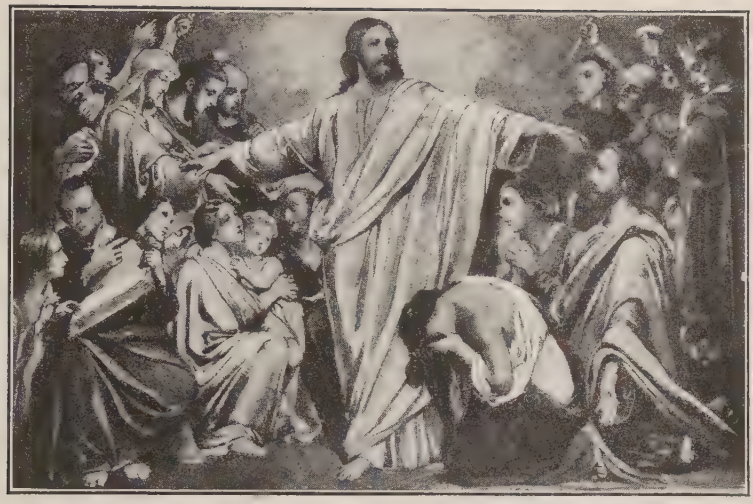
NOTE.— Here are the exceeding great and precious promises to the overcomer, eight in number. They embrace everything,— eternal life, health, happiness, and an everlasting home. What more could be asked?

IN heaven there will be no parting, no pain to bear;
No care-worn brow, no sigh, no silvery hair;
No death to snatch our loved ones from our side,
No angry waves, no sea, no treacherous tide.

In heaven there'll be no thirst, no cry for bread;
No soul who knows not where to lay his head;
No one to feel the winter's chilling blast,
For there the piercing storms will all be past.

In heaven there'll be no toil without repay;
No building for a brief, ephemeral day;
For all the joys that prophets old have told
'Twill take the endless ages to unfold.

In heaven there'll be no weary pilgrim band;
No seekers for a better, fairer land;
For all who reach that blissful, happy shore,
Will never cry nor sigh, nor wish for more.



THE FINAL REWARDS

"And He shall separate them . . . as a shepherd divideth his sheep from his goats." Matt. 25: 32.

THE SUBJECTS OF THE KINGDOM

1. UPON whom was the name Israel first bestowed?

"And he said, Thy name shall be called no more *Jacob*, but *Israel:* for as a prince hast thou power with God and with men, and hast prevailed." Gen. 32: 28.

NOTE.— Israel means a "prince," or "one who prevails with God."

2. Afterward who came to be called by this title?

"Now these are the names of *the children of Israel*, which came into Egypt; . . . Reuben, Simeon, Levi, and Judah, Issachar, Zebulun, and Benjamin, Dan, and Naphtali, Gad, and Asher. . . . Joseph." Ex. 1: 1-5.

NOTE.— In other words, the descendants of Jacob, the grandson of Abraham, were known as the twelve tribes of Israel.

3. What special blessings were conferred on the Israelites?

"Who are Israelites; to whom pertaineth the *adoption*, and the *glory*, and the *covenants*, and the *giving of the law*, and the *service of God*, and the *promises;* whose are the fathers, and of whom as concerning the flesh *Christ came*, who is over all." Rom. 9: 4, 5.

4. Who constitute the true Israel, or seed of Abraham?

"They are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children: but,

In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but *the children of the promise are counted for the seed.*" Verses 6-8.

5. What did John the Baptist say to the Pharisees and Sadducees who came to his baptism?

"And think not to say within yourselves, We have Abraham to our father: for I say unto you, that *God is able of these stones to raise up children unto Abraham.*" Matt. 3: 9.

6. What determines whether one is a child of Abraham?

"Know ye therefore that *they which are of faith, the same are the children of Abraham.*" Gal. 3: 7.

NOTE.— Because of unbelief many of the Israelites fell in the wilderness, and were not permitted to enter the promised land. Num. 14: 27-33; Deut. 1: 34-36.

7. To whom must one belong in order to be Abraham's seed?

"*And if ye be Christ's,* then are ye Abraham's seed, and heirs according to the promise." Verse 29.

8. In what scripture are Christians recognized as Israel?

"And as many as walk according to this rule, peace be on them, and mercy, and upon *the Israel of God.*" Gal. 6: 16.

9. To whom is the epistle of James addressed?

"James, a servant of God and of the Lord Jesus Christ *to the twelve tribes* which are scattered abroad, greeting." James 1: 1.

10. To whom is the gospel the power of God unto salvation?

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation *to every one that believeth;* to the Jew first, and also to the Greek." Rom. 1: 16.

11. To whom did Jesus first send the twelve disciples?

"These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to *the lost sheep of the house of Israel.*" Matt. 10: 5, 6.

12. When the woman of Canaan came to Christ, beseeching Him to heal her daughter, what did He say?

"But He answered and said, *I am not sent but unto the lost sheep of the house of Israel.*" Matt. 15: 24.

13. When she persisted in her request, and fell down to worship Him, what did He say?

COMING IN GLORY

"Blessed are the meek: for they shall inherit the earth." Matt. 5: 5.

"But He answered and said, *It is not meet to take the children's bread, and to cast it to dogs.*" Verse 26.

NOTE.— By her persistent faith, this woman, although a Canaanite, showed that she was really a true child of Abraham.

14. While dining with Zaccheus, what did Christ say?

"This day is salvation come to this house, *forsomuch as he also is a son of Abraham.*" Luke 19: 9.

15. What did He say to the woman of Samaria as to the source of salvation?

"Ye worship ye know not what: we know what we worship: for *salvation is of the Jews.*" John 4: 22.

16. When the Jews rejected Paul's preaching of the gospel, what did he and Barnabas say?

"Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, *lo, we turn to the Gentiles.*" Acts 13: 46.

NOTE.— From all this it is plain that had not the Jews as a nation rejected Christ, they would still have maintained the preeminence as the children of God, and as God's light-bearers to the world. But on account of this rejection, they were rejected as God's peculiar people, and others took their place, and now bear the name of *Israel* in common with those who were first called by that name.

17. Under what figure are the Gentile believers represented who have become a part of the true Israel of God?

"And if some of the branches be broken off, and thou, being *a wild olive-tree,* wert grafted in among them, and with them partakest of the root and fatness of the olive-tree; boast not against the branches." Rom. 11: 17, 18.

18. Lest the Gentile grafts should boast, saying that the Jews were broken off to let them come in, what warning is given them?

"Well; because of unbelief they were broken off, and thou standest by faith. *Be not high-minded, but fear:* for if God spared not the natural branches, *take heed lest He also spare not thee.*" Verses 20, 21.

19. What encouragement is held out concerning the branches which have been broken off?

"And they also, if they abide not still in unbelief, *shall be grafted in:* for God is able to graft them in again." Verse 23.

20. What will be the final result of the gospel?

"And so *all Israel shall be saved.*" Verse 26.

21. Before Gentiles become Israelites, in what condition are they?

"Wherefore remember, that ye being in time past Gentiles, . . . at that time ye were *without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.*" Eph. 2: 11, 12.

NOTE.— If, in order to be saved, Gentiles must become Israelites as is everywhere asserted, then when converted from their Gentile ways to the ways of Israel, they certainly must have faith in Christ, and their lives must conform to the moral law which God gave to Israel, otherwise it would not be the commonwealth of Israel, but of the Gentiles. The writing of the law in the heart is one of the provisions of the new covenant with true Israel. See Jer. 31: 31-34; Heb. 8: 8-12.

22. How are God's remnant people described?

"Here is the patience of the saints: here are they that *keep the commandments of God, and the faith of Jesus.*" Rev. 14: 12.

23. Whose names are in the foundations of the holy city?

"And the wall of the city had twelve foundations, and in them *the names of the twelve apostles of the Lamb.*" Rev. 21: 14.

24. Whose names are on the twelve gates of the city?

"And [the wall] had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names of the twelve tribes of the children of Israel.*" Verse 12.

25. Who will walk in the light of the city?

"And *the nations of them which are saved* shall walk in the light of it: and *the kings of the earth* do bring their glory and honor into it." Verse 24.

NOTE.— This city, the New Jerusalem, will be for all the nations of the saved; and yet all who enter therein will enter through gates on which are written the names of the twelve tribes of Israel, from which it is evident that all who are saved will belong to Israel. The name Israel will be perpetuated in the new earth state, and very appropriately so, because of its meaning. All who share in that future home of the saved will be overcomers — princes and prevailers with God. See Rev. 3: 12; 21: 7. Christ recognized this division of the saved into twelve nations, in selecting His apostles. He chose twelve. He recognized it again when to the twelve He said: "Ye which have followed Me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon *twelve thrones, judging the twelve tribes of Israel.*" Matt. 19: 28. And the apostles, after Christ's resurrection and ascension, themselves recognized it, when, to fill the place of Judas, who fell, they appointed another, in order to preserve the proper number, twelve.

THE MORNING OF CHRIST'S RESURRECTION

"He that believeth on the Son hath everlasting life." John 3:36.

ETERNAL LIFE

1. What precious promise has God made to His children?

"And this is the promise that He hath promised us, even *eternal life.*" 1 John 2:25.

2. How may we obtain eternal life?

"For God so loved the world, that He gave His only begotten Son, *that whosoever believeth in Him should not perish, but have everlasting life.*" John 3:16.

3. Who has everlasting life?

"*He that believeth on the Son* hath everlasting life." Verse 36.

4. Where is this everlasting or eternal life?

"And this is the record, that God hath given to us eternal life, and *this life is in His Son.*" 1 John 5:11.

5. What therefore follows?

"*He that hath the Son hath life;* and he that hath not the Son of God hath not life." Verse 12.

6. What does Christ give His followers?

"I give unto them *eternal life;* and they shall never perish." John 10:28.

7. Why, after the fall, was man shut away from the tree of life?

"*Lest he* put forth his hand, and *take also of the tree of life, and eat, and live forever.*" Gen. 3:22.

8. What has Christ promised the overcomer?

"To him that overcometh will I give *to eat of the tree of life,* which is in the midst of the paradise of God." Rev. 2:7.

9. To what is the life of the redeemed compared?

"For *as the days of a tree* are the days of My people, and Mine elect shall long enjoy the work of their hands." Isa. 65:22.

10. When will immortality be conferred upon the saints?

"We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15:51-53.

NOTE.— In accepting Christ the believer receives "that eternal life, which was with the Father," and this eternal life he retains as long as Christ dwells in the heart by faith. This wondrous gift may be lost by failure to maintain the faith which holds Christ fast. At the resurrection, immortality is conferred upon those who have fallen asleep in Christ, and thus the possession of eternal life becomes a permanent experience.

TOIL on a little longer here,
For thy reward awaits above,
Nor droop in sadness or in fear
Beneath the rod that's sent in love;
The deeper wound our spirits feel,
The sweeter heaven's balm to heal.

Faith lifts the veil before our eyes,
And bids us view a happier clime,
Where verdant fields in beauty rise,
Beyond the withering blasts of time;
And brings the blissful moment near,
When we in glory shall appear.

Then let us hope; 'tis not in vain;
Though moistened by our grief the soil,
The harvest brings us joy for pain,
The rest repays the weary toil;
For they shall reap, who sow in tears,
Rich gladness through eternal years.

ANNIE R. SMITH.

THE NEW EARTH

"The saints . . . shall take the kingdom, and possess the kingdom forever." Dan. 7: 18.

THE HOME OF THE SAVED

1. For what purpose was the earth created?

"For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, *He formed it to be inhabited.*" Isa. 45: 18.

2. To whom has God given the earth?

"The heaven, even the heavens, are the Lord's: but *the earth hath He given to the children of men.*" Ps. 115: 16.

3. For what purpose was man made?

"Thou madest him *to have dominion over the works of Thy hands;* Thou hast put all things under his feet." Ps. 8: 6. See Gen. 1: 26; Heb. 2: 8.

4. How did man lose his dominion?

Through sin. Rom. 5: 12; 6: 23.

5. When man lost his dominion, to whom did he yield it?

"For of whom a man is overcome, of the same is he brought in bondage." 2 Peter 2: 19.

NOTE.— Man was overcome by Satan in the garden of Eden, and there yielded himself and his possessions into the hands of his captor.

6. In tempting Christ, what ownership did Satan claim?

"And the devil, taking Him up into an high mountain, showed unto Him all the kingdoms of the world in a moment of time. And the devil said unto Him, All this power will I give Thee, and the glory of them: *for that is delivered unto me; and to whomsoever I will I give it.*" Luke 4: 5, 6.

7. Through whom is this first dominion to be restored?

"And Thou, *O tower of the flock,* the stronghold of the daughter of Zion, *unto Thee shall it come, even the first dominion;* the kingdom shall come to the daughter of Jerusalem." Micah 4: 8.

NOTE.— The "tower of the flock" is Christ.

8. Why did Christ say the meek are blessed?

"Blessed are the meek: *for they shall inherit the earth.*" Matt. 5: 5.

NOTE.— This inheritance cannot be realized in this life; for here the truly meek generally have little of earth's good things.

9. Who does David say have most now?

"For I was envious at *the foolish,* when I saw the prosperity of *the wicked.* . . . Their eyes stand out with fatness: *they have more than heart could wish.*" Ps. 73: 3-7.

10. Where are the righteous to be recompensed?

"Behold, the righteous shall be recompensed *in the earth:* much more the wicked and the sinner." Prov. 11: 31.

11. What will be the difference between the portion of the righteous and the wicked?

"Wait on the Lord, and keep His way, and *He shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it.*" Ps. 37: 34.

12. What promise was made to Abraham concerning the land?

"And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for *all the land which thou seest, to thee will I give it, and to thy* SEED *forever.*" Gen. 13: 14, 15.

13. How much did this promise comprehend?

"*For the promise, that he should be the heir of the world,* was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Rom. 4: 13.

14. How much of the land of Canaan did Abraham own in his lifetime?

"*And He gave him none inheritance in it, no, not so much as to set his foot on:* yet He promised that He would give it to him for a possession, and to his seed after him, when as yet he had no child." Acts 7: 5. See Heb. 11: 13.

15. How much of the promised possession did Abraham expect during his lifetime?

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith *he sojourned in the land of promise, as in a strange country,* dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: *for he looked for a city which hath foundations, whose builder and maker is God.*" Heb. 11: 8-10.

16. Who is the seed to whom this promise was made?

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, *And to thy seed, which is Christ.*" Gal. 3:16.

17. Who are heirs of the promise?

"And *if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.*" Verse 29.

18. Why did not these ancient worthies receive the promise?

"And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, *that they without us should not be made perfect.*" Heb. 11: 39, 40.

19. What is to become of our earth in the day of the Lord?

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and *the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.*" 2 Peter 3: 10.

20. What will follow this great conflagration?

"Nevertheless we, according to His promise, *look for new heavens and a new earth,* wherein dwelleth righteousness." Verse 13.

NOTE.— As shown in the reading on "The Millennium," page 355, at the coming of Christ, the living wicked will die, and the saints will be taken to heaven to dwell with Christ a thousand years, or until the wicked of all ages are judged, and the time comes for their destruction and the purification of the earth by the fires of the last day. Following this, the earth will be formed anew, and man, redeemed from sin, will be restored to his original dominion.

21. To what Old Testament promise did Peter evidently refer?

"For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." Isa. 65: 17.

22. What was shown the apostle John in vision?

"And I saw *a new heaven and a new earth:* for the first heaven and the first earth were passed away; and there was no more sea." Rev. 21: 1.

23. What will the saints do in the new earth?

"And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them." Isa. 65: 21-23.

24. How readily will their wants be supplied?

"And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear." Verse 24.

25. What peaceful condition will reign throughout the earth then?

"The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all My holy mountain, saith the Lord." Verse 25.

26. What seasons of worship will be observed in the new earth?

"For as the new heavens and the new earth, which I shall make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that *from one new moon to another, and from one Sabbath to another,* shall all flesh come to worship before Me, saith the Lord." Isa. 66: 22, 23.

27. What will the ransomed of the Lord then do?

"*And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads:* they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35: 10.

THE LAND OF PEACE

"A little child shall lead them. . . . They shall not hurt nor destroy in all My holy mountain." Isa. 11:6-9.

28. How extensive will be the reign of Christ?

"He shall have dominion also *from sea to sea, and from the river unto the ends of the earth.*" Ps. 72: 8.

29. What does Daniel say of this kingdom?

"And *the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High,* whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Dan. 7: 27.

NOTE.— Let imagination picture the home of the saved fair and beautiful as it may, yet remember that it will be more glorious than our brightest imagination can conceive. See 1 Cor. 2: 9.

O, SWEETLY through the gloomy years
That roll their dimming veil between,
The promised goodly land appears,
Arrayed in never-fading green!
And from that peaceful, happy clime,
Transporting bursts of song arise,
And, rolling through the mists of time,
Tell us of joy that never dies.

As voyagers on the stormy deep
Look for some bright and sunny bay
Where winds and waves are hushed in sleep,
And joy lights up the happy day,
So o'er the tossing sea of years
We glance the eye and stretch the hand
Where, robed in fadeless light, appears
The border of the shining land.

There angel hosts of glorious ones,
With sinless hearts and stainless hands,
Call us in glad and loving tones,
And bid us welcome to their bands.
Hark! how their harps and voices tell
The glories of that radiant strand,
And bid us breast the waves that swell
Between us and the shining land.

Ear hath not heard, eye hath not seen,
The glories of that home of song;
Though stormy billows roll between,
I go to join the angel throng.
But of the joys beyond the tide,
The welcomes on that golden strand,
The best shall be from Him who died
To bring us to the shining land.

H. L. HASTINGS.

THE HOLY CITY

"He looked for a city which hath foundations." Heb. 11: 10.

THE NEW JERUSALEM

1. WHAT was one of Christ's parting promises to His disciples?

"In My Father's house are many mansions: if it were not so, I would have told you. *I go to prepare a place for you.*" John 14: 2.

2. What does Paul say God has prepared for His people?

"But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for *He hath prepared for them a city.*" Heb. 11: 16.

3. Where is this city, and what is it called?

"But *Jerusalem which is above* is free, which is the mother of us all." Gal. 4: 26.

4. For what did Abraham look?

"For *he looked for a city* which hath foundations, whose builder and maker is God." Heb. 11: 10.

5. What assurance has God given to believers?

"God is not ashamed to be called their God: for He hath prepared for them a city." Heb. 11: 16.

6. What did John see concerning this city?

"And *I John saw the holy city, New Jerusalem, coming down from God out of heaven,* prepared as a bride adorned for her husband." Rev. 21: 2.

THE DESCENT OF THE NEW JERUSALEM

"And I John saw the holy city, New Jerusalem, coming down from God out of heaven." Rev. 21: 2.

7. How many foundations has this city?

"And the wall of the city had *twelve foundations*, and in them the names of the twelve apostles of the Lamb." Verse 14.

8. What is the measurement of the city?

"And the city lieth foursquare, and the length is as large as the breadth: and *he measured the city with the reed, twelve thousand furlongs.*" Verse 16.

NOTE.— The measure around it, as the words length and breadth imply, and as was the early custom of measuring cities, is 12,000 furlongs. This is equal to 1,500 miles, 375 miles on each side, making a perfect square. The area of this city is therefore 140,625 square miles, or 90,000,000 acres, or 3,920,400,000,000 square feet. Allowing 100 square feet to each person, or a space ten feet square, the city would hold 39,204,000,000 persons, or twenty-six times the present population of the globe.

9. What is the height of the wall?

"And he measured the wall thereof, *an hundred and forty and four cubits.*" Verse 17.

NOTE.— One hundred and forty-four cubits are equal to 216 feet.

10. Of what material is the wall constructed?

"And the building of *the wall of it was of jasper:* and the city was pure gold, like unto clear glass." Verse 18.

11. With what are the twelve foundations adorned?

"And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was *jasper;* the second, *sapphire;* the third, a *chalcedony;* the fourth, an *emerald;* the fifth, *sardonyx;* the sixth, *sardius;* the seventh, *chrysolite;* the eighth, *beryl;* the ninth, a *topaz;* the tenth, a *chrysoprasus;* the eleventh, a *jacinth;* the twelfth, an *amethyst.*" Verses 19, 20. See Ex. 28: 15-21; Isa. 54: 11, 12.

12. Of what are the twelve gates composed?

"And the twelve gates were *twelve pearls:* every several gate was of one pearl." Rev. 21: 21.

13. What is written on these gates?

"The names of the twelve tribes of the children of Israel." Verse 12.

14. Of what are the streets of the city composed?

"And the street of the city was *pure gold,* as it were transparent glass." Verse 21.

15. Why will this city have no need of the sun or moon?

"And the city had no need of the sun, neither of the moon,

to shine in it: *for the glory of God did lighten it, and the Lamb is the light thereof.* And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it." Verses 23, 24. See Rev. 22: 5; Isa. 60: 19, 20.

16. Why are its gates not to be closed?

"And the gates of it shall not be shut at all by day: *for there shall be no night there.*" Rev. 21: 25.

17. What will be excluded from this city?

"And there shall in no wise enter into it *anything that defileth, neither whatsoever worketh abomination, or maketh a lie.*" Verse 27.

18. Who will be permitted to enter it?

"*Blessed are they that do His commandments,* that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14.

NOTE.— The late English and American revisions render this, "Blessed are they that wash their robes," etc. The result is the same, for those who wash their robes cease to sin, and hence do God's commandments.

19. When this city becomes the metropolis of the new earth, what will be the condition of God's people?

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21: 4.

20. What will flow through the city?

"And he showed me *a pure river of water of life,* clear as crystal, proceeding out of the throne of God and of the Lamb." Rev. 22: 1.

21. What stands on either side of the river?

"In the midst of the street of it, and on either side of the river, was there *the tree of life,* which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." Verse 2.

NOTE.— The tree of life which Adam lost through transgression is to be restored by Christ. Access to this is one of the promises to the overcomer. Rev. 2: 7. Its bearing twelve kinds of fruit, a new kind each month, suggests a reason why in the new earth "from one *new moon* to another," as well as "from one Sabbath to another," all flesh is to come before God to worship, as stated in Isa. 66: 22, 23.

22. What will be the privilege of those who enter there?

"*And they shall see His face.*" Rev. 22: 3, 4. See Matt. 5: 8; Heb. 12: 14; 1 Cor. 13: 12.

THE REST REMAINING

"And God shall wipe away all tears from their eyes." Rev. 21:4.

THE CONFLICT ENDED

1. In narrating the work of creation, what statement is made concerning its completion?

"Thus the heavens and the earth were *finished*, and all the host of them. And on the seventh day God *ended* His work which He had made." Gen. 2:1, 2.

2. When expiring on the cross, what did Christ say?

"When Jesus therefore had received the vinegar, He said, *It is finished:* and He bowed His head, and gave up the ghost." John 19:30.

3. At the pouring out of the seventh plague, what announcement will be made?

"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, *It is done.*" Rev. 16:17.

4. And when the new heavens and the new earth have appeared, and the holy city, New Jerusalem, has descended from God and become the metropolis of the new creation, what announcement will then be made?

"And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful. And He said unto me, *It is done.* I am Alpha and Omega, the beginning and the end." Rev. 21:5, 6.

5. In the new earth, what will be no more?

"And God shall wipe away all *tears* from their eyes; and there shall be no more *death*, neither *sorrow*, nor *crying*, neither shall there be any more *pain:* for the former things are passed away." Verse 4. "And there shall be no more *curse*." Rev. 22:3.

6. What will then be the condition of all the earth?

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11:6-9.

7. How does the prophet again speak of this time?

"The whole earth is at *rest*, and is *quiet:* they break forth into *singing*." Isa. 14:7.

8. What universal chorus of praise will then be heard?

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, *Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever.*" Rev. 5:13.

O WHAT a mighty change
Shall Jesus' followers know,
When o'er the happy plains they range,
Incapable of woe!

There all our griefs are past;
There all our sorrows end;
We gain a peaceful rest at last,
With Jesus Christ our Friend.

No slightest touch of pain,
Nor sorrow's least alloy,
Can violate our rest, or stain
Our purity of joy.

In that eternal day,
No clouds nor tempest rise;
There gushing tears are wiped away
Forever from our eyes.

CHARLES WESLEY.

PARADISE LOST TO PARADISE RESTORED

"And Thou, O tower of the flock, . . . unto Thee shall it come, even the first dominion." Micah 4:8.

THE ETERNAL HOME

"They shall build houses, and inhabit them. . . . Mine elect shall long enjoy the work of their hands." Isa. 65: 21, 22.

PLEASURES FOREVERMORE

1. What will finally be the privilege of God's children?

"And they shall *see His face.*" Rev. 22: 4.

2. How perfect will be their knowledge of God?

"For now we see through a glass, darkly; but then face to face: now I know in part; but *then shall I know even as also I am known.*" 1 Cor. 13: 12.

3. Whom will they be like?

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, *we shall be like Him;* for we shall see Him as He is." 1 John 3: 2.

4. From what ills will the saints be forever delivered?

"And God shall wipe away all *tears* from their eyes; and there shall be no more *death,* neither *sorrow,* nor *crying,* neither shall there be any more *pain:* for the former things are passed away." Rev. 21: 4.

5. How completely will the pains and sorrows of the former world pass away?

"For, behold, I create new heavens and a new earth: *and the former shall not be remembered, nor come into mind.*" Isa. 65: 17. Margin, "Come upon the heart;" i. e., to be desired.

6. Who will dwell with the redeemed?

"*He* will dwell with them, and they shall be His people, and *God Himself shall be with them,* and be their God." Rev. 21:3.

7. What will it mean to dwell in God's presence?

"In Thy presence is *fulness of joy;* at Thy right hand there are *pleasures forevermore.*" Ps. 16:11.

8. What peaceful condition will prevail in the earth made new?

"*They shall not hurt nor destroy in all My holy mountain:* for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11:9.

9. How will the ransomed of the Lord return to Zion?

"And the ransomed of the Lord shall return, and come to Zion *with songs and everlasting joy upon their heads:* they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:10.

10. How enduring will be their pleasures?

"For as the days of a tree are the days of My people, and *Mine elect shall long enjoy the work of their hands.*" Isa. 65:22.

11. How long will they possess the future kingdom?

"But the saints of the Most High shall take the kingdom, and possess the kingdom *forever,* even *forever and ever.*" Dan. 7:18.

12. How long will they reign?

"And they shall reign *forever and ever.*" Rev. 22:5.

I AM longing for the home land,
And its rest from sin and strife;
I am yearning for the welcome,
With its warmth of light and life;
And the days seem long and weary,
Mid earth scenes so dark and dreary,
While I wait for my Redeemer
To come in clouds for me.

O the home land, blessed home land,
With its bliss beyond compare!
How our ardent souls are yearning
For the joys that wait us there!
And we haste to barge our treasure
On the river of Thy pleasure,
In the home where life eternal
Awaits the ransomed throng.

WORTHIE HARRIS HOLDEN.

THE STRUGGLE

"We wrestle . . . against the rulers of the darkness of this world." Eph. 6 : 12.

THE GAME OF LIFE IN PROGRESS

In these three beautiful pictures illustrating the game of life, Satan, the prince of darkness, is represented as playing with man for his soul.

The scene chosen is a wide vault, whose arch is embellished with lizard-shaped monsters, which adhere closely to the two pillars, down which they seem to creep. On the left-hand side of the picture, near Satan, is an open-mouthed lion ready to devour his victim at the first opportunity.

The upper surface of a sarcophagus is transformed into a chess-board, beside which man sits, his head resting on his hand, and his countenance full of careful thought as to what moves he should make next.

Opposite him is Satan, seated, his chin resting on his hand, his hair and beard bristling wildly, and every feature expressive of cunning intent, and a determination to watch every move, take advantage of every mistake, and win if possible.

Beneath the arch, in the background, stands a lovely angel form unnoticed by either of the players, but watching intently the progress of the game.

THE DEFEAT

"What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Mark 8 : 36.

THE GAME OF LIFE LOST

HERE we see the results of the game lost. Satan has been victorious. With a wild and horrid leer and a deathlike grip he has seized his victim, and in triumph points to the sure but gruesome signs of death,— the skulls and cross-bones. Amidst smoke and flame, the hand of Death rises to strike man with his poisoned dart.

In sadness and despair man sits, with covered face, and weeps over his defeat. His hope is gone; he knows no peace; he feels the icy clasp of his conquering foe. With keen regret, he now ponders over his loss of faith, his neglect of prayer, and his failure to study and follow his Guide-book. Life, with its opportunities for gaining the life to come, has been wasted; and now, when too late to make amends, he sees his fatal moves and his great mistakes.

The figures on the wall have changed their visage, and seem ready to pounce upon the doomed and helpless man. The lion also has become more fierce, and thirsts for his blood, while the angel turns in sadness from the scene and weeps.

The entire view is one of inexpressible sorrow and regret.

THE VICTORY

"I have fought a good fight, I have finished my course, I have kept the faith." 2 Tim. 4: 7.

THE GAME OF LIFE WON

In the closing scene of this allegorical representation of man's conflict with the powers of darkness, we have pictured the happy issue of a faithful Christian life.

Satan has been defeated, and has departed.

The sleeping lion, the open Word, the cross and crown, all speak of victory.

Instead of sitting in sorrow and mourning over defeat, the man, with cheerful looks and thankful heart, lifts his eyes toward heaven, and rejoices that he has met and vanquished his deadly foe.

In the place of the ugly monsters on the wall, cherubs are seen, with laurel wreaths ready to place upon the victor's brow, while the angel, with joyful satisfaction, points the victor to his exceeding great reward.

This is the game which all, whether conscious of the fact or not, are playing. What its outcome will be in each case depends upon how each one meets and fights life's battle day by day. All may be victors if they will.

"Keep thy heart with all diligence; for out of it are the issues of life." Prov. 4: 23.

The Goodly Land

We have heard from the bright, the holy land,
  We have heard, and our hearts are glad;
For we were a lonely pilgrim band,
  And weary, and worn, and sad.
They tell us the saints have a dwelling there,
  No longer are homeless ones;
And we know that the goodly land is fair,
  Where life's pure river runs.

They say green fields are waving there,
  That never a blight shall know;
And the deserts wild are blooming fair,
  And the roses of Sharon grow.
There are lovely birds in the bowers green,
  Their songs are blithe and sweet;
And their warblings, gushing ever new,
  The angels' harpings greet.

We have heard of the palms, the robes, the crowns,
  And the silvery band in white;
Of the city fair, with pearly gates,
  All radiant with light;
We have heard of the angels there, and saints,
  With their harps of gold, how they sing;
Of the mount, with the fruitful tree of life,
  Of the leaves that healing bring.

The King of that country, He is fair,
  He's the joy and light of the place;
In His beauty we shall behold Him there,
  And bask in His smiling face.
We'll be there, we'll be there in a little while,
  We'll join the pure and the blest;
We'll have the palm, the robe, the crown,
  And forever be at rest.

W. H. Hyde.

INDEX OF SUBJECTS

ABOLISHED by Christ, what was, 405
Acceptance with God, 106
Accountability, individual, 482
Admonitions and warnings, 667
Admonitions, Scripture, 752
Affliction, comfort in, 562
Angels, dark ministries of bad, 530
Angels, the ministration of good, 523
Answers to prayer, 611
Antichrist, kingdom and work of, 218
Apostasy, the mark of, 446
Armies of the world, 350
Armor, the Christian, 543
Atonement in type and antitype, 238
Attributes of God, character and, 61
Author of liberty, the, 471

BABYLON, the fall of modern, 254
Backbiting, gossiping and, 693
Backsliding, 684
Baptism, 100
Beast, making an image to the, 271
Beast of Revelation 13, 268
Beast, the mark of the, 277, 279, 446
Beasts, four great monarchies, 213
Believers, unity of, 582
Bible, Christ in all the, 40
Bible election, 121
Bible, "How Readest Thou?" 32
Bible, printing and the, 14
Bible readings, value and use, 21
Bible sanctification, 124
Bible stories, one hundred, 725
Bible study, the value of, 20
Bible, the; how to study, 23
Bible, the; how written, 13
Bible, the, in native tongues, 15
Bible, the; original writings, 13
Bible, the, to all the world, 18
Bibles, burning of, 17
Birth, childhood, of Christ, 143
Burning of Bibles, 17

CAPITAL and labor, 329
Ceremonial law, abolished, 405
Ceremonial laws, the moral and, 393
Change of the Sabbath, the, 439
Change the law, think to, 221
Character and attributes of God, 61
Character, perfection of, 597
Cheerfulness, 573
Children, promises for the, 729
Child training, 719
Christ a Sabbath-keeper, 454
Christ and the Sabbath, 430
Christ, birth, childhood of, 143
Christ in all the Bible, 40
Christ, life only in, 497, 509
Christ, life of, 141
Christ, miracles of, 157, 162
Christ, parables of, 154, 156
Christ, prophecies relating to, 70
Christ, salvation only through, 79
Christ, suffering of, 163
Christ, the deity of, 67
Christ the Great Teacher, 151
Christ, the resurrection of, 169
Christ, the vicar of, 224
Christ the way of life, 75
Christ, the way to, 81
Christ, titles of, 44
Christ's coming, manner of, 337
Christ's coming, object of, 340
Christ's coming, signs of, 315
Christ's ministry, 148
Christ's second coming, 332
Christian armor, the, 543
Christian communion, 621
Christian courtesy, 576
Christian growth and experience, 539
Christian help work, 644
Christian liberty, 469
Christian service, 627
Christian temperance, 741
Church and state, union of, 484
Church, persecution of the, 266, 267
Church, Satan's warfare against, 264
Churches, the seven, 280
City life, evils of, 731
Closing gospel message, the, 259
Comfort in affliction, 562
Coming, Christ's second, 332
Coming events and signs of times, 309
Commandments, the ten, 367, 368, 369
Communion, Christian, 621
Confessing faults, and forgiving, 577
Confession and forgiveness, 92
Conflict, capital and labor, 329
Conflict ended, the, 782
Consecration, 118
Contentment, 571
Conversion, or the new birth, 96
Conversion, the world's, 347
Courtesy, Christian, 576
Covenants, the two, 397
Covenants, the two compared, 404
Covetousness, 672
Creation and redemption, 57
Creation and the Creator, 47
Creator, creation and the, 47
Curse, the world's, 748

DANGER in rejecting light, 700
Daniel 2, the great image of, 204
Daniel 7, four great monarchies, 213
Daniel 8, the prophetic days of, 230
Dark day, 315
Day of the Lord, length of the, 360
Day, the Lord's, 451
Days of persecution shortened, 314
Days, the 1335, 237
Days, the 1290, 229
Days, the 2300, 228
Dead, sleep of the, 511
Debts, 678
Deity of Christ, the, 67
Destiny of the wicked, 519
Diligence, 594
Distress of nations, 322
Doctrine, importance of sound, 127
Dragon, a great red, 265
Dream, Nebuchadnezzar's, 204
Duty of encouragement, the, 580

EASTERN question, the, 296
Election, Bible, 121
Elijah the prophet, 362
Eminent men, testimony of, 455
Encouragement, the duty of, 580
Ended, the conflict, 782
End of the wicked, the, 519
End, the time of the, 324
Envy, jealousy, and hatred, 697
Eternal life, 770
Evil, the origin of, 50
Evils of city life, 731
Evils of intemperance, 745
Experience, Christian growth and, 539

FAITH, 83
Faith, justification by, 110
Faith, saving, 551
Faith, the obedience of, 136
Fall and redemption of man, the, 53
Fall of modern Babylon, the, 254
False worship, warning against, 259
Fate of the transgressor, 519
Faults, confessing, and forgiving, 577
Feet washing, 664
First angel's message, the, 251
Foreordination, 121
Forgiveness, confession and, 92
Forgiving, 577
Forgiving one another, 577
Four beasts, four monarchies, 213
Free-will offerings, 661
Friend, our helper and, 177
Fruit of the Spirit, 184

GAME of life, the, 787
Gathering of Israel, the, 352
Gift of giving, the, 629
Gift of prophecy, the, 189
Gifts of the Spirit, 187
Giving, the gift of, 629
Glory, the kingdom of, 759
God, acceptance with, 106
God, character and attributes of, 61
God, reconciled to, 104
God, reverence for the house of, 617
God, the law of, 367, 368, 369
God, the law of, in the N. T., 389
God, the law of, in patriarchal age, 386
God, the love of, 63
God, the seal of, 446
God's memorial, 418
Good health, 739
Gospel message, the closing, 259
Gospel ministry, support of the, 657
Gospel of the kingdom, the, 209
Gospel preached in all the world, 313
Gospel, preaching the, 631
Gospel, the law and the, 409
Gossiping and backbiting, 693
Grace, growth in, 541
Great image of Daniel 2, the, 204
Great monarchies, four, 213
Great persecuting power, a, 268
Great prophetic period, a, 230
Great red dragon, a, 265
Great Teacher, Christ the, 151
Great tribulation, 314
Growth in grace, 541

HAPPY home, and how to make it, 709
Hatred, envy, and jealousy, 697
Healing the sick, 648
Health and temperance, 737
Health, good, 739
Helper and friend, our, 177
History, the Sabbath in, 457
Holy Spirit and His work, the, 181
Holy Spirit, the, 179
Home, a happy, how to make it, 709
Home of the saved, the, 772
Home, religion in the, 712
Home, the, 703
Honor due to parents, 715
Hope, 86
Horn, the little, 218
Hospitality, 663
House of God, reverence for the, 617
"How Readest Thou?" (poem), 32
Humility, meekness and, 585
Humility, the ordinance of, 664
Hypocrisy, 698

IMAGE of Daniel 2, the great, 204
Image to the beast, making an, 271
Importance of prayer, 603
Importance of sound doctrine, 127
Increase of knowledge, 326
Individual accountability, 482
Inheritance, the saints', 760
Institution of the Sabbath, 415
Institution, the marriage, 705
Intemperance, evils of, 745
Intermediate state, the, 511
Inventions, modern, 327, 328
Israel, the gathering of, 352

JEALOUSY, envy, and hatred, 697
Jerusalem, destruction of, 313, 314
Jerusalem, the New, 778
Jesus, trusting in, 567
Judging, 690
Judgment-hour message, the, 251
Judgment, the, 245
Judgment, time of restoration, 230
Just recompense, the, 701
Just, the resurrection of the, 343
Justification by faith, 110

KING of the north, 296
Kingdom and work of Antichrist, 218
Kingdom of glory, the, 759
Kingdom of God, the kingdoms of the world and the, 204
Kingdom restored, the, 757
Kingdom, the gospel of the, 209
Kingdom, the subjects of the, 765
Knowledge, increase of, 326

LABOR and capital conflict, 329
Law and the gospel, the, 409
Law, love the fulfilling of the, 392
Law of God as changed by man, 438
Law of God in the N. T., the, 389
Law of God in patriarchal age, 386
Law of God, the, 367, 368, 369, 438
Law, perpetuity of the, 374
Law, the ceremonial, abolished, 405
Law, think to change the, 221
Law, why given at Sinai, 379
Laws, the moral and ceremonial, 393
Legislation, Sabbath, 488
Length of the day of the Lord, 360
Liberty, Christian, 469
Liberty, the author of, 471
Life, a sinless, 173

Life, Christ the way of, 75
Life, eternal, 770
Life, evils of city, 731
Life-giving word, the, 37
Life only in Christ, 497, 509
Life, parables, miracles of Christ, 141
Life, righteousness and, 115
Life, the game of, 787
Light, danger in rejecting, 700
Light, walking in the, 547
Liquor statistics, 748, 749, 750
Little horn, the, 218
Lord, length of the day of the, 360
Lord's day, the, 451
Lord's Supper, the, 621
Love of God, the, 63
Love the fulfilling of the law, 392

MAKING an image to the beast, 271
Man child, birth of, 265
Man, nature of, 497, 505
Man, the fall and redemption of, 53
Manner of Christ's coming, 337
Manner of observing Sabbath, 425
Mark of apostasy, 446
Mark of the beast, 277, 278, 279, 446
Marriage institution, the, 705
Matthew 24, 311
Meditation and prayer, 607
Meekness and humility, 585
Memorial, God's, 418
Message, the closing gospel, 259
Message, the judgment-hour, 251
Millennium, the, 355, 356
Ministration of good angels, the, 523
Ministry, Christ's, 148
Ministry of sorrow, the, 560
Ministry, support of the, 657
Miracles of Christ, 157, 162
Missionary work, 638
Modern Babylon, the fall of, 254
Modern inventions, 327, 328
Monarchies, four great, 213
Moral and ceremonial laws, the, 393
Mother, the, 723
Mystery of God finished, the, 306

NATURE of man, 497
Naval expenditures, 350
Nebuchadnezzar's dream, 204
New birth, conversion or the, 96
New covenant, the, 397
New Jerusalem, the, 778
New Testament, law of God in, 389
New Testament, Sabbath in the, 435

OBEDIENCE of faith, the, 136
Object of Christ's coming, 340
Observing the Sabbath, manner of, 425
Offerings, free-will, 661
Old covenant, 397
One hundred Bible stories, 725
One thousand three hundred and thirty-five days, 237
One thousand two hundred and ninety days, 229
Order and organization, 654
Ordinance of humility, the, 664
Organization, order and, 654
Origin, history, destiny of Satan, 499
Origin of evil, the, 50
Our helper and friend, 177
Our Lord's great prophecy, 311
Our pattern, 175
Outpouring of the Spirit, the, 195
Overcomer, promises to the, 763
Overcoming, 557

PAPACY, the, 218
Papal persecution, 220, 221
Parables of Christ, 154, 156
Parents, honor due to, 715
Patience, 569
Pattern, our, 175
Penalty for transgression, 383
Perfection of character, 597
Perpetuity of the law, 374
Persecute, who and why, 491
Persecuting power, a great, 268
Persecution, days of, shortened, 314
Persecution of the church, 266, 267
Persecution, papal, 220, 221
Persons, respect of, 681
Plagues, the seven last, 301
Pleasures forevermore, 785
Poor, and our duty toward them, 641
Pope, the vicar of Christ, 224
Power, a great persecuting, 268
Power in the word, 33
Powers that be, the, 475
Praise and thanksgiving, 623
Prayer and public worship, 601
Prayer, answers to, 611
Prayer, importance of, 603
Prayer, meditation and, 607
Prayer, watching unto, 609
Preaching the gospel, 631
Predestination, 121
Present truth, 131
Pride, 669
Printing and the Bible, 14
Prison work, 652
Promises for the children, 729
Promises to the overcomer, 763
Prophecies relating to Christ, 70
Prophecy, our Lord's great, 311
Prophecy, the gift of, 189
Prophecy, the sure word of, 199
Prophecy, the United States in, 271
Prophecy, why given, 201
Prophet, Elijah the, 362
Prophetic period, a great, 230
Public worship, 614
Public worship, prayer and, 601
Purity, 734

REAPING, sowing and, 599
Reasons for Sabbath-keeping, 421
Recompense, the just, 701
Reconciled to God, 104
Redemption, creation and, 57
Redemption of man, the fall and, 53
Reform, Sabbath, 463
Reform, true temperance, 755
Rejecting light, danger in, 700
Religion in the home, 712
Religions of the world, 348
Repentance, 89
Respect of persons, 681
Restored, the kingdom, 757
Resurrection of Christ, the, 169
Resurrection of the just, the, 343
Resurrections, the two, 514
Revelation 13, the beast of, 268
Revelation 13, the United States in prophecy, 271

Reverence for the house of God, 617
Righteousness and life, 115

Sabbath, Christ and the, 430
Sabbath, Christ's observance of, 454
Sabbath in history, the, 457
Sabbath, institution of the, 415
Sabbath in the New Testament, 435
Sabbath-keeping, reasons for, 421
Sabbath legislation, 488
Sabbath, manner of observing, 425
Sabbath reform, 463
Sabbath, the, 413
Sabbath, the change of the, 439
Saints' inheritance, the, 760
Salvation only through Christ, 79
Sanctification, Bible, 124
Sanctuary, the, 238
Satan, origin, history, destiny, 499
Satan's warfare against church, 264
Saved, the home of the, 772
Saving faith, 551
Scripture admonitions, 752
Scriptures, the, 25
Scriptures, the study of the, 28
Seal of God, the, 446
Seals, the seven, 284
Second angel's message, the, 254
Second coming, Christ's, 332
Selfishness, 671
Service, Christian, 627
Seven churches, the, 280
Seven last plagues, the, 301
Seven seals, the, 284
Seven trumpets, the, 289
Seventy weeks, 232, 233
Shepherd and his work, the, 635
Sick, healing the, 648
Sick, visiting the, 647
Signs of Christ's coming, 315
Signs of the times, 309, 319
Sin, confession of, 92
Sin, origin, results, and remedy, 45
Sinai, why the law was given at, 379
Sinless life, a, 173
Sleep of the dead, the, 511
Sobriety, 589
Song, the value of, 625
Sorrow, the ministry of, 560
Sound doctrine, importance of, 127
Sowing and reaping, 599
Spirit and His work, the Holy, 181
Spirit, fruit of the, 184
Spirit, gifts of the, 187
Spirit, the Holy, 179
Spirit, the outpouring of the, 195
Spiritualism, 533, 534
Stars fall, 317, 321
State, union of church and, 484
Stories, one hundred Bible, 725
Study of the Scriptures, the, 28
Subjects of the kingdom, the, 765
Sufferings of Christ, 163
Sure word of prophecy, the, 199
Supper, the Lord's, 621
Support of the ministry, 657
Sun and moon darkened, 315, 320, 321
Sure word of prophecy, the, 199

Teacher, Christ the Great, 151
Temperance, Christian, 741
Temperance, health and, 737
Temperance reform, true, 755
Temperance, Scripture admonitions, 752
Ten commandments, 367, 368, 369
Ten-horned beast, Revelation 13, 268
Testimony of eminent men, 455
Thanksgiving, praise and, 623
"The Goodly Land" (poem), 700
Third angel's message, the, 259
Time of judgment, the, 230
Time of the end, 324
Times, signs of the, 319
Tithes, 657
Titles of Christ, 44
Training, child, 719
Transgression, penalty for, 383
Transgressor, fate of the, 519
Trials and their object, 554
Tribulation, great, 314
True temperance reform, 755
Trumpets, the seven, 289
Trusting in Jesus, 567
Truth, present, 131
Twelve hundred sixty days, 222, 223
Twenty-three hundred days, 228, 230, 232
Two covenants compared, the, 404
Two covenants, the, 397
Two resurrections, the, 514
Type and antitype, atonement in, 238

Unbelief, 687
Union of church and state, 484
United States in prophecy, the, 271
Unity of believers, 582

Value of Bible study, the, 20
Value of song, the, 625
Vicar of Christ, the, 224
Visiting the sick, 647

Walking as He walked, 454
Walking in the light, 547
Warning against false worship, 259
Warnings, admonitions and, 667
Watching unto prayer, 609
Way of life, Christ the, 75
Way to Christ, the, 81
What is man? 505
What was abolished by Christ? 405
Who is the greatest? 664
Who persecute and why, 491
Why the law was given at Sinai, 379
Wicked, the end of the, 519
Wisdom, 591
Woman clothed with the sun, 264
Word of prophecy, the sure, 199
Word, power in the, 33
Word, the life-giving, 37
Word, the, not bound, 18
Work, Christian help, 644
Work, missionary, 638
Work of Antichrist, kingdom and, 218
Work, prison, 652
Work, the Holy Spirit and His, 181
Work, the shepherd and his, 635
World's conversion, the, 347
World's curse, the, 748
Worship, a warning against false, 259
Worship, prayer and public, 601
Worship, public, 614

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